



The ne=

we Testament yet once agay
ne corrected by William Tindale:
where vnto is added a Calendar
and a necessarie Table wherein ca-
tely and lightely maye be foun-
de any stoye contained in the
foure Euangelistes and
in the Actes of the
Apostles.

Printed in the yere of oure
Lorde God. M.D.
A. xxv.

A table for the

four Evangelistes, where in thou
mayst lyghtly fynde any story contayned in them,
and specially yf ye shall note that by the fynde
of every chapter standeth these capitall

letters A. B. C. D. and the fyrr

story that I recyte to be in

the chapter, standeth

uppermost, and

the seconde

farther

into

the chap

ter, and so the

thyrde, that the last sto

deth lowest and the fyrr by

ghest, and by notyng of this order

thou shalt lyghtly fynde any

story contayned in the,

and fyrr I be

synne wylly

S. Ma

thens

*

Handwritten: 1-23-3

Handwritten: 1-23-3

Saynt Mathew.

- i. **T**he generacion of Iesu Christ.
The birth of Christ.
How the wise men came from the east
to worshipp Christ, whose starre they had
sene.
How Herode enuyred of the wise men the time
of the starre.
How Ioseph fled with the child and his mother
in to Egypt.
How Herode commaunded all the chyliden to be
slayne that were vnder ii. yere olde.
How Ioseph after the deeth of Herode was cal-
led out of Egypt in to Israel.
- iii. **J**hon Baptist preached the kyngdome of god
and remission of synnes.
Jhon had his garment of camels heer.
Jesus was baptised of Jhon in iordan.
- iiii. **H**ow Christ was tempted of the deuel.
The callinge of Peter and Andrew, and the son-
nes of zebede.
- v. **T**he viii. blessinges.
The salt of the erth who they be.
Thou shalt not kyll.
Thou shalt not breke matrinonpe.
Of diuorcement.
Thou shalt not sweare.
Soffre gladly iniuries and wronges.
Loue your enemies.
- vi. **O**f almosse, prayer, and fastynge.
Do not regarde erthy thinges, but seeke that
which is heuently that wil hyde.
Cast all care vpon God, for he careth for all.
- vii. **J**udge not, that ye be not iudged.
Fre, and it shalbe geuen you.
Forgue as ye wolde be forgiven.
The strayte gate and broode waye.

Saynt Mathew.

- B**eware of false prophetes.
To byld on a rock is sure.
To byld on sande awayeth nothinge.
A leper is cleaied.
The centurion that came to christ.
Peters mother in law was healed.
Foxes haue holes and bydes haue nestes.
Let the deed burye their deed.
Jesus slept in the ship.
How the sayne were caried hedlyng in to the see
of the deuilles.
How the herd men fled to the cite.
Of the spek of the palseye.
How Mathew was called.
How Christ sat & ate with publicans & synners.
The rulers daughter.
The woman that had the bloud yssue.
Two blynde are cured.
Of hym that was domme and deffe.
The harvest is great.
The sendinge forth of the Apostles to preach.
Shepe amonge wolues.
Wyle as serpentis and innocent as doves.
Jhon sent disciples to Christ.
Come vnto me all ye that laboure.
The yoke of Christ is easy.
How the disciples dyd eat corne vpon the sea
both dayes.
The withered hand was healed.
The blynde and dome was healed.
The Pharises requyred a sygne.
The vncleane spyte that walketh thorow
dype places.
How the mother and brethren of Christ stode at
the doore.
The parable of the sower and expounded.

Saynt Mathew.

by Christ.

- xlii. The parable of the tares.
The kyngdom of heauen is lyke to mustard seede.
Another parable of leuen.
The parable of the tares is expounded.
The kyngdome of heauen is lyke to treasure.
The kyngdome of heauen is lyke to a marchant.
The kyngdome of heauen is lyke to a net.
New and olde.
A prophet is without honoure in his awne country.
- xliii. How Herode put Ihon in pylson and headed hym for Herodias sake.
Of the fyue loaves and two fyshes.
Jesus walked on the see.
Peter walked on the see.
- xliv. Of the breakyng the comandementes of God to obserue the tradicions of men.
Blinde leaders.
The woman of Cananye.
Of the greate nombze that Christ healed.
Of the vii. loaves and a few fyshes.
- xlv. The Pharises despye a sygne.
Beware of the leuen of the Pharises.
How Christ asked his disciples whome me sayd that he was.
Of the confession of Peter whiche spake in the mouth of all the other disciples.
How peter intreated Christe to fauer hym selfe, whome Christe called Sathan immediatly for his labour.
- xli. Of the iudgement to come, and how men shalbe rewarded.
- xlii. The transfiguration of Christ.
Ihon Baptyst is Elias.
The spryte of the fallynge synners, which coulde

Saynt Mathew.

not be cast out but by prayer and fastynge.
How Peter wente to fetch moneye out of the mouth of a fysh to paye for Christ and hym.
How the disciples enquired amonge them selues who shuld be the greatest among them.
Wo be to them that geueth occasion of offences.
Of the hundred shepe.
How men bynde and loose.
The power of byndynge and loosynge.
Of hym that ought ten thousand talentes.
A couenaunt to the vnnmercifull.
The questyon of the Pharises, whether it was lawfull for a man to be deuorsed from his wyfe or not.
There are chaste which are so bozne.
Yonge chyldzen were brought to Christ.
Of the riche man that asked Jesus what he myght do to obtayne eternall lyfe.
He that forsaketh for Christes sake any thyng, the same shall receaue an hundred fold in the lyfe to come.
The parable of the vynyard, and of the laboureers that were hyred to worke in it.
The mother of Iehudes chyldzen.
Two men that were blinde.
Of the assse and hye colts.
How the byers and sellers were dyspyen out of the temple.
The figge tre that had no frute.
How the chiefe rulers and prestes asked of Christ by what auctorite he dyd those thynges that he dyd.
The questyon of Christ to the Pharises.
The parable of the two sonnes.
The parable of a vynyarde, whiche was let out
(.) iii.

Saynt Mathew.

- to herod. **xxii.** ¶ The parable of the marriage. One had not on his wedding garment. The questyon of Herodes seruantes and the Pharises to Christ, whether it were lawfull to paye tribute. The questyon of the Saduces that belyved not in surreccyon. Of the doctoz that asked Christ which was the chiefe commaundment. The questyon that Christ asked of the Pharises.
- xxiii.** ¶ They that sit in Moyses seate must be obeyed. Christ rebuketh the Scribes, Pharises and pharisees, shewynge their wyckednes and ppyete.
- xxiiii.** ¶ The destruction of the temple. The tokens that shall come befoze the last daye. How false prophetes shall aryse befoze that daye, and with sottile myacles and straunge hoyle termes and with soche lyke deceaue the churche, makynge them to worshippe in secreete places that for God, which is not, but belyue them not sayth Christ.
- Watch, for no man knoweth the houre nor the daye.
- xxv.** ¶ The ten virgyns of whiche fyue were wyse, and fyue were folyshe. The parable of the talentes. Of the comynge of Christ to iudgement, and the maner of it.
- xxvi.** ¶ The assemblynge of Cayphas and the hye priestes, which counreled agayne Christ. Howe Iesus was anoynted of Mary of Bethany. How Judas sold Christ vnto the priestes and

Saynt Mathew.

- Scribes, for thyrty peces of syluer, which after he had betrayed Christ, he brought agayne Christ dyente the better lambe with his disciples.
- The institution of the sacrament of Christes bodye and bloude.
- How Christ armed hym selfe agaynst he shulde suffer.
- How Judas the betrayer came with them that toke hym.
- How Peter denyed that he knew Christ.
- Christ was delyuered to Pilate.
- Judas repented.
- Of the cruell tormentes and paynes of Christ.
- How the bodye of Christ was begged and layde in a sepulchre, and comytted to keepers for to kepe.
- The resurrection of Christ.
- Of the keepers of the sepulchre, which also were wyttnes of his resurrection.
- How Christ befoze all his Apostles ascended into heauen, geuyng them commaundment that they shulde preache his Gospel thorow the hole worlde.
- ¶ Thus endeth the table of the Gospel of Saynt Mathew.
- ¶ Here foloweth the Gospel of Saynt Marke.
- ¶ Of Ihon Baptyst, and how Christ was baptysed of hym in Iordane.
- The callinge of Peter and Andrew and the sonnes of Zebede.
- Of hym that was possessed of a deuell.
- How Peters mother in law was healed.
- (.) lili.

Haynt Marke.

How Christ healed dyuers diseases.

Of the leper that was censed.

ii. Of hym that had the palseye.

Of Leuy the sonne of Alphaey.

Jesus ate with publicans.

How the disciples did eate the carres of corne by
on the Saboth daye.

New and olde agre not.

iii. The Saboth was made for man.

Of hym that had the wythered hand.

The callinge of the Apostles.

How the Apostles supposed Christ to be out of
his wyte

The blasphemy of the Scribes.

The blasphemy agaynst the holy goost.

Christes byethen sought hym.

iii. The parable of the sower.

The sower is expounded.

The worde of God maye not be hyed.

Jesus slept in the mydd

How Jesus rebuked the winde and see.

v. Of the legion of demys.

The rulers doughter that was sycke.

The woman that had the bloody pisse.

vi. A Prophet hath none honoure in his awne
countrie.

How Christ sent forth his Apostles, and gave the
power to heale diseases

Of Herode and Johan Baptist.

Of the fyue loues and two sylthes.

Jesus walked on the see

vii. How the disciples dyd eate with vnwashed
handes.

Of the breakynge the commaundementes of god
to obserue the tradicions of men.

That which goeth in to the mouth, defyleth not.

Haynt Marke.

but that which commeth out.

The Syrophenissa.

Of him that was both deffe and domme.

Of the seven loues and a few sylthes.

The Pharises requyred a sygne.

The lecher of the Pharises.

Of the blynde man.

Christ enuyred of his disciples whome men

sayde that he was

How Peter perswaded Christ.

Peter is called Sathan.

Who is Christes disciple.

How Jesus was transfigured.

The spete of the fallpige sickness is cast out.

The disciples disputed betwene them selues

who shuld be greatest

Who be to them that geue offences.

Of deuoyement.

Of the ryche man that demaunded of Christ.

what he myght do to obtayne eternall lyfe

It is hard for ryche men to enter into the kyngdome
of God.

Of the sonnes of zebede.

Of Barthimeus that was blinde.

Of the colte which Jesus sent his disciples to
fetche.

Of the fygge tree that was dyed by

How the byers and sellers were cast oute of the
temple.

What sayth in God can do.

Forgeue, and ye shall be forgeuen.

The question moued of the scribes to Christ

The question of Christ to them agayne.

The vyneyard that was let oute to hyer.

The question of tribute

The question of the Saducees.

Saynt Marke.

Of the Seribe that demaunded of Christ whiche
was the chiefe commandment.

The question that Christ moued to the scribes.
Beware of pproctes.

Of the poore widow that offered. li. myles.

iii. The destruction of the temple.

Of the last days and tyme knoweth no man.

The similitude of the figge tree.

Watche, for ye knowe not the houre.

xiii. Of hie that anoynted Iesus with oyle.

Iesus was betrayed of Judas.

The effer lambe.

The institucion of the sacrament.

Of the heaynes of Christ.

The denyenge of Peter.

The sentence of the hye prestes.

xv. He was deliuered to Pilate.

He was deliuered to death.

His body was begged of Pilate.

How he was buryed.

xvi. The resurrection of Christ.

To whome he appeared after he rose.

How he committed his Gospell to his disciples
to preache.

How he was receaued in to heauen.

Thus endeth S. Marke.

There foloweth S. Luke.

i. Of the father and mother of Ihon Baptyst and of his natyuite.

The salutarion of oure ladye.

How Mary visited Elizabeth hir cousin.

The songe of oure ladye called Magnificat.

The songe of zacharias called Benedictus.

ii. The taxarion of the worlde.

Saynt Luke.

The byrth of Christ.

Of the shepardes that songe Gloria in excelsis.

A signe was geuen to the shepardes.

The circumcission of Christ.

The songe of Symeon called Nunc dimittis.

Anna the prophete.

Christ is founde disputinge in the temple.

Thon preached the baptysme of repen-

taunce.

Of them that asked Thon what they shuld do.

Of Herode and Ihon.

Christ was baptysed.

The genealogie of Christ.

How Christ fasted and was tempted of

Sathan.

Iesus beyng brought of the Iemes vnto the

edge of an hye mountayne to haue ben thro-

rown downe, hys hym selfe and departed

from them.

Of the vncleane spete.

Of Symon Peters motheres lawe.

How he healed diuerse that were diseased.

Of the draught of fyre.

Of the leper.

Of hym that had the palsy.

Of leup the publican.

Howe Iesus dyd eate with publicans and

synners.

Wherefore the disciples of Ihon dyd faste and

Christe nat.

How and vnder agre nat.

The disciples beyng hungrye dyd eate of the

songe as they went on the Saboth daye.

Of hym that had the withered hande.

The election or chosynge of the Apostles.

Of the blessinges.

Saynt Luke.

- We must loue oure enemyes.
 Forgeue and ye shalbe forgeuen.
 It is not lawfull to condemne our neyghboure.
 The tree is knowen by his frute.
 The tonge speaketh of the aboundance of the
 hert.
 To bylde on a rocke and on sande what it is.
 vii. ¶ The Centurions seruant was sycke.
 The onely sonne of the wedowe.
 Ihon sent disciples to Christ.
 Of hym that anoynted Iesus with oynment.
 viii. ¶ The parable of the sower.
 The sower is expounded.
 Of the mother and brethren of Christ.
 How Christ rebuked the see.
 Of hym that had a legyon of deuyls.
 Of the rulers daughter.
 Of the woman whiche had an yssue of bloude.
 ix. ¶ How Iesus sent forth the xii. and gaue them
 power and auctorite.
 Herode harde of Iesu what miracles he dyd.
 Of the fyue loaves and two fysches.
 How Christe aied of his disciples, whome men
 sayde that he was.
 The transfiguracyon of Christ.
 The spirite of the fallynge synnes is cast out.
 The disputacyon who shulde be the greatest of
 the Apostles.
 Of him that was forbydden of the Apostles that
 he shuld not cast out deuyls.
 Christ forbyddeth that they shulde desyre venges-
 aunce of them that wolde not receaue them to
 harbour.
 x. ¶ The leuitie are sent.
 The questyon of the lawyer.
 Of the Samaritane that fell in the handes of

Saynt Luke.

- theues.
 Of Martha and hyr syster Mary.
 ¶ The Vater noster.
 Prayer what it doth.
 Of hym that was domine.
 Of the woman that cryed to Christ.
 Who be happye.
 Of them that requyeth a signe.
 Of the Pharisee that bade Christ to dyner.
 How Christ rebuketh Scribes, Pharisees &
 ypocrites.
 ¶ The leuen of the Pharisees. xi.
 Of hym that requyed Christe to dynnde his en-
 herstaunce betwene his brother and hym.
 The parable of the ryche man.
 For erthly thynge we ought to take no thought.
 Couetousnes must be despyed.
 Of the watchyng seruant. xii.
 Contende not with youre aduersaries.
 ¶ Of the Galileans and them of Syloe. xiii.
 The fygge tree that bare no frute.
 The woman that was bowed together, is
 healed.
 The Sabbath is broken.
 The parable of mustard seed and leuen.
 Of hym that inquired whether there shulde be
 many saued or no.
 Of them that shewed Christe that Herode layde
 wayte for hym.
 Ferusalem kylleth the Prophetes.
 ¶ Of hym that had the dropsye. xiv.
 Couet not the vppermost seates.
 Feast the poore rather then thy frendes.
 Of them that were bydden to the supper.
 The parable of the towre.
 Salt is good.

Saynt Luke.

xv. The parable of the fig tree and the figs.
 Of the wastfull and riotous sonne.
 xvi. The wicked steward.
 One tyle of the lawe shall not scape till all be fulfilled.
 To deuour is not lawfull.
 xvii. Of the ryche glotter and poudre Lazarus.
 Who be to hym that gently offences.
 Forgeue thy brother of the offence.
 What sayth maye do.
 Of the ten leppere.
 The Pharisees are of Christ, when the kynge
 dome of God shulde come.
 xviii. To praye and teare not.
 Of the wicked iudge.
 Of the Pharisee and the Publican.
 To chydren belongeth the kyngdome of God.
 Of the ryche man that came to Christ.
 Of him that was blinde.
 xix. Of Zacharys the Publican.
 Of the x. seruantes to whom y. talentes are geuen.
 Of the colt that Christ sent for.
 Jesus beweped Jerusalem.
 Jesus cast out the byers and sellers in the temple.
 xx. Of y. elders that enuyed of Christ by power.
 He dyd those thynges.
 The parable of the bynegarde.
 The question of tribute.
 Of the Saduces that denyed the resurrection.
 The question of Christ agaynst the pharisees.
 xxi. Of the poore wedowe that offered.
 Of the destruction of the temple.
 Jesus sheweth before the tohens that shall come
 afore the destruction of Jerusalem.
 The sygnes.
 Wutche continually and praye.

Saynt Luke.

Christ is betrayed of Judas.
 Of the ester lambe.
 The institution of the Sacrament.
 Of the strepe betwene the apostles, which
 of them shulde be the chiefe.
 How Christ was troubled in the flemme.
 Malchias care was Stephen of.
 Jesus was led into the chiefe pyle.
 He was led to pylate.
 He was mocked of Herode.
 Pylate and Herode were made frendes.
 Simon of Cyrene was compelled to bere the
 croffe.
 Of the women that beweped Jesus.
 The maner of his tormentes and death.
 His body was begged and layde in a sepulchre.
 The women visited the sepulchre.
 Peter ranne vnto the graue.
 Of the pilgrymes that went vnto Emmaus.
 Jesus stode in the myddes of his disciples.
 How Jesus ascended into heauen.
 Thus endeth the booke of Luke.
 There foloweth of the Actes.
 John Baptist bare wytnes of Christ.
 The Jewes enuyed of John.
 Of the callinge of andrew, peter, james
 and Nathanael.
 Of the marriage in Cana of Galilee.
 Of them that were cast oute of the temple.
 How Jesus sayde, destroye this temple.
 Of Agrippinus and Jesus.
 Of the baptysme of Jesus and John.
 The question of purification.
 Of the woman of Samaria.



Saynt Ihon.

- i.** The rulers sonne that was syche.
ii. Of hym that was. xxxviii. pere syche.
 The Jewes sought Iesus to destroye hym
 Of the resurrection.
 Searche the scripture.
iii. Moses accuseth the Jewes.
iv. Of the fyve loues and two synnes.
 Iesus hid him selfe, because the people wolde
 haue made hym a kynge.
 Iesus walked on the see.
 The people folowed Iesus with shippes.
 The people requyred a sygne.
 Of the heauenly bread.
 Many of the disciples of Iesu went backe from
 hym.
v. What Peter sayde to Christ.
vi. Iesus went pruely vp vnto the feast.
 The Jewes marueled how he knewe the scrip-
 tures, and was not learned.
 How the people were diuided for Iesus.
vii. How the rulers and Nicodemus dyd contende.
viii. The woman that was taken in adultery
 Of them that axed Iesus what he was.
 How they axed him of his father.
 The freedom that Christ promyseth to them that
 beleue in hym.
 Of them that sayde Iesus had a deuyll.
 The Jewes wolde haue stoned him, because
 he sayde he was afore Abraham was.
ix. Of hym that was borne blynde, and the busi-
 nes that was betwene him and the Pharisees.
x. Of the good shepherd and hyred seruaunt.
 Iesus walked in Salomons porche.
xi. The Jewes toke vp stones to haue stoned hym.
xii. Of the rayfinge agayne of Lazarus.
 Of the counsell of the Pharisees and Herodes.

Saynt Ihon.

- agayne Iesus.
i. Mary anoynted the fete of Iesus. xii.
 How the people toke palmes in theyr handes and
 saluted Christ.
 Of the Grekes that enquired of Iesus.
 Iesus came a lyght in to the worlde.
ii. Iesus washed his disciples fete. xiii.
 Judas went forth to betraye hym.
 Iesus chargeth vs one to loue another.
 Peter axed Christ whether he went.
iii. Thomas sayd he knewe not whether Christ xiv.
 went.
 Judas Cadens axed of Christ a question.
 Christ promyseth to sende his disciples a comfort-
 er which is the holy goost.
iv. What Christ is a very vyne. xv.
 Christ commaundeth perfyte loue to be had.
v. Christ sheweth his disciples before, what shal xvi.
 happen vnto them.
 The holy goost shal rebuke the worlde.
 Of that he sayd, a lytle and ye shal se me.
 A woman that trauaileth hath sorowe.
 What ye are in my name, the father shal geue it
 you.
vi. The prayer of Iesus for them whom he had xvii.
 geuen to hym.
vii. Iesus is betrayed. xviii.
 The Jewes fell backe to the earth at the worde
 of Christ.
 Peter stroke of the ear of Malchus.
 Iesus was led to Annas and Cayphas, & scolded
 them to plate.
viii. Iesus was condemned to the death of the xix.
 crosse.
 Of them that rode by the crosse.
 Iesus was thurst in with a speare.

Saynt Ihon.

Joseph begged the body of Iesus and buried

xx. The resurrection of Christ.
Mary Magdalene came first to the grave, and
to her appeared Christ first.

xxi. As the disciples were gathered together, Iesus
came and appeared vnto them.

To Peter and other that were a spyngne,
byd Christ appeare agayne.

To Peter he gaue commaundement to fede his
shepe and lambs.

Christ shewed before vnto Peter what death he
shulde dye.

Thus endeth Saynt Ihon.

A table for the

Actes of the Apostles.

i. After Christe was ascended the disciples re-
mained together.

The first sermon of Peter.

The ende of Judas.

How the lot fell on Matthias.

ii. How the disciples receaued the holy goost.

How they spake with diuers tonges.

The people wondered at them, and thought them
drunken.

At the preachynge of Peter were converted a
great multitude.

How goods were comen amonge the Apostles.

iii. The he halt is cured in the name of Christ.

Peter had neither golde nor syluer.

The sermon of Peter.

of the apostles.

Peter and Ihon was prisoned. liii.

Peter and Ihon were prisoned because they con-
fessed Christ to be the only sauoure.

The answer of Peter at his examinacyon.

Peter and Ihon were forbydden for to preache

Christ.

The prayer of the Apostles.

All thynges were comen.

Ananias and Saphira his wyfe were slayne v.

for lyenge to the holy goost.

How wonderfull myracles God dyd by the han-
des of the Apostles.

How the Apostles were prisoned and deliuered

agayne by the Angell of God.

God is rather to be obeyed then men.

The counsell of Gamaliel.

The Apostles ceased not preachynge.

The vii. deacons were chosen to minister to vi.

the poore.

The accusacyon of Stephyn.

The sermon of Stephyn.

Stephyn is stoned to death and prayeth for his vii.

enemes.

Saul consented to his death.

How the congregacion was persecuted.

The buryng of Stephyn viii.

Saul made hauocke of the congregacion.

Philippe preached in a cytie of Samaria.

Of Symon Magus.

Money obtayneth not the gyfte of God.

Philip converted the Eneuche.

Saul had a commission to persecute the con- ix.

gregacion.

How paul was converted and baptysed by Ana-
nias, and preached at Damasco.

How he escaped from Damasco, and came to Je-
rusalem.

The actes xii to

- i. **E**nsalem to the Apostles. In no manner was
 Eneas was healed by Peter. A necromancer
 Tabitha was rayled from death by Peter.
 ii. **O**f Cornelius the captain. Peter
 The vision of Peter. Peter wolde not be worshipped.
 iii. **H**ow Peter was rebuked of the Apostles for
 preachynge Christ vnto the Gentiles.
 Barnabas was sent to Antioche to preach.
 Agabus shewed of a dearth to be in Iury.
 iv. **H**erode put James to death and put Peter
 to in prison.
 How the congregacion prayed for Peter.
 How the Angel of the Lorde deliuered Peter out
 of prison by nyght.
 How he went to the house of Mary the mother
 of Ihon called Marke.
 How he was cryken to death of the Angel of
 Lorde.
 v. **B**arnabas and paul are sent to preache.
 Bariesu resisted Paul and Barnabas.
 Sergius paulus was conuerted.
 The sermon of Paul at Antioche.
 How the Jewes resisted the trueth.
 vi. **A**t Iconium were conuerted both Jewes and
 Gentils.
 The vnbeleuyng Jewes moued debate.
 How paul fled to Listra.
 A creple is healed.
 To paul and Barnabas wolde the men of
 Listra haue offred sacrifice.
 How paul was stoned and left for dead.
 Paul & Barnabas ordeyned preachers in every
 congregacion.
 vii. **O**f the false Apostles that taught circumci-
 on to be a necessary thyng.

of the apostles.

- The determinacon of the Apostles as touchynge
 the dissencion of circumcision.
 The dissencion betwixt paul and Barnabas.
 i. **T**imothe was circumcised. xxi.
 Timothe went forth with paul.
 The vision of paul.
 Of the woman of Lydia.
 How the spirit was test out of the mayde that
 prophesied.
 How paul and Silas were beten with rodde &
 cast in prison.
 How they prayed the Lorde in prison.
 Of the earth quake.
 The keper of the prison was baptised with all
 his howsholde.
 How the rulers wolde haue had them gone thry-
 mayes, but they wolde not.
 ii. **P**aul preached Christ to the Thessalonians. xlii.
 The vnbeleuyng Jewes wolde haue kyllid
 paul.
 The Thessalonians searched daylye the scrip-
 tures.
 How paul fled to Athenes.
 Paul preached Christ to the Athenians.
 How Dionysius and many other were conuers-
 ed.
 iii. **H**ow paul abode at Corinthum with Aquilla
 and priscilla. xliiii.
 Paul was a maker of Tentes.
 Paul was accused afore Gallio.
 How paul shone his heed at Thencerea.
 How Apollo preached Christ.
 Paul preached at Ephesus.
 How the vnclane spirite tare the exorcistes.
 Of the bookes that were burned, and the pyte of
 them.

The actis

- xx. Of Demetrius the Sylvestryth.
- xxi. How Paule preached at Macedonia butyl nydnyght.
- xxii. Of hym that fel out at the wyndow.
- xxiii. The communicacyn of Paule with the elders of Ephesus.
- xxiv. How Paul went forth on his journey warde.
- xxv. How desirous and glad Paule was to suffer for Christes sake.
- xxvi. At the counsell of Jamps, Paule purged hym selfe after the maner of the Jewes.
- xxvii. How Paule was taken and commanded to prison.
- xxviii. How Paule declared to the Jewes how he was converted to christ.
- xxix. Gamaliel was Pauls master.
- xxx. Paule shewed hymself to haue wronge, because he was beaten he beyng a Romanyn.
- xxxi. How Paul defendeth hym selfe.
- xxxii. Ananias the hye prest commaunded hym to be strycken.
- xxxiii. Paule sayeth he was a pharisee.
- xxxiv. What the Saduces beleued and what the pharises beleued.
- xxxv. How the Jewes bowed to kyll paul.
- xxxvi. How the counsell was knowen to Paul, which also caused the ruler Lysias to haue knowledge therof.
- xxxvii. How paul was sent to Felix.
- xxxviii. How Tertullus an oratour accused Paul before Felix.
- xxxix. How paule defendeth hymselfe agaynst Tertullus.
- xl. How Felix entreated paule.
- xli. To Felix and his wyfe Paule preached Christ.
- xlii. How after the death of Felix, Festus raygned

of the apostles

- in his roume.
- xxiii. How Paul was accused afor Festus.
- xxiv. How Paule appealeth to Cesar.
- xxv. How paule was brought afore kynge Agrippa and Bernice.
- xxvi. How paule wysshed Agrippa with all the company that was there to be christened.
- xxvii. How Paule taketh his journey to Rome.
- xxviii. How paule shewed before of the dangerous passage and was not beleued.
- xxix. How paule comforted them that were with hym and exhorted them to take meat.
- xxx. How they were cast on an ylonde called Melitum.
- xxxi. The kynndes that the people of that ylonde shewed vnto paule and his company.
- xxxii. How a wyper crept on pauls hand.
- xxxiii. How paul healed the father of Publius, which was syche of a feuer.
- xxxiv. Paule dyd many myracles in that ylonde.
- xxxv. How paule departed from thence to Rome.
- xxxvi. Paule declareth to the Jewes wherfore he appealed to Rome.
- xxxvii. Paule preached to the Jewes, Christ and the kyngdome of God according to the scriptures.
- xxxviii. How paule dwelt ii. yeres in his lodgyng, and preached the Gospell vnsforbiden.

The ende of the Actes.

By the waye
of the apostles

The booke conteyned in the newe Testament.

The Gospell of S. Mathew.	i.
The Gospell of S. Marke	ii.
The Gospell of S. Luke.	iii.
The Gospell of S. Ihon.	iiii.
The Actes of 7 Apostles, wyrtte by S. Luke.	v.
The pistle of S. Paul to the Romayns	vi.
The .i. pistle of S. Paul to the Corinthyas	vii.
The .ii. pistle of S. Paul to the Corinthyas	viii.
The pistle of S. Paul to the Galathyans	ix.
The pistle of S. Paul to the Ephesians.	x.
The pistle of S. Paul to the philippians.	xi.
The pistle of S. Paul to the Colossians	xii.
The .i. pistle of S. Paul to the Thessalonias	xiii.
The .ii. pistle of S. Paul to the Thessalonias	xiiii.
The .i. pistle of S. Paul to Timothe.	xv.
The .ii. pistle of S. Paul to Timothe	xvi.
The pistle of S. Paul to Titus.	xvii.
The pistle of S. Paul to philemon	xviii.
The fyrst pistle of S. Peter.	xix.
The second pistle of S. Peter	xx.
The fyrst pistle of S. Ihon	xxi.
The second pistle of S. Ihon	xxii.
The thyrd pistle of S. Ihon	xxiii.
The pistle vnto the Hebrues.	xxiiii.
The pistle of S. James.	xxv.
The pistle of S. Jude.	xxvi.
The reuelacion of S. Ihon.	xxvii.

A Prologe to the Epistle of saint Paule to the Romayns.

IN as moche as this Epistle is the principall and most excellent part of the newe Testament, and most pure Euangelion, that is to saye: gladtynges, and that we call Gospel, and also a lyght and a waye in vnto 7 hole scripture, I thynke it mete, that euery Christen man not only knowe it by rote and with out the booke: but also exercise him selfe therein euermore continualy, as with the dayly brede of the soule. No man verely can rede it to ofte, or studie it to well; for 7 more it is studyed, the easer it is, 7 more it is the word, the pleasaunter it is, 7 the more groundely it is serched, the prierlyer thynges are founde in it, so greute treasure of spirituall thynges lyeth hyd therein. I wyl therefore bestowe my labour 7 diligence, thowme this lytell prieface or prologe, to prepare away in ther vnto, so far forth as god shall geue me grace, that it maye be the better vnderstande of euery man. For it hath bene hether to well darkened with gloses 7 wonderfull dreames of Sophisters, that nomā coude spee oute the entere and meaninge of it, which neuertheles yet of it selfe, is a bright lyghte, and sufficient to geue light vnto all 7 scripture. First we must make diligently the maner of speakinge of the Apostel, and aboue all thinge knowe what Paul meaneth by these wordes, 7 Lawe, Sinne, grace, Faith, righteousness, fleshe, Spite, 7 soche like. Now paul or els rede thou it neuer so ofte, thou shalt but lose thy labour. This word lawe maye not be vnderstande here after the comune maner, and to vse Pauls terme, after 7 maner, of me or after mans wayes, 7 thou woldest saye the lawe here in this place were nothyng but a lerninge which teacheth certē wordes, must be diligently vnderstande

A Prologe to

The lawe
of God re-
quireth lo-
ue.

eth what ought to be done, & what ought not
to be done, as it goeth with mānes lawe, where
lawes fullfilled with outward worke only,
though the hert be neuer so fatte of. But god iud-
geth the groude of the herte, & the thoughtes &
the secret mouinges of the mynde, & therefore his
lawe requyret the groude of the hert & loue frō
the botome there of, & is not cōtēt wth the outward
worke only: but rebuketh those worke most of
all which sprynge not of loue frō the groude & lo-
ue botome of the herte, though they appere out-
ward, neuer so honest & good. As Christ in y^e gos-
pell rebuketh the pharises aboue all other y^e were
opē synners, & calleth the pporites, y^e isto saye, si-
mulars & paynted sepulchres, which pharises per-
lyued no men so pure, as perteyninge to the out-
warde dedes & worke of the lawe: y^e & Paul in
the .iii. chap. of his epistle vnto the Philis. cōfes-
seth of him selfe, y^e as touchinge the lawe he was
suche one as nomā coude cōplaine on, & not wthō
dinge was yet a murdherer of the Christē, persecu-
ted the, & tormētēd the so sore, y^e he cōpelled the to
blaspheme Christ, & was altogether mercyleffe,
as many which now sayne outward good wor-
kes, are. For this cause the .xv. psal. calleth
all mē lyars, because y^e no mā kepeth the lawe frō
the groude of the herte, nether cā kepe it, though
he appeare outward full of good worke.

For all men are naturally enclyned vnto euill
& hate the lawe, we fynde in oure selues vnwyl-
lōwngnes to do good, but lust & delectaciō to do
euill: Now where no fre lust is to do good, there
the botome of the hert fullfilleth not the lawe, &
there no doute is also synne & wyath is deserued
before God, though there be neuer so grete an
outward shewe & aparaunce of honeste lyuynge.
For this cause cōcludeth S. Paul in y^e .ii. chap.

The Romains.

that y^e Jewes are all synners & trasgressors of
the lawe, though they make men beleue, thow
ypocritis of outward worke, how y^e they fullfill
y^e lawe, and saith y^e he only which both the lawe
is ryghteous before god, meanyng therby, y^e no
man wth outward worke fullfylleth the lawe.
Thou (sayeth he to y^e Jewe) teachest a mā shuld
not breake wedlocke, & yet breakest wedlocke thy
selfe, wherein y^e iudgest another mā, therein cōdē-
nest y^e thy selfe, for thou thy selfe dost euen the ve-
ry same thinges which y^e iudgest. As though he
wolde saye, thou liuest outwardly well in y^e wor-
kes of the lawe, and iudgest the that lyue not so.
Thou teachest other mē, & seist a moote in ano-
ther māns eye, but arte not ware of y^e beame y^e is
in thyne awne eye. For though y^e kepe y^e lawe out-
wardly wth worke, for feare of rebuke, shame and
punishment, ether for loue of rewarde, baitynge &
vayne glory: yet doest y^e all without lust & loue to-
ward y^e lawe, & haddest leuer a grete deale other
wyle do, yf y^e dyddest not feare y^e lawe: y^e inward-
ly in thyne herte, y^e woldest y^e ther were no lawe,
no noyret God, the auctor & vègear of the lawe,
yf it were possible: so paynfull it is vnto the: to
haue thine appetites refrained, & to be kept dōne.
Wherefore the it is a playne cōclusiō, that y^e frō
the groude & botome of thyne herte, arte an eny-
mye to the lawe: what preuaileth it now, that y^e
teachest another mā not to steale, when y^e thyne
awne selfe arte & these in thyne herte, & outward-
ly woldest sayne steale yf y^e durst: though that the
outwarde dedes abyde not alwaye behynde with
soche pporites & dissimulars: but breake forth a-
monge euē as an euill scabbe or a pocke can not
allwayes be kept in with violence of medicine.
Thou teachest another mā, but teachest not thy
selfe, y^e thou wotest not what y^e teachest, for thou

A pprologe to

The lawe
encreaseth
synne.

Understandest not the lawe a ryghte, how that it
can not be fulfilled & satisfied, but with an unfay
ned loue & affection, so greatly it can not be fulfill
ed & outward dedes, & workes only. Moreover
the lawe encreaseth synne, as he sayeth in the fyfth
Chap. because the man is an enemy to the lawe, for as
much as it requirerh so many thinges cleane con
trarie to his nature, wherof he is not able to full
fill one poynte or title, as the lawe requirerh it. And
therfore are we moare prouoked, & haue greater
lust to breake it. For which causes sake he sayth
in the vii. Chap. the lawe is spiritual as though
he wolde saye, yf the lawe were fleshy & but mane
doctrine, it might be fulfilled, satisfied & filled
outward dedes. But now is the lawe goodly, & no
man fulfillerh it, excepte the al that he doth, spryng
e of loue from the botome of the hert. Such a new
te is requirerh here a lusty corage vnto the lawe ward, cast thou
red per we neuer come by of thyne awne strenght & enforces
can kepe the man, but by the operacion & workyng of the spyte.
lawe.

The spyte
of loue from the
botome of the
hert. Such a new
te is requirerh
here a lusty corage
vnto the lawe ward,
cast thou red per
we neuer come by
of thyne awne
strenght & enforces
can kepe the man,
but by the operacion
& workyng of the
spyte.

For the spyte of God only maketh a man spiri
tuall, & lyke vnto the lawe, so that now hence forth
he doeth nothing of feare or for lucre or damages
sake or of vaine gloze, but of a fre hert, and of in
ward lust. The lawe is spiritual, & wyl be both
loued & fulfilled of a spiritual hert, & therfore of
necessite requirerh it the spyte the maketh a man
nes hert fre, & geueth hym lust & courage vnto the
lawe ward, wher soch a spyte is not, there remay
neth synne, grudgyng & hatered against the lawe,
which lawe neuertheles is good, righteous & holy

Acquaynte thy selfe therfore with the maner of
speakinge of the Apostell, & let this now styke fast
in thyne hert, the it is not both one, to do the dedes
& workes of the lawe, & to fulfill the lawe. The

To do the
workes of the lawe,
is what so ever a man
doeth, dedes of the
lawe, or can do of his
awne fre wyll, of his
awne propre

the Romanus.

strenght & enforcing. Not withstandinge though
there be neuer so great workyng, yet as long as
ther remayneth in the hert, vnlyst, tediousnes, grud
ging, grief, payne, lothsones & compassion toward
the lawe, so long are al the workes vnprofitable, lost
ye & danable in the sight of God. This meaneth
Paul in the iii. Chap. wher he sayeth, by the de
des of the lawe shall no fleshe be iustified in the
sight of God. Here by perceauest thou, the those
Sophisters are but deceauers, whiche teache the a
man may, & must prepare hym selfe to grace & to
the fauour of God, & good workes, before he haue
the spyte & true faith of Christ. How can they pre
pare the selues vnto the fauoure of God, and to
that which is good, wher they the selues can do no
good, nor can not once thinke a good thought or co
sent to do good, & denyll possessege their hertes,
minde & thoughtes captiue at his pleasure. Can
those workes please God thinkest thou, whiche
are done with greife, payne, and tediousnes, with an
euill wyll, & a contrary & grudging mynder. Who
ly saynt prosperus, how mightily the scriptur
of Paul, dydest thou confounde this heresie, aboute
the (I trowe) a xii. hundred peeres ago, or ther by.

To fulfill the lawe, is to do the workes therof
& what so ever the lawe commaundeth, & loue, luste,
and inward affection & delectacion: and to lyue
godly & well, frely, wyllyngly and with out compul
cion of the lawe, eue as though there were no law
at all. Suche lust & fre libertie to the lawe, cometh
only by the workyng of the spyte in the herte,
as he sayth in the fyfth Chapter.

Now is the spyte none other wyse geue, then by
faith only, in the we beleue the promyses of god, &
out waueringe, how the God is true, & wyl fulfill
all his good promyses toward vs, for Christes
blondes sake, as it is playne in the i. Chap. I am
✠ iii.

lawe, and
to fulfill the
lawe, are
two thinges.

Prosper
us.

To fulfill
the lawe
what it is

The Prologe.

The spyt cometh by fapth. not ashamed (saith paul) of christes glad tydings, for it is y power of God, vnto saluacio to as many as beleue. For attonce & togedder even as we beleue the glad tydings preached to vs, the holy goost entretly in to our hertes, & lowseth y boden of y deupll, which befoze possessed oure hertes in captiuite, & helde the y we could haue not lust to y wyll of God in y lawe. And as y spytte cometh by fapth only, euē so fapth cometh by hearing the word of glad tydings of God, whē Christ is preached, how y he is Goddes sonne & man also, deed & rylen agayne for our sakes, as he saith in the. iiii. x. Chap. All our iustifyinge then cometh of fapth, & fapth & the spytte come of God & not of vs. Whā we sape, fapth bringeth the spytte it is not to be vnderstonde, y fapth deserueth the spytte or y the spytte is not p̄sent in vs befoz fapth. For the spytte is euer in vs, & fapth is the gyfte & workynge of y spytte. But thowow preaching, the spytte beginneth to worke in vs. And as by preaching y lawe, he worketh the feare of god, so by preaching y glad tidings, he worketh fapth. And now whē we beleue & are come vnder y couenaunt of God, the are we sure of y spytte, by y promyse of God, & the y spytte accompanyeth fapth inseparably, and we begynne to fele his workinge. And so fapth certifieth vs of y spytte, & also bringeth the spytte to her, vnto y workinge of all other gyftes of grace, & to y workinge out of y rest of our saluacio, vntill we haue altogether ouercome sinne death, hell & sathā, & are come vnto y euerlasting lyfe of gloire. And for this cause sape we: fapth bringeth y spytte here of cometh it, y fapth only iustifieth, maketh rightewes, & fulfilleth y law, for it bringeth y spytte thowow Christes deseruinges y spytte bringeth lust, looseth y hert, maketh hym fre, setteth hym at liberte, & geueth hym strenght

Fapth cometh by hearinge the glad tydings.

Fapth only iustifieth.

the Romayns.

to worke y dedes of the lawe & loue, enen as the lawe requirerth. The at y last out of y same fapth to working in y hert, springe all good workes by their awn accord. That meaneth he in y. iii. Cha. for after he hath cast away y workes of y law, so y he soundeth as though he wold break & disanull y lawe thowow fapth, he answereth to y might be sayd against, sayeng: we destroye not y lawe thowow fapth, but maineyne, furder or stablishe the lawe thowow fapth. That is to sape, we fulfill the law thowow fapth. Synne in y scriptur is not called y outward worke only comitted by the body, but all y whole busynes, & what so euer accompanyeth, moueth or sterteth vnto y outward dede, & y whēce y workes springe, as vnbeleue promysse, & redines vnto the dede in the groude of the hert & all the powers, affections & appetites wher y we can but synne. So y we sape, y a mā the synneth, when he is carped away hedlong in to synne, all together as moch as he is, of that payson inclina. yon & corrupte nature, wher in he was coccaued & bozne. For there is none outward synne comitted, excepte a man be carped away altogether, & lyfe, soule, herte, body, lust & mynd therunto. The scripture loketh singularly vnto y herte & vnto y themother rote & origina) fountayne of all synne, which is vn of al good beleue in y botome of the hert. For as fapth only workes, & iustifieth & bringeth y spytte & lust vnto the outward good workes, euē so vnbeleue only dāneth of euyl, & kepeth out y spyt, prouoketh y fleshe, & sterteth y lust vnto the euyl outward workes, as happened to Adā and Eua in paradise. Gene. iii. For this cause Christ calleth synne vnbeleue, & y notably in the. xvi. Cha. of S. Jhon. The spytte (sayth he) shal rebuke y world of syn, because they beleue not in me. And Jhon. viii. he sayth: I am y light of y world. And therfor in y. xii. of Jhon he

Workes springe of fapth.

Synne.

Fapth is the mother of all good.

A Dialogue to

byddeth the while they haue lyght, to beleue in
lyght, & ye maye be the chyldre of lyght: for he that
walketh in darcknes, woteth not whether he go-
eth. Now as Christe is & lyght, so is & ignorance
of christ & darcknes wher of he speaketh, in which
he & walketh, woteth not whither he goeth: & is,
he knoweth not how to worke a good worke in
the sight of God, or what a good worke is. And
therfore in the .ix. he sayth: as longe as I am in the
worlde, I am the light of & worlde: but there com-
meth night, whē no mā cā worke, which myght is
but & ignorance of Christ, in which, nomā cā se to
do any worke & pleaseth God. And Paul exhort-
eth Ephe. iiii. & they walke not as other hethen,
which are strangers fro & lyfe of god, thow the
ignorance & is in the. And agayne in & same chap.
Put of (sayth he) & olde mā, which is corrupt tho-
row the lustes of erreure, & is to saye ignorance.
And Rom. xiii. Let vs cast away & dedes of dark-
nes, & is to saye, of ignorance & vnbelefe. And .i.
Pet. i. Castion not poure selues vnto poure olde
lustes of ignorance. And .i. Thō. ii. He & loueth his
brother, dwelleth in lyght: & he & hateth his bro-
ther, walketh in darcknes, & woteth not whither
he goeth, for darcknes hath blynded his eyes. By
lyght he meaneth & knowlege of Christ, & by dar-
lines: & ignorance of Christ. For it is impossible &
he & knoweth Christ truly, shuld hate his brother.
Furthermore: to perceaue this thinge more cle-
arly & shalt vnderstode, & it is vnpossible to synne
any synne at all, except a mā breake the fyrst com-
mandemēt before. Now is the fyrst cōmandemēt
deuyded in to two verses: Thy Lord God is one
God: & thou shalt loue thy Lord God & all thyne
herte, & all thy soule, with all thy power & with
all thy myght. And the hole cause why I synne a-
gaynst any inferioure precept, is, & this loue is not

the Romaine.

in myne hert: for were this lawe wyrtten in my
herte, & were full & perfect in my soule, it wolde
kepe myne herte fro cōsentinge vnto any synne.
And the hole & only cause why this loue is not
wyrtte in oure hertes, is, & we beleue not the fyrst
parte, that oure Lord God is one God. For wist
I what these wordes, one Lord & one God mea-
neth, & is to saye: yf I vnderstode & he made all,
& ruleth all, & & what so euer is done to me, whe-
ther it be good or bad, yt is his wyl, & & he only
is the Lord & ruleth & toth it: & wist therto what
this worde myne meaneth: & is to saye, yf myne
hert beleued & felte the infinite benefites & kynde-
nes of god to me warde, & vnderstode & earnestly be-
leued & many folde couenaūtes of mercy wher
God hath bounde hym selfe to be myne, hole & all
to gether & all his power, loue, mercy, & myght,
the shuld I loue hym & all myne hert, soule, po-
wer, & might, & of & loue euer kepe his cōmaūde-
mētes. So se ye now, & as faith is & mother of al
goodnes & of all good workes, so is vnbelefe the
groude & rote of all euill and all euill workes.

Finally, yf any mā hath forsake synne & is con-
uerted to put his trust in Christ, & to kepe & law
of god, both fal at a tyme, & cause is, & the fleshe
thow negligece hath choked the spire & oppres-
sed hit, & take fro hit & fode of hit strength, which
is & fode of hit meditaciō in god & in his wonder-
ful dedes, & in the many folde couenaūtes of his
mercy. Wherfore the before al good workes as
good frutes, there must nedes be faith in & herte
whence they springe. And before all bad dedes as
bad frutes, there must be vnbelefe in & hert as in
& rote, sustaine, pith & strength of all synne: which
vnbelefe & ignorance is called & heed of & serpent
& of & olde dragō, which the womā seed Christ,
must trede vnder fote, as it was promised to Ada

Grace.
Gyfte.

Grace & gyfte haue this differēce. Grace properly is goddes fauour, beneuolēce or kynde mynde, which of his owne selfe, wout deserynge of vs, he beareth to vs, wherby he was moued & inclyned to geue Christ to vs, & al his other gyftes of grace. Gyfte is y^e holy goost & his workinge, whō he powreth in to y^e hertes of thē, on whō he hath mercy, and whō he fauoreth. Though y^e gyftes of y^e spīte encrease in vs daylye, & haue not yet theire ful perfectiō: yet & though there remayne in vs yet euyl lustes & synne, which fight agaynst the spīte as he sayth here in the. vii. Chap. & in the. v. to y^e Gala. & as it was spokē befoze in the. iii. Chapt. of Gene. of the debate betwene the womāns seed, & the seed of the serpent: yet neuertheles Goddes fauoure is so greate, & so strōge ouer vs for christes sake, & we are counted for full hole & perfecte before God. For goddes fauoure toward vs, deuybeth not hy^e selfe, encreasynge & lytell, as do the gyftes, but receaueth vs hole & altogether in full loue for Christes sake oure intercessor & mediator, & because y^e the giftes of the spīte and the battle betwene the spīte & euyl lustes, are begōne in vs already. Of this now vnderstandest y^e the. vii. Chap. where Paul accuseth him selfe as a synner, & yet in y^e. viii. Chap. sayeth: ther is no dānation to thē y^e are in Christ, & that because of the spīte, & because the giftes of the spīte are begōne in vs. Synners we are, because the fleshe is not full kyllēd, & mortified. Neuertheles in as much as we beleue in christ & haue the earnest and beginninge of the spīte, and wold sayne be perfect God is so longinge & fauorable vnto vs, & he will not loke on soche synne, nether wyll cōunte it as synne, but wyll deale wth vs accordinge to oure beleue in Christ, and accordinge to his promyses, which he hath sworne to vs, vntill the synne be

full slayne & mortified by dethe. Faith is not mans opiniō & dreame, as some p^{re}magyn & sayne, whē they heare the storie of y^e gospel. which whē they se y^e there folowe no good workes nor mēdement of liuing, though they heare, & yet cā baptize many thynges of faith, thē they fall frō y^e ryghte waye & saye: faith only iustifieth not, a man must haue good workes also, yf he wyl be righteous & safe. The cause is, whē they heare the Gospel or glad tidinges, they sayne of their awne strength certayn p^{re}maginaciōs & thoughtes in their hertes sayinge: I haue heard the Gospel, I remēber y^e storie, lo I beleue. And y^e they cōute ryghte faith which neuertheles as it is but mans p^{re}maginaciō & sayninge, euē so profiteth it not, nether folowe there any good workes or mēdement of lyuing.

But righte faith is a thinge wroughte by y^e holy goost in vs, which chaūgeth vs, turneth vs in to a newe nature, & begetteth vs a newe in God, & maketh vs y^e sōnes of god, as y^e redest in y^e spīte of Ihon, & killeth y^e olde Adā, and maketh vs altogether newe in y^e hert, mynd, wyll, lust and in al oure affectiōs & power of the soule, y^e holy goost euer accompanyng hir & rulinge the hert. Faith is a liuely thinge, mighty in workinge, valiant and strōge, euer doinge, euer frutful. so y^e it is vnpōssible y^e he which is endued therewith, shuld not worke allwayes good workes wth out ceasinge. We arerh not whether good workes are to be done or no, but hath done thē already, y^e mētiō be made of thē, & is allwaye doinge, for soche is his nature; nowe quere faith in his herte & liuely mōtange of y^e spīte dyue him & tere him ther vnto. wha so euer doeth not good workes, is an vnbeleuing person & faithlesse, & loketh round about, grasping after faith & good workes, & wot not what faith or good workes meane, though he be baptizēd & neuer so

A Dialogue to

Faith
what it is

many thynges of faith and good workes.

Faith is then a purely & stedfast truste in & fauoure of God, wher by we comitte oure selues al together vnto God, & that trust is so surely grounded & sticheth so fast in oure hertes, & a mā wolde not once doute of it, though he shuld dye a thousand tymes therfore. And such truste wrought by & holy goost thowow faith, maketh a mā glad, lusty, chersful & true herted vnto God & to all creatures. By the meanes wherof, willingly & without compulsion he is glad and ready to do good to every man, to do seruice to every man, to suffer al thynges, & God may be loued and prayesed, which hath geue him such grace: so & it is impossible to separate good workes from faith, euē as it is impossible to separat herte and burnyng from fyre.

Therfore take hede to thy selfe, and beware of thyne awn falsities & pynagacions, which to iudge of faith & good workes wyll seme wylse, wher in dede they are sterke blind & of all thynges most folishe. Praye God & he wyll wyte safe to worke faith in thyne herte, or else halt & remayne euermore faithlesse, sayne & pynagyn & enforce thou, werste & thy selfe, & do what thou wyllt or cast.

Faith is
righteous-
nes.

Righteousnes is euē such faith, & is called Gods des righteousness, or righteousness & is of valour before God. For it is Goddes gyfte, and it altereth a man, and chaūgeth him to a new spiritual nature, & maketh him fre and lyberall to paye euery man his dutie. For thowowe faith is a man purged of his synnes, and obteyneth luste vnto & lawe of God, wherby he geueth God his honour and payed hym & he oweth hym, & vnto men he doeth seruice willingly wher with so euer he can, and payeth euery mā his dutie. Such righteousness can nature, fre wyll, & oure awne strenght neuer byynge to passe. For as noman can geue hym

the Romayns.

falsc fayth, so cā he not take away vnbefese, how then can he take awaye eny of all, wherfore all is falsc pporrysy and synne, what so euer is done wout faith or in vnbefese, as it is euident in the. iiii. Chap. vnto the Romayns, though it appeare neuer so glorious or beautifull outwarde.

Fleish and spirite mayst thou not here vnderstode, as though fleish were only & whiche pertaineth vnto vnchastite, & the spirite that which inwardly pertaineth to & herte, but Paul calleth fleish here as Christ doth 1 John. iii. All & is boyme of fleish, that is to wete, & whole man with lyfe soule, body, wyte, wyll, reason and what so euer he is or doth with in & with out, because & these all, and all & is in man, study after the worlde & & fleish. Call fleish therfore what so euer (as lōg as we are without & spirite of God) we thynke or speake, of God, of faith, of good workes, & of spiritual matters, Call fleish also all workes which are done without grace & without & working of the spirite, how so euer good, holp & spiritual they seme to be, as & mayst proue by the. v. Chap. vnto & Galathias, where Paul numbryth worshippinge of ydols, witchcraft, enuy and hate, amonge the dedes of & fleish, & by the. viii. vnto the Romains, wher he saith, & the lawe by the reason of the fleish is weake, whiche is not vnderstonde of vnchastite only, but of al synnes, & most specially of vnbefese, whiche is a vice moste spirituall and grounde of all synnes.

Fleish
what it is

And as thou callest hym: whiche is not renewed with & spirite & borne agayn in Christ, fleish, and all his dedes, euē the very mynyons of his hert & mynd, his lernyng, doctrine & contēplacion of hye thynges, his preachyng teachinge, & study in the scripture, bildinge of churches, foundyng of abbayes, geuing of almes, masse, matēce, & what so

Spiritual

ever he doth, though it seme spirituall & after the lawes of God. So contrary wyls call him spirituall which is renewed in Christ, and all his dedes which springe of faith, seme they neuer so grosse as y washinge of y disciples fete, done by Christ, & Peters fishinge after y resurrection, y & all y dedes of matrimonye are pure spirituall. yf they procede of faith, & what so euer is done y in the lawes of God, though it be wrought by y body, as y very wiping of shewes & soch lyke, how so euer grosse they appeare outward, Without such vnderstodinge of these wordes, canst y neuer vnderstende this Epistel of Paul, nether any other place in y holy scripture. Take hede therfore, for who so euer vnderstodeth these wordes other wyse, the same vnderstodeth not Paul, what so euer he be. Now wyl we spare our selues to y epistle.

For as much as it becometh y preacher of Christes glad tydings, first thorow openyng of the lawe to rebuke all thynges, & to proue al thynges synne, that procede not of the spyte & of fapth in Christ, & to proue all men synners and chylde of wrath by inheritaunce, and how that to synne is theyr nature, & that by nature they can no other wyse do then to synne, and therwith to abate the pryde of man, and to byrge him vnto the knowlege of him selfe, & of his myserie & wretchednes that he might desyre helpe. Euen so doeth saynt Paul, and begynneth in the first Chapter to rebuke vncleue and grosse synnes, which al men se as ydolatrie, & as the grosse synnes of the hethen were, and as the synnes now are of al the which lyue in ignorance without faith, and without y fauoure of God and faith. The wrath of God of heauen appeareth thorow the Gospell vpon all men for theyr vngodynes and vnhol'y lyuynge. For though it be knowen and daily vnderstode

by the creatures, y ther is but one God, yet is nature of hyr selfe without the spyte and grace, so corrupte & so pofsoned, y men nether can thake hym, nether worshippe hym, nether geue hym his due honour, but blinde the selues and faule without ceasing in to worse case, eue vntill they come vnto worshippinge of ymages and workinge of shameful synnes, which are abhominable against nature, and moreover suffre the same vnbeked in other, hauinge delectacion & pleasure therein.

In the ii. Chap. he procedeth furthur, and rebuketh all those holy people also, which y out luste and loue to the lawe, lyue well onwardly in the face of the world, and cōdempne other gladly, as the nature of al ypocrites is, to thinke the selues pure in respecte of open synners, and yet hate the lawe inwardly, and are full of couetousnes and enuye and of all vncleues. Mat. xxi. These are they which despise the goodnes of God & accordinge to the hardenes of their hertes, hepe toge, ther for them selues the wrath of God, furthmore saynt Paul as a true expounder of y lawe. suffreth nomā to be without syn, but declareth y all they are vnder synne, which of fre wyll and of nature wyll lyue well, & suffreth them not to be better then the open synners, y he calleth them harde herted and soch as can not repente.

In y. iii. Chap. he minglet both together, both y Jewes & the gētils, & saith y the one is as the other, both synners, & no differēce betwene them saue in this only, y the Jewes had the worde of God cōmitted vnto the. And though many of the beleeued not thereon, yet is Goddes truth y promyse therby nether hurte ner minished: & he taketh in his waye and allegeth y sayeng of the i. Psal. The lawe that God might abyde true in his wordes, & ouer sufficeth come when he is iudged. After that he returneth not but be

Seconde Chapter

Thirde Chapter

100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 549
 550
 551
 552
 553
 554
 555
 556
 557
 558
 559
 560
 561
 562
 563
 564
 565
 566
 567
 568
 569
 570
 571
 572
 573
 574
 575
 576
 577
 578
 579
 580
 581
 582
 583
 584
 585
 586
 587
 588
 589
 590
 591
 592
 593
 594
 595
 596
 597
 598
 599
 600
 601
 602
 603
 604
 605
 606
 607
 608
 609
 610
 611
 612
 613
 614
 615
 616
 617
 618
 619
 620
 621
 622
 623
 624
 625
 626
 627
 628
 629
 630
 631
 632
 633
 634
 635
 636
 637
 638
 639
 640
 641
 642
 643
 644
 645
 646
 647
 648
 649
 650
 651
 652
 653
 654
 655
 656
 657
 658
 659
 660
 661
 662
 663
 664
 665
 666
 667
 668
 669
 670
 671
 672
 673
 674
 675
 676
 677
 678
 679
 680
 681
 682
 683
 684
 685
 686
 687
 688
 689
 690
 691
 692
 693
 694
 695
 696
 697
 698
 699
 700
 701
 702
 703
 704
 705
 706
 707
 708
 709
 710
 711
 712
 713
 714
 715
 716
 717
 718
 719
 720
 721
 722
 723
 724
 725
 726
 727
 728
 729
 730
 731
 732
 733
 734
 735
 736
 737
 738
 739
 740
 741
 742
 743
 744
 745
 746
 747
 748
 749
 750
 751
 752
 753
 754
 755
 756
 757
 758
 759
 760
 761
 762
 763
 764
 765
 766
 767
 768
 769
 770
 771
 772
 773
 774
 775
 776
 777
 778
 779
 780
 781
 782
 783
 784
 785
 786
 787
 788
 789
 790
 791
 792
 793
 794
 795
 796
 797
 798
 799
 800
 801
 802
 803
 804
 805
 806
 807
 808
 809
 810
 811
 812
 813
 814
 815
 816
 817
 818
 819
 820
 821
 822
 823
 824
 825
 826
 827
 828
 829
 830
 831
 832
 833
 834
 835
 836
 837
 838
 839
 840
 841
 842
 843
 844
 845
 846
 847
 848
 849
 850
 851
 852
 853
 854
 855
 856
 857
 858
 859
 860
 861
 862
 863
 864
 865
 866
 867
 868
 869
 870
 871
 872
 873
 874
 875
 876
 877
 878
 879
 880
 881
 882
 883
 884
 885
 886
 887
 888
 889
 890
 891
 892
 893
 894
 895
 896
 897
 898
 899
 900
 901
 902
 903
 904
 905
 906
 907
 908
 909
 910
 911
 912
 913
 914
 915
 916
 917
 918
 919
 920
 921
 922
 923
 924
 925
 926
 927
 928
 929
 930
 931
 932
 933
 934
 935
 936
 937
 938
 939
 940
 941
 942
 943
 944
 945
 946
 947
 948
 949
 950
 951
 952
 953
 954
 955
 956
 957
 958
 959
 960
 961
 962
 963
 964
 965
 966
 967
 968
 969
 970
 971
 972
 973
 974
 975
 976
 977
 978
 979
 980
 981
 982
 983
 984
 985
 986
 987
 988
 989
 990
 991
 992
 993
 994
 995
 996
 997
 998
 999
 1000

Four the
 Chapter.

to his purpose agayn, & proueth by the scripture &
 synne only all mē without differēce or exception are synners
 & that by the workes of the lawe nomā is iustifi-
 ed: but & the lawe was geue to vter & to declar-
 synne only. The he begynneth & sheweth & righte
 waye vnto ryghteousnes, by what meanes mē
 must be made righteous and safe, & sayeth: They
 are al synners & wout prayse before God, & must
 wout their awne deseruinge be made ryghteous
 thorow fayth in Christ, which hath deserued such
 righteousness for vs, & is become vnto vs Gods
 des mercystole for & remissio of synnes & are past,
 thereby prouinge & Christes righteousness which
 cometh on vs thorow fayth, helpeth vs only, whi-
 che ryghteousnes (sayth he) is now declared tho-
 row the Gospell, & was testified of before by the
 lawe, & the Prophetes. Furthermore (sayth he) &
 lawe is helped & fostered thorow fayth, though &
 the workes ther of w all their vantage are light
 to nought & proued not to iustifie.
 In the. iiii. Chap. (after & now by the. iiii. fyrt
 Chap. the synnes are opened, & the waye of fayth
 vnto righteousness layd) he beginneth to answer
 vnto certayne obiections & cauillations. And fyrst
 he putteth forth those bynd realōs, which comē
 ly they & wilbe iustified by their awne workes, as
 wont to make whē they heare that fayth only w
 out workes iustificth, sayeng:shal mē do no good
 workes, ye & pf fayth only iustificth, what nedeth
 a mā to study for to do good workes? He putteth
 forth therfore Abraham for an ensample, sayeng:
 what dyd abrahā w his workes? was al in vayne:
 came his workes to no profet? And so cōcludeth
 & abrahā w out & before all workes was iustifi-
 ed & made righteous. In so moche that before the
 worke of circumcisiō he was praysed of the scrip-
 ture, & called righteous by his fayth only. Gen. x.

A prologe to

So that he dyd not the worke of circumcission
 for to be holpe thereby vnto ryghteousnes, which
 yet God cōmaunded him to do, and was a good
 worke of obediēce. So in likewyse no doute none
 other workes helpe any thyng at all vnto a mā
 iustifyinge, but as Abrahā's circumcission was an
 outwarde signe whereby he declared his ryghte-
 ousnes which he had by fayth, & his obediēce & workes as
 redynes vnto & will of God, euē so are all other re sygnes
 good workes outward signes and outward fru- and witne-
 tes of fayth & of & spyte, which iustifie not a mā, les of the
 but that a man is iustified all redy before God in inwarde
 wardly in & hert, thorow fayth & thorow & spyt-fayth.
 te purchased by Christes bloud. **Blessed is**
 now stablisheth S. Paul his doctrine of fayth a he & hath
 fore rehered in the. iiii. Chap. and bringeth also his synnes
 testimony of Dauid in & xiii. psal. which calleth for geuen
 a mā blessed, not of workes, but in & his synne hym.
 is nō shēned, and in & fayth is imputed for righ-
 teousnes, though he abyde not afterwarde with
 out good workes, whē he is ones iustified. For
 we are iustified & receaue & spyte for to do good
 workes, nether were it other wyse possible to do
 good workes, excepte we had fyrst the spyte.
 For how is it possible to do any thinge well in
 & syght of God, whyle we are yet in captiuitie &
 bondage vnder & deuyll, and the deuyll possesseth
 vs all together & holdeth oure hertes, so & we cā
 not once cōsent vnto & wyll of God. No mā ther-
 fore cā proue & spyte in doing good: but & spyte
 must fyrst come and wake him out of his slepe &
 with & thunder of the lawe feare him, and shewe
 him his miserable estate & wretchednes, & make
 him abhore & hate hym selfe and to despye helpe,
 & the cōforte him agayne w & pleasānt rayne of
 the Gospell, & is to saye: with & swete promyses
 of God in christ, & stirre by fayth in hym to beleue

*

A p[ro]logue to

the p[ro]mises. The wh[ic]h he becometh & p[ro]mises,
as God was mercifull to p[ro]mise, so is he true
to fulfill the, & wyl geue him & sp[irit]e & strenght,
both to loue & wil of God & to worke there after
So se we & God only which accordinge to & scrip-
ture worketh all in all thynges, worketh a m[an]
iustifying, saluation and health, & and pow[er]eth
fayth & belue, lust to loue goddes wyl & strenght
to fulfill the same, in to vs, euen as water is pow-
red in to a vessel, and that of his good wyl and
purpose, and not of oure deseruings & merites.
Goddes mercy in p[ro]misinge, and trueth in ful-
fillinge his p[ro]mises saueth vs, and not we oure
selues. And therfore is all laud, prayse, and glory,
to be geuen vnto God for his mercy and trueth, &
not vnto vs for oure merites and deseruings.
After that he stretcheth his ensample out against
all other good workes of the lawe, and concludeth
that the Jewes can not be Abrahams heires, be-
cause of bloude and hyndred only, & moch lesse by
the workes of the law, but must inheret Abrahams
fayth, yf they wyl be the ryght heires of Abrahams:
for as moche as Abraham before the law, both of
Moses & also of circumcision, was thow faith
made ryghteous, & called the father of all them &
belue, & not of the & worke. Moreover the lawe
causeth wrath, in as moche as no man can fulfill
it & loue & lust. And as longe as suche grudging,
hate & indignation agaynst the lawe remaineth
in the herte: & is not taken awaye by the sp[irit]e &
cometh by fayth, so longe (no doute) & workes of
the lawe, declare evidently & the wrath of God
is vpon vs and not fauour. Wherfore fayth on-
ly receiveth the grace p[ro]misseth vnto Abraham.
And these ensamples were not wrytten for Abra-
hams sake only (sayth he) but for ours also to wh[ic]h
yf we belue, sayth shal be reckned lykewyse for

the Romains.

ryghteousnes, as he sayth in the ende of & Chap.
In the v. Chap. he commendeth & frutes & wor-
kes of fayth, as are peace rejoycinge in the consci-
ence, inwarde loue to God and man: moreover
boldnes, trust, confidence & a stronge and a lusty
mynde, & stedfast hope in tribulaciō & sufferinge
For all such folowe where the righte faith is, for
the aboundante graces sake & gyftes of & sp[irit]e,
which god hath geuen vs in Iesu Christe, in that
he gaue hym to dye for vs yet is enemyes. Now
haue we then, that sayth only before all workes
iustifieth: and & it folowed not yet therfore that a
man shulde do no good workes: but that & ryght
shapē workes abyde not behynde, but accompanye
fayth, euen as byghtenes doth & sunne, and are
called of Paul the frutes of the sp[irit]e, wher the
sp[irit]e is ther it is alwayes comen, & there are al-
wayes good frutes, & is to saye: good workes.
This is Pauls order, & good workes springe of
the sp[irit]e, the sp[irit]e cometh by fayth, & fayth co-
meth by hearinge & worde of God, wher the glad Good wor-
dings & p[ro]mises which God hath made to kes are the
vs in Christe, are preached truly, & receaved in & frutes of
ground of the herte & out waueringe or doutinge, the sp[irit]e
after & the lawe hath passed vpon vs, & hath d[is]-
cayed consciences, wher & worde of God is pre-
ached purely & receaved in & herte, ther is fayth &
& sp[irit]e of god, & ther are good workes of neces-
site wher occasiō is geue: wher goddis worde is
not purely p[re]ached, but m[is]d[re]ames, tradicions,
ymaginaciōs, ceremonies & supersticiō there is no
fayth, & consequēly no sp[irit]e & cometh of god. And
wher goddis sp[irit]e is not there can be no good
workes, euen as wher an appel tre is not, there can
grow no appels, but ther is vntreife & treuels sp[irit]
& cruel workes. Of this goddis sp[irit]e and his fru-
tes, haue oure holy p[ro]p[er]ties not once knownen

A prologe to

whether yet tasted how sweete they are, though they
sayne many good workes of their awne pynagina
cions to be iustified & al, in which is not one crone
of true faith, or spirituall loue, or of inward loye,
peace & quietnes of conscience, for as moch as they
haue not y word of God for the, & suche workes
please God but they are eue y rote frutes of rote
tre. After that he breaketh forth, & runneth at lar
ge, & sheweth where both synne & righteousnes
deeth & lyfe come. And he copareth Ada & Christ
together, by swyfe reasoninge and disputinge. &
Christ must nedes come as a secōde Ada to make
vs herres of his righteousnes, thow a new spi
rituall byrth, without oure deseruinge: eue as the
first Ada made vs herres of synne, thow y bo
delye generaciō, without oure deseruinge, wherby
is euidently knowe & proued to y uttermoste, & no
ma can bynge him selfe out of synne vnto righte
ousnes, no more the he coude haue withstonde y
he was borne bodely. And y is proued here with,
for as moch as y very law of God which of right
e shuld haue holpe, (yf any thyng could haue hol
pe), not only came & brought no helpe & hys, but
also increased synne, because y the euill & popso
ned nature is offended & utterly displeaseth with
the lawe, & the more she is forsed by the lawe, the
moare is she prouoked & set a fyre to fulfyll & satisfie
her lustes. By y lawe the we se clerely y we
must nedes haue christ to iustifye vs & his grace,
and to helpe nature.

The. vi.
Chapter.

In the vi. he setteth forth the chiefe & principall
worke of faith, the batayle of y spyte against the
fleshe, how y spyte laboureth & enforseth to kill
the remnaite of synne, & lust which remayne in y
fleshe after oure iustifyinge. And this Chap. teas
reth vs, y we are not so fre fro syn thow faith
y we shulde here forth go vp & down ydle carlesse

the Romayns.

and sure of our selues, as though they were now
no more syn in vs: yea there is synne remayninge
in vs, but it is not rekened, because of faith & of
the spyte, which fighte agaynst it. Wherfore we
haue ynough to do all our lyues lōge, to tame our
bodies, & to copelle y mēbres to obeye the spyte
& not y appetites, & therby we myght be lyke vnto
to Christs deeth & resurrection, & myght fulfyll
our baptyeme, which signifieth y mortifyinge of
synnes, & the new lyfe of grace. For this batayle is a wit,
ceaseth not in vs vntill y last breath, & vntill that
synne be utterly slayne by the deeth of the bodye. ne God &
this thinge (I meane to tame y bodye and so vntill that
forth) we are able to do (saith he) seynge we are haue pro
vnder grace, & not vnder y law. what it is not to misle to
be vnder y lawe, he him selfe exposeth. For not mortifie y
to be vnder y lawe, is not so to be vnderstōde, y lustes and
euery man may do what hym lusteth. But not to synne that
be vnder y law is to haue a fre hert renewed & y remaneth
spyte, so y thou hast lust inwardly of thyne awne in the fleshe
accord to do y which y lawe comaundeth & oute er.
is to saye Goddis fauour byngeth vs y spyte vnder the
& maketh vs loue y law, so is there now no more law what
synne, nether is y lawe now any more agaynst vs (it meaneth
but atone, and agreed with vs, and we with yt.
But to be vnder y lawe, is to deale & the worke. To be vnder
kes of y lawe, & to worke without y spyte & gra der y lawe
ce, for so long no doute synne raggeth in vs thow what it is
row y law, & is to saye, y law declareth y we are
vnder synne and y synne hath power and domi
nion ouer vs, seynge we can not fulfyll the lawe,
namely & in the herte, for as moch as no man of
nature fauoureth y lawe, consenteth there vnto &
depyteth therein. Which thing is excedinge great
synne, & we can not consent to y law, which lawe
is nothing else save the wyll of God.

* iii.

A Prologe to

This is the right fredome & lybertye frō synne & frō y^e lawe where of he wyrteth vnto y^e ende of this Chapter, that is a fredome to do good only wth luste, and to lyue well withoute cōpulsion of y^e lawe: wherfore this fredome is spiritual fredome, which destroyeth not y^e lawe, but mynistreth that which y^e lawe requyeth, and where wth y^e lawe is fulfilled, y^e is to vnderstand, luste and loue, where wth the lawe is styllled, and accuseth vs no more cōpellet vs no moare, nether hath oughte to craue of vs any moare. Euē is though y^e were in dette to an other man, and were not able to paye, two maner wayes myghtest y^e be lofed. One waye, yf he wolde requyre nothinge of y^e, and byke thyns obligacyon. An other waye, yf some other good mā wolde paye for y^e, and geue y^e as moche as y^e myghtest satisfie thyns obligacyō wth all. Of this wyse hath Christ made vs fre from y^e lawe & therfore is this no wilde fleschly liberte, that shuld do nought, but that doth all thynges, and is fre frō the crauinge and dette of y^e lawe. In y^e vii. he confirmeth the same wth a similitude of y^e state of matrimony. As whē y^e husband dyeth the wyfe is at hir liberte, and y^e one lowed & departed frō y^e other, not y^e the woman shulde not haue power to marye vnto another mā, but rather now fyrst of all is she fre, & hath power to marye vnto an other mā, which she coude not do befoze, tyll she was lowed frō hyr first husband. Euē so are oure consciēces bound & in daūger to y^e lawe vnder olde Adā y^e fleshe as longe as he lyueth in vs. For the lawe declareth y^e our hartes are bounde and y^e we cā not discōlent frō him. But whē he is mortifyed and kylled by the spyte, thē is y^e consciēce fre and at liberte: not so that the consciēce shall now nought do but now fyrst of all cleupth vnto another, y^e is to wete Christ, & byngeth forth y^e frutes

The. vii.
Chapter.

the Romayns.

of lyfe. So nowe to be vnder y^e lawe, is, not to be able to fulfill y^e lawe, but to be better to it, & not able to paye y^e which y^e lawe requyeth. And to be lowse frō y^e lawe, is to fulfill it & to paye y^e which y^e lawe demaūderh, so y^e it can now hēce forth axe the nought. Cōsequently Paul declareth moze largely y^e nature of sinne & of y^e lawe, how y^e thow the lawe synne reuēth, moueth hyr selfe, and ga dereth strenght. For y^e oldman & corrupte nature, the moze he is forbodē and kept vnder of y^e lawe, is the moze offended and displeased ther with, for as moch as he cā not paye y^e which is required of the lawe. For synne is his nature & of him selfe, he can not but synne. Therfore is y^e lawe deatly to hym, toymēt and martyrdomē. Not y^e the lawe is euyl, but because y^e the euyl nature cā not suffre y^e which is good, cā not abyde y^e the lawe shuld requyre of hym any good thyng. Lyke as a sycke mā can not suffre y^e a mā shulde desyre of hym to rūne, to lepe & to do other dedes of an whole mā. For whiche cause. S. Paule concludeth, that where the lawe is vnderstonde and perceaued of the best wyse, ther it doeth no moare but better synne, and byngē vs vnto the knowledge of our selues, and there by kyl vs and make vs bande vnto eternall damnacyon and detters of the euer lasting wyath of God, euē as he well fealeth and vnderstondeh whole conscience is truly touched of y^e lawe. In suche daūger were we per the lawe came, y^e we knew not what synne mente, nether yet knowe we the wyath of God vpon synners, & y^e lawe had bittered it. So seest y^e that a mā must haue some other thing, y^e and a greater & a moze myghty thing thē y^e lawe, to make him righteous and safe. They that vnderstonde not the lawe on this wyse, are blynd & go to worke p^{re}sūptuously, supposyng to satisfie the lawe wth workes. For

To be vnder the lawe. To be lowse frō the lawe,

A Prologe to

they know not that ϕ law requyeth a free a wyl-
lynge, a lusty & a louinge herte. Therfore they se
not Moyses right in ϕ face, the bayle hangeth be-
twene & lydeth his face, so ϕ they ca not beholde
the glory of his countenance, how ϕ the lawe is
spiritual & requyeth ϕ hert. I may of myne awn
strenght refrayne ϕ I do myne enemye no hurte,
but to loue hym & all myne herte, & to put away
wrath cleue out my mynde, ca I not of myne awn
strenght. I may refuse money of myn awn strenght
but to put awaye loue vnto cyches out of myne
hert, can I not do of myne awne strenght. To ab-
steyne fro adulterye as concerning ϕ outward dede:
ca I do of myn awne strenght, but not to desyre in
mine hert is as vnpowable vnto me: as is to chose
wheter I wyl hongry or thurst & yet so ϕ law re-
quyeth, wherfore of a mans awne strenght is ϕ law
neuer fulfilled, we must haue thereto goddis fa-
uour, & his spyte, purchased by Chyistes blood.

Neuertheles when I saye a ma may do many
thynges wywardly cleue agaynst his herte, we
must vnderstode, ϕ ma is but dyuyl of diuers ap-
petites, and the greatest appetite ouercometh the
lesse, & carrieth the man awaye violently with hym.

As whē I desyre vengeaunce, & feare also ϕ inco-
ueniēce ϕ is lyke to folowe, yf feare be greater, I
abstayne, yf the appetite ϕ desyeth vengeaunce be
greter, I ca not but prosecute ϕ dede, as we se by
experyēce in many murtherers & theues, whiche
though they be brought in to neuer so great perel
of death, yet after they haue escaped, do euen the
same agayne. And comen wemen prosecute theyre
lustes because feare & shame ar away, whē other
whiche haue the same appetite in their hertes, ab-
steyne at ϕ leest way outwardly or worke secretly
beyng ouercome of feare & of shame, & so lykewyl

Flesh and so is it of al other appetites. Furthermoze he de-

The Remains

clareth, howe ϕ spyte & ϕ flesh fight together in spyte
one mā, & maketh an ensample of hym selfe, ϕ we fighte to-
gether. might learne to know ϕ worke a right. I meane
to kyll syn in oure selues. He calleth both ϕ spyte
& also ϕ flesh a law, because ϕ nature of
Goddes law is to dyue, to copell, & to craue; eue
so the flesh dyueth; compelleth; craueth; and
rageth agaynst ϕ spyte, & wyl haue her lustes sa-
tisfied. On ϕ other syde dyueth ϕ spyte, cryeth &
fighteth agaynst ϕ flesh, & wyl haue his lust sa-
tisfied. And this stryfe dureth in vs, as lōg as we
lyue: in some moze, & in some lesse, as ϕ spyte or ϕ
flesh is strōger, & the very man his awne selfe is
both ϕ spyte & ϕ flesh which fighteth & his awn
selfe vntill syn be utterly slayne & we al together
spirituall. In ϕ viii. Chap. he cōforteth such
fightes ϕ they despire not because of such flesh,
whiche thinke ϕ they are lesse in fauoure & God.
And he sheweth how ϕ the synne remainyng in
vs, hurteth not, for there is no dainger to the thae
in Chyist, which walke not after ϕ flesh, but
fight agaynst it. And he expoundeth moze largely
what ϕ nature of ϕ flesh & of ϕ spyte is, & how ϕ
spyte cometh by Chyist, which spyte maketh vs
spirituall, tamed, subdueth, & mortifieth ϕ flesh,
& certifieth vs ϕ we are neuerthelesse ϕ sonnes of
God, & also beloned though ϕ synne raigne neuer
so moch in vs, so long as we folowe the spyte &
fight agaynst synne to kyll, & mortifie it. And be-
cause nothyng is so good to ϕ mortifiēge of the
flesh, as ϕ crosse & tribulation, he cōforteth vs in
our passions & afflictions, by ϕ assistēce of ϕ spyte
whiche make thintercession to God for vs, mighte
p & groynges ϕ passe mans veteraunce, so that
mans speche ca not cōprehende the & with ϕ moun-
teynge also of ϕ creatures & vs, of greute desyre
that they haue, ϕ we were loosed from synne &

corruption of the fleſhe. So ſe we that theſe three Chapters the. vi. vii. viii. do none other thyng ſo much as to drive vs vnto y right worke of faith, whiche is to kyll y olde mā & mortifie y fleſhe.

The. ix. r. In the. ix. r. and. xi. Chap. he treateth of Goddis and. xi. cha predeſtinaciō, whēce it ſpringeth al together, wherther we ſhal beleue or not beleue, be lowſed from ſynne or not be lowſed. By which predeſtinacion our iuſtitieng & ſaluacion are clene taken out of our hādes, & put in y hādes of God only, whiche thinges is moſte neceſſary of all. For we are ſo weak & ſo vncertain, y pf it ſtode in vs, ther wold of a truthe no man be ſaued the denell no doute wolde deceaue vs. But now is god ſure, y is predeſtinaciō cā not deceaue him, nether cā any man withſtānd or let him, & therfore haue we hope and truſt agaynſte ſyn. But here muſt a marke be ſet vnto thoſe vnquyet, buſpe & hpe clypiunge ſpites how ſerre they ſhall go whiche fyrſt of all bringe hither their hpe reaſons & pregnat wyttes, & begine ſpyte fro an hper to ſerche botōleſſe ſecretes of goddis pdeſtinaciō whether they be pdeſtinat or not. Theſe muſt nedes ethercaſt the ſelues downe hedelōg into deſptraaciō or els cōmit the ſelues to fre chauce careleſſe. But folowe y the ordre of this piſtle, & nooſel thy ſelfe y Chriſt, & learne to vnderſtōde what y law & y Goſpell meane & the office of both two, that y mapſt i y one know thy ſelue, & how y thou haſt of thy ſelue no ſtrength.

This do but to ſynne: & in y other y grace of Chriſt. And pf y wylt then ſe y ſpyghte agaynſt ſynne, & the fleſhe as the vnderſtōd vii. fyrſt Cha. teache the. After y when y art come to the. viii. chapter, & arte vnder the croſſe & ſuſſerpyng of tribulacyon, the neceſſite of predeſtinacyon wylt ware ſwete, & thou ſhalt well ſele how precious a thinge it is. For excepte y haue boyned the croſſe of aduerſite and tēptacyon, & haſt ſelte

thy ſelfe brought vnto the very byrmyne of deſptraacyon, y & vnto hell gates, y canſt neuer medle with the ſentēce of predeſtinacyon without thine awne harme and without ſecret wyath and grudgyng inwardly agaynſte God, for other wyſe it ſhal not be poſſible for y to thinke y god is righteous & juſte. Therfore muſt wda be wel mortified & the fleſhly wytte brought vtterly to nought, y y thou mayſt awape y this thinge, & dypke ſo ſtrōge wyne. Take hede therfor vnto thy ſelf, that y dypke not wyn, while y art yet but a ſucklyng. For every lernyng hath hys tyme, meaſure & age, and in Chriſt there is a certayne childhod, in which a man muſt be cōtent with mylke for a reaſon, vntill he ware ſtrōg and growe vp vnto a perfecte mā in Chriſte & be able to eate of more ſtronge meate.

In y. xii. chap. he geueth exhortacyōs. For this maner obſerueth Paul in all his epiſtles, fyrſt he teacheth Chriſt and y faith, then exhorteth he to good workes, and vnto cōtinuall mortifieng of y fleſh. So here teacheth he good workes in dede and y true ſeruing of God, & maketh all mē y ſerues, to offer vp, not money & beaſtes, as y maner was in y tyme of the law, but their awne bodies y kyllenge and mortifyeng of y luſtes of y fleſhe. After y he deſcribeth the outwarde conuerſacion of Chriſten men, howe they ought to behaue the ſelues in ſpirituall thinges, how to teach, preach and rule in y cōgregacion of Chriſt, to ſerue one another, to ſuffre all thinges paciētly, & to cōmit the wyke & vengeaunce to God, in conſeſſion how a Chriſtē mā ought to behaue himſelfe vnto all mē to frēd; ſo, or what ſo euer he be. Theſe are y right workes of a Chriſtē mā which ſpring out of faith. For faith kepeth not holy daye, nether ſuſſereth any mā to be ydle, wherſoever he dwelleth.

The. xii. Chapter.

A Prologe to

In the .xiii. he teacheth to honoure & worldly
 tēporall swearde. For though & mans lawe and
 ordinaunce make not a mā good before god, neither
 iustifie him in & herte, yet are they ordeyned for
 furdraunce of & comun welth, to mapntene peace,
 to punishe & euill & to defende the good. There
 fore ought & good to honoure & tēporall swearde
 and to haue it in reuerēce, though as cōcernyng
 the selues, they nede it not, but wold abstayne frō
 euill of their awne accorde, & do good & ouer
 mans lawe, but by & lawe of the spīte, which ga
 uerneth the herte, & gydeth it vnto all & is & wyl
 of God. Fynally he cōprehēdeth, and knetteth vp
 all in loue. Loue of her awne nature bestoweth al
 that she hath, & euē her awne selfe on & which is
 loued. Thou needest not to byd a kynd mother
 to be loupng vnto her only sonde. Moche lesse spi
 rituall loue which hath eyes geuē her of god nea
 deth māns lawe to teache her to do her dūtye. And
 as in & begynnynge he byd put forth Christ as
 cause & auctor of oure righteousnes & saluacion,
 euē so here setteth he him forth as an ensāple to
 cōfiterfayte, & as he hath done to vs, euē so shuld
 we do one to another. In & .xiii. cha. he teacheth
 to deale soberly & & consciences of & weke in the
 fayth, which vnderstōd not yet & libertie of christ
 perfectly ynough, & to sauer the of christe loue, &
 not to vse & libertie of & fayth vnto hinderance
 but vnto & furdraunce & edifyng of the weake.
 For where such cōsideraciō is not, there folow
 eth debate & despisinge of & Gospell. It is beter
 therfore to forbere the weake a while, vntyll they
 waxe strōge, the & the lernynge of & gospell shuld
 come all together vnderfote. And suche worke is
 & singular work of loue, & where loue is perfecte
 there muste nedes be suche a respecte vnto the
 weake, & thynge & Christ cōmanded & charged

Loue is &
 fulfillingge
 of & lawe.

the Romans.

to be had aboue all thynges. In the .xv. Cha.
 he setteth forth Christ agayne to be folowed, that
 we also by his ensample, shulde suffre other & are
 yet weake, as the that are fraple, opē synners, vn
 lerned, vnerperte, & of lothe some maners, & not
 to cast the a waye forth &, but to suffre the tyll
 they were better: & exhorte the in & meane tyme.
 For so dealeth Christ in & Gospell & now dealeth
 & vs dayly, suffringe oure vnprofetnes, wekenes
 cōuersacion & maners, not yet fashioned after the
 doctrine of & Gospell, but smell of the fleshe, &
 & some tyme breake forth in to outwarde dedes.
 After & to cōclud & all he wysmeth the encrease
 of fayth, peace, & ioye of cōscience. prayseth the &
 cōmitteth the to God & magnifieth, his office &
 administracion in the Gospell, and soberly and &
 grete discrecion despyeth succoure & ayde of the.
 for & poore sayntes of Ierusalem, & it is all pure
 loue & he speaketh or dealeth & all. So fynde we
 in this pīlle plēteously, vnto & vtmost, what so
 euer a Christe man or womā ought to knowe, &
 to wete, what & lawe, & Gospell, synne, grace,
 fayth, ryghteousnes, Christ, God, good workes,
 lone, hope, & & crosse are, & euē where in & pyth,
 of all & pertayneth to the Christe fayth stonde
 & how a Christe mā oughte to behaue hym selfe
 vnto euery mā, be he perfect or a synner, good or
 bad, strōge or weke frēd or foe, & incōclusiō howe
 to behaue our selues both toward god & toward
 oure selues also. And all thynges are profoundly
 grounded in & scriptures, & declared & ensamples
 of hym selfe, of the fathers and of the prophetes,
 that a man can here desyre no more.
 Wherfore it appereth euidently, & Paul. minde. This pīlle
 was to cōprehende bycuely in this pīlle al & hole is to & Ro
 mēnyng of Christe's gospell, and to prepare an maines is
 introducciō vnto all & olde testamēt. For & howe the doye in

to all the Doue whosoever hath this p[re]stle perfectly in his
Scripture, herte, & same hath & lyght & the effecte of & olde
re and the testamētē w[ith] hym: wherfore let every man w[ith]out
kepe that exception exercise him selfe therein diligētly, & res
openeth it, coide it nyght and daye continually, vntyll he be
& bringeth full acquainted therewith.

me to true The last Chap. is a chapter of recōmendacion
vnderston wherein he pet myngleth a good monition, & wo
sing of it shulde beware of the tradiciōs & doctryne of mā
whiche begyle & simple & sophistry & learnynge
that is not after & Gospell, and drawe thē fram
Christ, & noosel them in weke and feble and (as
Paul calleth thē in the p[re]stle to the Gala.) in bed
gerly ceremonies for & entēt that they wolde lye
in fatte pastures & be in auctorite, and be takē as
Christ, & aboue Christ, & spt in & temple of
God, & is to wpt in the cōsciēces of men, wher
God only, his worde, & his christ ought to spte.
Compare therfore all maner doctryne of men v[er]
to the scripture & se whether they agre not. And
committe thy selfe whole and all to gether vnto
Christ, and so shal he with his holy sp[ir]ite and w[ith]
all his fulnes dwell in thy soule. The somme
and hole cause of & wytyng of this epistle, is, to
proue & a man is iustified by fapth onlpe: which
p[re]p[ar]aciō whoso denpeth, to him is not onlpe this
epistle & all that Paul wytteth, but also & hole
scripture so locked vp, & he shal neuer vnderstōde
it to his soules health. And to bringe a man to &
vnderstōdinge and felynge & fapth onlpe iustifi
eth: Paul pphetieth & & hole nature of mā is so
possoned & so corrupte, & so deed concerninge
godly lyvinge or godly thynkinge, & it is imposs
ble for hir to kepe the lawe in the syght of god: &
is to saye, to loue it, & of loue and lust to do it as
naturally as a mā eateth or drynketh, vntyll he
be quychened agayne and healed thowto fapth.

And by iustifpence, vnderstōde none other Justifpence
thynge then to be reconciled to god and to be res-
stōred vnto his fauoure, and to haue thy sp[ir]ites
forgiuen the. As whē I saye God iustifieth vs,
vnderstōde therby & God for Christes sake, mer
rites & rescrupnges onlpe receaueth vs vnto his
mercy, fauoure, and grace & forgiueth vs oure
sp[ir]ites. And whē I saye Christ iustifieth vs, v[er]
derstōde therby & Christ onlpe hath redemed vs,
bought and deliuered vs oute of & wrath of god
and damnacion, & hath with his workes onlpe,
purchased vs the mercy, the fauoure and grace
of God, and the forgiuenes of oure sp[ir]ites. And
whē I saye that fapth onlpe iustifieth, vnder
stōde therby that fapth and trust in the truthe of
God and in the mercy promysed vs for Christes
sake, and for his deservynge and workes onlpe,
both quyet & conscience and certifie hys that oure
sp[ir]ites be forgiuen & we in the fauoure of God.

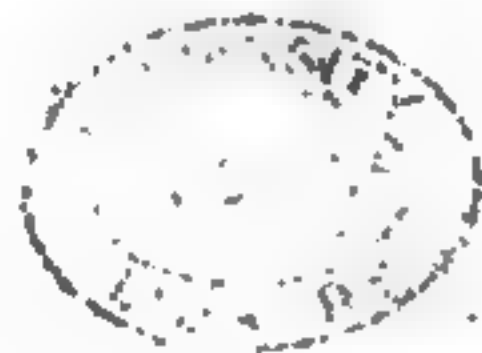
Furthermore, set before thynne eyes Christes
workes & thynne awne workes. Christes workes
shalle iustifie & a make satisfacciō for thy sp[ir]ite,
thynne awne workes not: & is to saye, quyeteth
thy cōscience, & make & sure & thy sp[ir]ites are for
giuen & a not thynne awne workes. For & promysed
mercy is made & for Christes workes sake, and
not for thynne awne workes sake. Wherfore seing
God hath not p[ro]mised & thynne awne workes shal
giue & therfore fapth in thynne awne workes can
neuer quyet thy cōscience n[or] certifie & before god
whē God cōmēt to iudg & to take a recōdinge)
thy sp[ir]ites are forgiuen the. Beyond all this,
thynne awne workes can neuer satisfie the lawe of
gode hys that I owe hys. For I owe the lawe to
gode hys & all myne herte, soule, power & myght
which thinge to paye I am n[er] able while I
am cōpased & de[m]p. No I cā not once beginne to

A prologe to

loue the lawe except I be fyrst sure by faith that
God loueth me and forgueth me.

Finaly & we saye faith only iustifieth, oughte
to offende no mā. For yf this be true, that Christ
onlye redemed vs, Christ onlye bare our synnes,
made satisfaction for them & purchased vs the fa-
uoure of God, then must it nedes be true that the
trust onlye in Christes deseruinge & in the promy-
ses of god & father made to vs for Christes sake,
doth onlye quyte the conscience and certifie hyt
that y synnes are forgiven. And whan they say,
a man must repēt, forsake synne, & haue a purpos-
se to synne nomore as nye as he can and loue the
lawe of God: Ergo faith & loue iustifieth not. I
answer, y, and all lyke argumentes are naught,
and lyke to this. I must repent & be soyle, & Gos-
pel must be preached me, and I must beleue it, or
else I cā not be partaker of mercye which Christ
hath deserued for me, Ergo Christ onlye iustifi-
eth me not, or Christ onlye hath not made satisfa-
ction for my synnes. As this is a naughtye argu-
ment, so is the other. Now go to reader, & accordy-
ding to the order of Pauls wytyng, euen so do
thou. First behold thy selfe diligently in y lawe
of god, and se there thy iust damnacion. Secōdly
relp turne thyne eyes to Christ, & se there the ex-
ceedynge mercye of thy moost kinde and louynge
father. Thirde remember that Christ made not
this attonement & thou shuldest anger god agayne:
nether dyed he for thy synnes, that thou shuldest
lyue still in them: nether clenched he the, that thou
shuldest retourne (as a swyne) vnto thyne olde po-
dell agayne: but that thou shuldest be a new crea-
ture & lyue a new lyfe after the wyl of god, & not
of the fleshe. And be diligent leaste thorow thyne
awne negligence & vnthankfulnes thou lose this
fauoure and mercye agayne. Fare well.

**The newe
Testament / dyligently
corrected and
compared with
the Greke by
Willian
Tindale: and fynelshed
in the yere of oure
Lorde God M.
D. and.
xxv.**



The booke conteyned in the
newe Testament.

- i. The Gospell of S. Matthew.
ii. The Gospell of S. Marke.
iii. The Gospell of S. Luke.
iiii. The Gospell of S. John.
v. The Actes of the Apostles/ wyrtten by S.
vi. Luke.
vii. The Pistle of S. Paul to the Romayns.
viii. The first Pistle of S. Paul to the Corin-
thians.
ix. The .ij. Pistle of S. Paul to the Corinthyas.
x. The Pistle of S. Paul to the Galathians.
xi. The Pistle of S. Paul to the Ephesians.
xii. The Pistle of S. Paul to the Philippians.
xiii. The Pistle of S. Paul to the Colossians.
xiv. The .i. Pistle of S. Paul to the Thessalon.
xv. The .ij. Pistle of S. Paul to the Thessalo-
nians.
xvi. The first Pistle of S. Paul to Timothe.
xvii. The seconde Pistle of S. Paul to Timothe.
xviii. The Pistle of S. Paul to Titus.
xix. The Pistle of S. Paul to Philemon.
xx. The first Pistle of S. Peter.
xxi. The seconde Pistle of S. Peter.
xxii. The first Pistle of S. John.
xxiii. The seconde Pistle of S. John.
xxiv. The thyrde Pistle vnto the Hebrewes.
xxv. The Pistle of S. James.
xxvi. The Pistle of S. Jude.
xxvii. The Reuelacion of S. John.

A prolege of S. Matthew.

AS touchynge the Euangelystes: ye se in the
newe Testament clearly what they wrote.
The first Matthew was perade Matthew. x. Mark. i.
Luke. v. was one of Christes Apostles / and was
with Christ all the tyme of his preaching / and sawe
and heard his awne selfe almost all that he wrote.

The

The gospell

To. i.

of S. Matthew.

The generacion of Iesu Christ.
The birth of Christ.

The first Chapter.



This is the booke of
the generacion of
Iesu Christ the
sonne of Dauid/
the sonne also of
Abraham.

Abraham begat Isaac:

Isaac begat Iacob:

Iacob begat Judas & his brethren

Judas begat Phares and Za-

ram of Chamar.

Phares begat Helcom:

Helcom begat Ram:

Ram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat Dauid the kynge:

Dauid the kynge begat Salomon / of her that
was the wyfe of Ury: ii. reg. iii. b.

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Oas:

Oas begat Jotham:

Jotham begat Achaz:

Achaz begat Ezechias:

Ezechias begat Manasses:

Man.

Manasses

The Gospel

Manasses begat Amon:

Amon begat Josias:

Josias begat Jeichonias & his brethren aboute the tyme they were caried away to Babilon:

And after they were brought to Babilon:

¶ 1. Par. i. Jeichonias begat Salathiel:

Salathiel begat Jozobabel:

¶ 1. Par. iii. c. Jozobabel begat Abuid:

Abuid begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleazar:

Eleazar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbände of Mary / of which was bozen that Iesus / that is caled Christ.

All the generacions from Abraham to David are sowtene generacions. And from David unto the captiuite of Babilon / are x. wynter generacions. And from the captiuite of Babilon to Christ / are also x. wynter generacions.

¶ The birth of Iesus Christ was on this wyse. When his mother Mary was betrothed to Joseph / before they came to dwell together / she was founde with chylde by the holly goost. Then Joseph her husbände beinge a perfect man / and loth to make an ensample of hyr / was mynded to put her away secretly.

¶ Whill he thus thought / beholde the angell of the Lorde appered vnto him in a dreame / sayinge. Joseph the sonne of David / feare not to take vnto the Mary thy wyfe. For that which is conceived in her is of the holly goost. She shall bringe forth a sonne / and thou shalt call his name Iesus. For he shall save his people from their synnes.

All this

¶ St. Matthew.

Jo. iij.

All this was done to fulfill that which was spoken of the Lorde by the Prophet / sayinge. Beholde a mayde shall be with chylde / & shall bringe forth a sonne / and they shall call his name Emanuel / which is by interpretation / God with vs.

And Joseph allone as he awoke out of slepe / bydas the angell of the Lorde bade him / and toke his wyfe vnto him / and knewe her not tyll she had brought forth hyr fyrst sonne / and caled his name Iesus.

¶ How the wyse men came from the east to worshipe Christ whose starre they had sene. How he rode enquired of the wyse men the tyme of the starre. How Joseph fled with the chylde and his mother into Egypt. How Herode commaunded all the chyliden to be slayne that were vnder .ij. yere olde. How Joseph after the death of Herode was caled out of Egypt into Israel.

¶ The .ij. Chapter.

¶ When Iesus was bozne at Bethleem in Jude / in the tyme of Herode the kynge. Beholde there came wyse men from the East to Jerusalem sayinge. Where is he that is bozne kynge of Iude? We have sene his starre in the East / and are come to worshipe him.

When Herode the kynge had hearde this / was troubled / and all Jerusalem with him / and gathered all the chiefe Priestes and Scribes of the people / and asked of them / where Christ shoulde be bozne. And they sayde vnto him. At Bethleem. For thus it is written by the Prophet. And thou Bethleem in the lande of Iude / art not the least / concerning the Princes of Iuda. For out of the lande shall come the captayne / that shall gouerne my people.

¶ Then Herode pruely caled the wyse men / & diligently enquired of them the tyme of the starre that appered / and sent them to Bethleem sayinge.

The Gospell

inge: God and searche diligently for the chylde. And when ye haue founde him/bringe me worde/that I maye come and worshyppe him also.

When they had heard the kynge/they departed: and to the starre/which they sawe in the Weste/went before them/tyll it came and stode ouer the place where the chylde was. When they sawe the starre/they were maruelously glad: & went into the housse/and founde the chylde with Mary his mother/and kneeled doune and worshipped him/and opened their treasures/and offered vnto him gyses/gold/frankynsence and myrrer. And after they were warned of God in a dreame/that they shuld not go agayne to Herode/they returned into their owne countre another wyse.

When they were departed: beholde the angel of the Lorde appered to Joseph in dreame sayinge: Arise and take the chylde and his mother/and flye into Egypte/and abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destroye him. Then he arose/and toke the chylde and his mother by nyght/and departed into Egypte/and was there vnto the death of Herode to fulfill that which was spoken of the Lorde/by the Prophet which sayeth: Out of Egypte haue I called my sonne.

Then Herode perceauinge that he was mocked of the wysemen was exceedinge wroth/and sent forth and slay all the chylidren that were in Bethleem/and in all the coastes there of/as many as were two yere olde and vnder/accordinge to the tyme which he had diligently searched oute of the wysemen.

Then was fulfilled that which was spoken by the Prophet Ieremy sayinge: On the hillies was a voyce harde/morninge/weepinge/and greete lamentacion: Rachel wepyng for her chylidren/and wolde not be comforted/because they were not.

When

Of S. Mattheu.

Jo. iij.

When Herode was dead: beholde an aengell of the Lorde appered in a dreame to Joseph in Egypte sayinge: Arise and take the chylde & his mother/go into the lande of Israel. For they are dead the which sought the chylde to slay. Then he arose vp/and toke the chylde and his mother/and came into the lande of Israel. But when he heard that Archelaus dyt raygne in Iury/in the rounne of his faether. Herode/he was afrayde to goo thither. Not withstandinge after he was warned of God in a dreame he turned a syde into the parties of Galilee and went and dwelt in a cite caled Nazareth to fulfill that which was spoken by the Prophet: he shall be called a Nazarite.

Judi. xij.
Esaie. xi.

John Baptist preached the kyngdome of God and remission of synnes.
John had his garment of camels here.
Jesus was baptised of John in Iordan.

The .iij. Chapter.

In those dayes John the Baptyst came and preached in the wilderness of Iury/sayinge: Mar. i. a
Repent/the kyngdome of heauen is at hande. This Luk. i. a
he of whom it is spoken by the Prophet Esay/ Esa. xli. c.
which sayeth: The voyce of a crier in wilderness/ Esa. xli. c.
prepare the Lordes waye/ and make his pathes and. xlv. c.
straight.

This John had his garment of camels here/ & a gerdell of a aspyne aboute his loynes. His meate Esa. xl. a
was locustes and wilde honny. The wch. oute to him John. i. c.
Jerusalem and all Iury/and all the region rounde Mark. i. a
aboute Iordan/and were baptised of him in Iordan
in confessinge their synnes.

When he sawe many of the Pharises and the Saducees come to his baptyme/helayde vnto them: O generation of vipers/who hath taught you thus from the vengeance to come? Bring forth ther

Mat. iij. fore

Mat. xij. a.

Mat. xxi. c.

The Gospell

for the frutes belonging to repentance. And se that ye don't thinke not to saye in your selues/we haue Abraham to oure father. For I saye vnto you/that God is able of these stonnes to rayse vp chyldren vnto Abraham. Such now is the are put vnto the rote of the trees: so that euery tree which bringeth not forth good frute/is hewen downe and cast in to the fyre.

Mark. i. I baptise you in water in token of repentance. Luk. iii. c. but he that cometh after me/is myghtier then I/whose shoes I am not worthy to beare. He shall baptise you with the holly goest and with fyre: which hath also his fan in his hand / and will purge his flour/and gadie the wheat into his graenge & will burne the chaffe with vnquenchable fyre.

Mark. i. b. When cam Iesus from Galile to Jordan vnto John/to be baptised of him. But John forbade him/sayinge: I ought to be baptised of the: and comest thou to me? Iesus answered and sayde to him: Let it be so now. For thus it becommeth vs to fulfill all righte wysnes. Then he suffered him. And Iesus asone as he was baptised/came straight out of the water. And heauen was open ouer him and John sawe the spyte of God descende lyke a doue/and light vpon him. And loo there came a voyce from heauen sayinge: This is that my beloued sonne in whome is my delecte.

How Christ was tempted of the deuill. The callinge of Peter and Andrew / and the sonnes of Zebede

The. iiii. Chapter.

Mark. i. b. When was Iesus led a waye of the spyte into wilderness/to be tempted of the deuill. And when he had fasted forty dayes and forty nightes/ he was afterward and hungred. Then came to him the tempter/and sayde: if thou be the sonne of God commaunde that these stonnes be made bread. He answered

Of S. Matthew.

Jo. v.

And sayde: It is written/man shall not lyue by breade onely/ but by euery worde that proceedeth out of the mouth of God.

Then the deuill toke him vp into the holly cite/ & set him on a pinnacle of the temple / and sayde vnto him: if thou be the sonne of God/cast thy selfe downe. For it is written: he shall geue his angels charge ouer the/ & with their handes they shall holde thee by that thou dost not thy foete agaynst a stone. And Iesus sayde to him/ yt is written also: Thou shalt not tempte thy Lorde God.

Then the deuill toke him vp agayne and ledde him into an exceeding hye mountayne/and shewed him all the kingdomes of the worlde/and all the glorie of them/and sayde to him: all these will I geue thee/ if thou wilt fall downe and worship me. Then sayde Iesus vnto him: Awaye Satan. For it is sayd Deu. vi. c. thou shalt worship the Lorde thy God / & him only shalt thou serue.

Then the deuill left him/and behelde/then an angel came and ministered vnto him. When Iesus had hearde that John was taken/ he departed into Galile & left Nazareth / and went & dwelt in Capernaum/ which is a cite vpon the see/ in the coastes of Zabulon & Nephtalim / to fulfill that which was spoke by the Prophet/ sayinge: The lande of Zabulon and Nephtalim/ the lande of the see beyonde Jordan/ Galile of the Gentiles / the people which sat in darknes / sawe great light / and to them which sat in the region and shadowe of death/ light is begone this daye.

And that tyme Iesus began to preache/ & to saye: Repent for the kyngdome of heauen is at hande.

As Iesus walked by the see of Galile he sawe two brethren: Simon which was called Peter / and Andrew his brother / castinge a net into the see/ for they were fishers/ and he sayde vnto the/ folowe me / and I will make you fishers of men.

The Gospel

And they straight waye lefte their nettes/and folow-
wed him.

And he went forth from thence and sawe other
two brethren James the sonne of Zebede/and John
his brother/in the shippe with Zebede their faether/
mendinge their nettes/and caled them. And they forth
out tarvinge lefte the ship and theire faether and folo-
wed him.

And Iesus went aboute all Galile/ tea-
ching in their synagoges/ and preachinge the Go-
spell of the kyngdome/and healed all maner of sic-
knes/and all maner dyseases amonge the people.
And his fame spred abroode through out all Syria.
And they brought unto him all sicke people that we-
re tacked with divers dyseases and gripinges/ & they
that were possessed with devyl/ and those which we-
re lunatike/and those that had the palse/and he hea-
led them. And ther folowed him a greate nombre of
people/ from Galile/ & and from the ten cities/ &
from Jerusalem/and from Turp/and from the regi-
ons that lye beyonde Jordan.

The. vii. blessings.

The salt of the earth who they be.

Thou shalt not kyll.

Thou shalt not bryke matrymonye.

Of divorcement.

Thou shalt not sweare.

Shalt gladly inuoyce and wronges.

Love youre enemyes.

The. v. Chapter.

Luc. vi. d

When he sawe the people/ he went vp into a
mountayne/and when he was set/ his disci-
ples came to him/and he opened his mouth/ & taught
them sayinge: Blessed are the poore in spirite: for the-
ire is the kyngdome of heauen. Blessed are they that
morne: for they shall be comforted. Blessed are the me-
ke: for they shall inheret the earth. Blessed are they
which

Of S. Matthew.

Jo. vi.

which hunger and thirst for righte wenes: for they
shall be filled. Blessed are the mercifull: for they shall
obteyne mercy. Blessed are & pure in herte: for they
shall see God. Blessed are the peace makers: for they
shall be caled the chyldren of God. Blessed are they
which suffre persecucion for righte wenes sake: for the-
res is the kyngdome of heauen. Blessed are ye when
men reuyle you/and persecute you/ and shall falsly
saye all manner of euill saynges agaynst you for
my sake. Reioyce and be glad/ for greate is youre re-
warde in heauen. For so persecuted they the Pro-
phetes which were before youre dayes.

Ye are the salt of the earth: but if the
salt haue lost his saltnes/ what can be salted ther w-
th? It is thence for the good for nothyng/ but to be
cast oute/and to betreden vnder foete of men. Ye
are the lyght of the worlde. A cite that is set on an
hill/ can not be hyd/ nether do men lyght a candell/
and put it vnder a bushell/ but on a candlestick/
and it lighteth all that are in the housse. Let youre
lyght so shyne before men that they maye see youre
good wykes/and glorifye youre faether which is in
heauen.

Thinke not that I am come to destroye the la-
we/ or the Prophetes: no I am not come to destroye
them/ but to fulfill them. For truly I saye vnto
you/ tyll heauen and earth perishe oone iott or oone
tylle of the lawe shall not scape tyll all be fulfilled.

Whosoever breaketh oone of these lest comma-
ndmentes/ and teacheth men so/ he shall be caled
the least in the kyngdome of heauen. But whoso-
ever obserueth and teacheth/ the same shall be caled
great in the kyngdome of heauen.

For I saye vnto you/ except youre righ-
te wenes excede the righte wenes of the Scribes/
and Pharises/ ye can not intre into the kyngdome
of heauen.

Ye haue herde/ howe it was sayd vnto them
of the

The Gospell

**Exo. xx. c.
Deu. v. b**

of the olde tyme. Thou shalt not kill. For whosoever
killeth / shall be in danger of iudgement. But
I say vnto you / whosoever is angry with his brother
shall be in danger of iudgement. Whosoever
saith vnto his brother Racha / shall be in danger of
a counsell. But whosoever saith thou fool / shall be in
danger of hell fire.

Therefore when thou offerest thy gifte at the altar / and there rememberest that thy brother hath ought
against thee : leue there thyne offeringe before the
altar / and go thy waye first and be reconcyled to thy
brother / and then come and offer thy gifte.

Luk. xii. g

Agre with thyne aduersary quickly / whyles
thou art in the waye with him / lest that aduersary
deliuer thee to the iudge / and the iudge deliuer thee
to the minister / and then thou be cast into prison. Verily
I say vnto the : thou shalt not come out thence
till thou haue payed the vtmost farthinge.

Exo. xx. c

Eccle. xii. d

Mat. xv. g

Ye haue hearde howe it was sayde to them of
olde tyme. Thou shalt not commit adoultre. But
I say vnto you / that whosoever looketh on a wyfe /
lustinge after her / hath committed adoultre with her
alredy in his hert.

Wherefore if thy right eye offendeth / plucke
him out / and cast him from thee. Better is it for thee
that one of thy members perishe / then that thy hole
body shuld be cast into hell. Also if thy right hand
offendeth / cutt it off and cast it from thee. Better
is that one of thy members perishe / then that all
thy body shuld be cast into hell.

Mark. x

Luk. xvi. g

1. Co. vii. b

It is sayd / whosoever put awaye his wyfe / let
him geue her a testimony all also of the deuorcement
But I saye vnto you / whosoever put awaye his wyfe
(except it be for fornicacion) causeth her to breake
matrimony. And whosoever marryeth her that is de-
uorced / breaketh wedlocke.

Agayne ye haue hearde howe it was sayd to
them of olde tyme / thou shalt not forswere thy selfe /
but

Of S. Mattheu.

To. vii.

but shalt performe thyne othe to God. But I saye vnto
you / swere not at all : neither by heauen / for it is
Gods seate : nor yet by the earth / for it is his foote
stole : neither by Ierusalem : for it is the cyte of that
grete kinge : neither shalt thou sweate by thy head /
because thou canst not make oone whyte heer / or
blacke. But youre communication shall be / yea / yea /
nay / nay. For what so euer is more then that / com-
meth of euill.

Ye haue hearde howe it is sayde / an eye for an
eye : a tooth for a tooth. But I saye to you / that ye
rele. not wronge. But whosoever geue thee a blo-
we on thy right cheeke / tourne to him the other.
And if any man will sue thee at the lawe / and take
awaye thy coate / let him haue thy cloocke also.
And whosoever will compell thee to goo a myle /
goo with him twayne. Geue to him that axeth /
and from him that wolde borrowe tourne not a
waye.

Ye haue hearde howe it is sayde : thou shalt
loue thyne neyghbour / and hate thyne enemy. But
I saye vnto you / loue your enimyes. Blesse them
that curse you. Do good to them that hate you. Pray
for them which doo you wronge and persecute
you / that ye maye be the children of youre father
that is in heauen : for he maketh his sunne to aryse on
the euill / and on the good / and sendeth his raine on
the iuste and vniuste. For if ye loue them / which lo-
ue you : what rewarde shall ye haue? Do no the pub-
licans euen so? And if ye be frendly to youre bre-
thren onely : what singular thinge doo ye? Do not
the Publicans lyke wyse? Ye shall therefore be per-
fecte / euen as youre father which is in heauen / is
perfecte.

Of almes / praye and fastynge.
To not regarde earthy thinges but / seke that
which is heauently that will abyde.

Luk

The Gospell

Last all care vpon God / for he careth for all.

Chc. vi. Chapter.

The heede to poure almes. That ye geue it not in the syght of men / to the intent that ye wolde be sene of them. Or els ye get no rewarde of poure faether which is in heauen. When soeuer therfore thou geuest thyne almes / thou shalt not make a trumpet to be blown before the as the ypocrites do in the synagogis and in the streets / for to be prayesd of men. Merely I say vnto you / they haue their rewarde. But when thou doest thyne almes / let not thy lyfte hand knowe what thy righte hand doth / that thyne almes may be secret / and thy faether which seeth in secret / shall rewarde the openly.

And when thou prayest / thou shalt not be as the ypocrites are. For they loue to stond and praye in the synagoges / and in the corners of the streets / because they wolde be sene of men. Merely I saye vnto you / they haue their rewarde. But when thou prayest / entre into thy chamber / and shut thy doore to the / and praye to thy faether which is in secret and thy faether which seeth in secret / shall rewarde the openly.

And when ye praye / tale not moche / as the heathen do: for they thinke that they shall be heard / for their moche babylnges sake. Be ye not lyke them therfore. For poure faether knoweth wherof ye haue neede before ye aske of him. After this maner therfore praye ye.

Luce. xi. a

Oure faether which arte in heauen / hallowed be thy name. Let thy kyngdome come. Thy will be fulfilled / as well in earth / as it is in heauen. Geue vs this daye oure dayly breede. And forgiue vs oure trespasses / such as we forgiue oure trespassers. And leade vs not into temptation: but deliuer vs from euill. For thine is the kyngedome and the power / and the glorie for euer. Amen. For and ye

Marc. xi. c
Ecc. xxviii

shall

Of S. Mattheus.

Jo. viii.

ye shall forgiue other men their trespasses / poure heauenly faether shall also forgiue you. But and ye will not forgiue men their trespasses: nomore shall poure faether forgiue poure trespasses.

Moreover when ye faste be not sad as the ypocrites are. For they disfigure their faces / that they in syght be sene of men how they faste. Merely I say vnto you / they haue their rewarde. But thou / when thou fastest / anoynte thyne heed / and washe thy face / that it appere not vnto men howe that thou fastest: but vnto thy faether which is in secret: and thy faether which seeth in secret / shall rewarde the openly.

Luce. xi. d

Be that ye gaddie you not treasure vpon the earth / where rust and mothes corrupte / and where the theues breake through and steale. But gaddie ye treasure to gether in heauen where neither rust nor mothes corrupte / and where theues neither breake vp nor yet steale. For where soeuer poure treasure is / there will poure hertes be also.

Luce. xii. b

The lyght of the body is thyne eye. Wherefore if thyne eye be synge all thy body shall be full of lyght. But and if thyne eye be wycked then all thy body shall be full of darchenes.

Luce. xi. e

Wherefore if the lyght that is in the / be darchenes: how greete is that darchenes.

No man can serue two masters. For either he shall hate the oone & loue the other: or els he shall lene to the oone and despise the other: ye cannot serue God and mammon. Therefore I saye vnto you / be not carefull for poure lyfe / what ye shall cate / or what ye shall drinke / nor yet for poure body / what ye shall put on. Is not the lyfe more worth then meat / and the body more of value then rayment? Beholde the foules of the ayer: for they sowe not / neither receyue / nor yet cary into the barnes: and yet poure heauenly faether feedeth them. Are ye not moche better then they?

Luce. xii. f

Which

The Gospell

Which of you (though he tocke thought therfor) could he put oone cubit into his stature? And why care ye then for rayment? Consydre the lylies of the felde / how they growe. They labour not necher synne. And yet for all that I saye vnto you / that euen Salomon in all his royaltie was not arrayed lyke vnto oone of these. Wherefore if God so clothe the grasse which is to daye in the felde / and to morrowe shalbe caste in to the furnace / shal he not moche moore do the same vnto you / oye of lytle fleyth?

Therefore take no thought for eate / what shal we eate / or what shal we drinke / or what shal we be clothed? After all these thynges seke the gentyls. For youre heauenly fether knoweth that ye haue neede of all these thynges. But rather seke ye first the kyngdome of heauen and the righte wyrtues therof / and all these thynges shalbe ministered vnto you. **¶**

Lare not then for the morrow / but let the morrow care for it selfe the daye present hath euer ynough of his awne trouble.

¶ Judge not that ye be not iudged.
 And it shalbe geuen you.
 For geue as ye wolde be forgiven.
 The strait gate and broad waye.
 Beware of false Prophetes.
 To byld on a rock is sure.
 To byld on sande awayeth nothinge.

The viij. Chapter.

Iudge not / for ye be not iudged. For as ye iudge so shal ye be iudged. And with what measure ye mete / with y same shal it be measured to you agayne. Why seist thou a moote in thy brother eye / & perceauest not y beame y is in thine awne eye. Or why seist thou thy brother. Suffre me to plucke oute y moote oute of thine eye / & beholde a beame is in thine awne

Luk. vi. f

Of S. Mathew.

Jo. ix.

in a wone eye. Ypocryte / first cast oute the beame oute of thine awne eye / and then shalte thoue clearly to plucke oute the moote out of thy brothers eye.

¶ Gue not that which is holly / to dogges / necher cast ye youre pearles before swyne / lest they treade them vnder their fete / and the other tourne agayne and all to rent you.

¶ And it shalbe geuen you. Seke and ye shal fynd. Knocke and it shalbe opened vnto you. For whosoever wille receaue / and he that secketh findeth / and to him that knocketh it shalbe opened. Is there eny man amonge you which if his sonne aske him bread / wolde offer him alme? Or if he aske fyre / wolde he profer him a serpent? If ye then which are euill can geue to youre chyldren good gyftes how much moore shal youre father which is in heauē geue good thynges to them that are him?

Therefore whatsoeuer ye wolde that men sholde do to you / euen so do ye to them. This ys the lawe and the Prophetes.

¶ Enter in at the strait gate for wyde is the gate / and broad is the waye that leadeth to destruction / and many ther be which goo yn ther at. But strait is the gate / and narrow ys the waye which leadeth vnto lyfe / and fewe there be that fynde it.

¶ Beware of false Prophetes / which come to you in shepes clothinge / but inwardly they are rauenynge wolues. Ye shal knowe the by their frutes. Do men gaddre grapes of thornes / or figges of byres? Euen so euery good tree bringeth forth good frute. But a corrupte tree / bringeth forth euill frute. A good tree cannot bringe forth bad frute / nor yet a bad tree can bringe forth good frute. Euery tree that bringeth not forth good frute / shalbe hewen downe / and cast into the fyre. Wherefore by

Luk. vi.

Luk. iii.

Luk. vi. f

fore by

The Gospel

foze by their frutes ye shall knowe them:

Luc. xii.
c. f.

Not all they that saye vnto me / Master / master / shall enter in to the kyngdome of heauen: but he that dothe my fathers will which is I heare. Many will saye to me in þe dayes: Master / master / haue we not in thy name prophesied: And in thy name haue caste oute deuyles: And in thy name haue done many miracles: And thou shalt knowe vnto them that I neuer knowe them. Depart from me / ye workers of iniquite.

Psalm. vi.

Whosoever heareth of me these sayinges / and doth the same / I will lyken him vnto a wyse man which bylt his house on a rocke: & abundance of rayne descended / & the fluddes came / and the windes blew & bet vpon that same house & it fell not because it was grounded on the rocke. And whosoever heareth of me these sayinges & doeth not shall be lykened vnto a folysh man which bylt his house vpon the sonde: and abundance of rayne descended / and the fluddes came and the windes blew and bet vpon that house / and it fell / and great was the fall of it.

Marc. i. c.
Luc. xii. c.

And it came to passe / that when Iesus had ended these sayinges / the people were astounded at his doctrine. For he taught them as one hauinge power / and as the Scribes.

¶ A leper is censed.

The Centurion that came to Christ.

Peters mother law was healed.

Forces haue holes and byrdes haue nestes.

Let the deed burye their deed.

Iesus slept in the ship.

Howe the swyne were carped hedlyng into the see of the deuilles.

Howe the herd men fled to the cite

Of the sycke of the palseye.

¶ The viij. Chapter.

✠

When

Of S. Mathew.

For.

When he was come downe from the mountayne / moche people folowed him. And lo / there came a leper & worshipped him sayinge. Master / if thou wilt thou canst make me cleane. And Iesus put forth his hand and touched him sayinge. I will be thou cleane / & immediately his leprosy was censed. And Iesus sayde vnto him. Se thou tell no man / but go and shewe thy selfe to the prest / & offer the gyfte that Moyses commaunded in wytnes to them.

✠ When Iesus was entred into Capernaum / there came vnto him a certayne Centurion / & besought him sayinge. Master / my seruaut lyeth sicke at home of the palseye / & is greuously payned. And Iesus sayd vnto him. I will come and heale him. The Centurion answered and sayde. Syr / I am not worthy that thou shouldest come vnder my rose / but speake the worde only & my seruaut shall be healed. For I also my selfe am a man vnder power / & haue seruaunts vnder me / & I saye to one go / & he goeth / & to another come / & he cometh / & to my seruaut do this / and he doth it. When Iesus hearde that / he marvelled and sayd to them that folowed him. Verely I saye vnto you / I haue not founde so greatch sayth / no / not in Israhel. I saye therfore vnto you that many shall come from the east / & west / & shall rest with Abrahā / Isaac & Iacob in the kyngdome of heauen: & the chyldre of the kyngdome shall be cast out in to utter darknes: there shall be weeping and gnashyng of teth. Then Iesus sayde vnto the Centurion: go thy waye / and as thou belest so be it vnto the. And his seruants was healed the selfe houre.

And then Iesus went to Peters house / & sawe his wyues mother lyinge sicke of a feuer / and touched her hande / and the feuer left hir: and she arose / and ministered vnto them.

When the euen was come / they brought vnto him
B ij to him

The Gospell

to him many that were possessed with devyls.
Mar. i. d And he cast out the spites with a worde / and hea-
 led all that were sicke / to fulfill & which was spo-
 ken by Esayas the Prophet sayinge: He take on
Luc. ix. g him cure infirmities / & bare oure sicknesses.

When Jesus sawe moche people about him /
 he commaunded to go ouer the water. And they ca-
 me a Scribe and sayde vnto him: maester / I will
 folow the whither soeuer thou goest. And Jesus
 sayde vnto him: the fores haue holes / and the byr-
 des of the ayer haue nestes but the sonne of man
 hath not wheron to rest his head.
 Another that was of his disciples sayde vnto him
 maester / suffre me first to go and burye my father.
 But Jesus sayde vnto him: folow me / and let the
 dead burye their dead.

Mar. iij. d And he entered in to a Synagoge / & his disciples
Luc. viij. d folowed him. And beholde ther arose a greete tem-
 pest in the see / in so moche that the Synagoge was coue-
 red with waues: and he was a slepe. And his dis-
 ciples came to him / & awoke him sayinge: maester
 saue vs / we perill be. And he sayd to the: why are
 ye fearfull / o ye of lytell fayth. Then he arose / and
 rebuked the wyndes and the see / & ther folowed a
 greete calme. And the men marueyled & sayd: what
 man is this / that booth wyndes & see obey him.

Mar. v. a. And when he was come to the other syde / in to
Luc. vij. d the cōstyre of & Cersites / thear met him two pos-
 sessed of deuyls / which came out of the graues / &
 were out of measure scarce / so & no mā myght go
 by that waye. And beholde they cryed out sayinge:
 O Jesu & sonne of God what haue we to do with
 the: Art thou come hither to torment vs before the
 tyme become: And thear was a good waye of fro
 them a greete heerd of swyne feedinge. The deu-
 yls besought him sayinge: if thou cast vs out / suf-
 fre vs to go cure waye into the heerd of swyne.
 And he sayd vnto them: go poure wayes. Then
 went

Of S. Matthew.

Fo. r.

went they out / & departed into the heerd of swyne.
 And beholde the hoale heerd of swyne was carryed
 with violence hedinge in to the see / and perished
 in the water. Then the herdmē fled & went theire
 wayes in to the cite / and tolde euery thinge / and
 what had fortuned vnto the possessed of the deuyls.
 And beholde all the cite came out & met Jesus.
 And when they sawe him / they besought him to de-
 parte out of their costes.

How Matthew was called.

How Christ ate and eate with publicans and
 synners.

The rulers daughter.

The woman that had the bloody pisse.

Two blinde are cured.

Of him that was donne and deaffe.

The harvest is great.

The ix. Chapter.

When he entered into a Synagoge and passed ouer **Mar. ij. a.**
 and came in to his aowne cite. And lo / they **Luc. v. d**
 brought to him a man sicke of the palse / lyinge in
 his bed. And when Jesus sawe the fayth of them /
 he sayde to the sicke of the palse. Sonne be of
 good chere / thy synnes be forgiven the. And be-
 holde certayne of the Scribes sayde in them sel-
 ues / this man blasphemeth. And when Jesus
 sawe their thoughtes / he sayde: wherfore thinke
 ye euill / poure hertes: Whether is easer to saye /
 thy synnes be forgiven the / or to saye: arise and
 walke. That ye maye knowe that the sonne of
 mā hath power to forgue synnes in earth / then
 sayd he vnto the sicke of the palse: arise / take vp
 thy bed / and go home to thynne house. And he arose
 & departed to his aowne house. And when the peo-
 ple sawe it / they magnified & glorified God which
 had geuen suche power to men.

And as Jesus passed forth from thence / he
 sawe a mā sit a receainge of custome / named Ma-
 thew.

The Gospel

the / and sayde to him folowe me. And he arose and folowed him. And it came to passe as he sat at meate in the house: beholde many publicans and synners came and sate downe also with Jesus & his disciples.

When the Pharisees saw that / they sayd to his disciples: why eateth youre master with publicans and synners? When Jesus heard that / he sayde vnto them: the whole neede not the phisician but they that are sicke. Good & learne what that meaneth: I haue pleasure in mercy / and not in offeringe. For I am not come to call the righteous but the synners to repentance.

Mat. vi. c.

Then came the disciples of Ihu to him sayinge: why do we & the Pharisees faste ofte: but thy disciples fast not? And Jesus sayde vnto them: can the weddinge childe moine as long as the bydes grome is with the? The tyme will come when the bydex grome shalbe taken fro the / & then shall they faste. No man putteth an olde garment with a peece of newe cloothe. For then taketh he awaye the peece agayne from the garment / & the rent is made greater. Neither do men put newe wyne into olde vessels / for then the vessels breake / and the wyne runneth oute / and the vessels perishe. But they putte newe wyne into newe vessels / and so are both saved together.

Why he thus spake vnto the / beholde there came a certayne ruler / & worshipped him sayinge: my daughter is euen now deceased / but come & lay thy hande on her & she shall lyue. And Jesus arose & folowed him with his disciples. And beholde a woman which was diseased with an issue of bloode .xii. yeres / came behinde him & touched the hemme of his vesture. For she sayd in her selfe: I may touche but euē his vesture only / I shalbe saved. When Jesus turned him ab out / & behelde her sayinge: Daughter be of good comforte / thy fayth hath

Of S. Matthew.

To. xii

hath made the safe. And he was made whole euē that same houre.

And when Jesus came into the rulers house / & saw the ministrels and the people raginge / he sayde vnto them: get you hence / for the mayde is not dead / but sleepeth. And they laughed him to scorn. Whone as the people were put forth / he went in and took her by the hand / & the mayde arose. And this was noyed throughout all that lande.

And as Jesus departed thence / two blinde men folowed him cryinge & sayinge: O thou sonne of David haue mercy on vs. And when he was come to house / the bliende came to him. And Jesus sayde vnto them: Wene ye that I am able to do this? And they sayde vnto him: yee Lorde. When he touched their eyes / sayinge: accordinge to your fayth be it vnto you. And their eyes were opened. And Jesus charged them sayinge. Se that no man knowe of it. But they assworne as they were departed / spred abroad his fame throughe oute all the lande.

Mar. vii. c. Luc. xi. b.

As they went out / beholde / they brought to him a deeme man possessed of a deuyll. And as sone as the deuyll was cast oute / the deeme spake. And the people murmured / sayinge: it was neuer so sene in Israel. But the Pharisees sayde: he casteth oute deuylls / by the power of he these deuyll.

And Jesus went about all cities & townes / teachinge in their synagoges and preachinge the glad tydings of the kyngdome / & healinge all manner sicknesses and disease amonge the people. But when he sawe the people / he had compassion on the / because they were pyned awaye / and scattered abroad / euen as Shepe hauinge no Sopherd.

Then sayde he to his disciples: the heruest is greate / but the laborers are fewe. Wherefore praye ye lorde of the haruest / to sende forth laborers into his haruest.

B iii

The

The Gospell

The sendynge forth of the Apostles to preach
Shepe amonge wolues.
Wyle as serpentes and innocent as doves.

The .x. Chapter.

Mar. iii. b And he called his .xij. disciples vnto him / &
Luc. vi. b gaue them power ouer vncleane spites / to
cast them oute and to heale all maner of sic-
kenesses / and all maner diseases.

The names of the .xij. Apostles are these. The
first, Simen caled also Peter : and Andrew his
brother. James the sonne of zebede and John his
brother. Philip & Bartolomew. Thomas and Ma-
theus the Publican. James the sonne of Alphae /
and Lebbens other wyse caled Taddus. Simon
of Kane, and Judas Iscariot / which also betra-
yed him.

Luc. ix. a These .xij. dyd Iesus send / & commaunded
a them sayinge: Go not in to the wayes that leade
to gentyls / & in to the cities of the Samaritans en-
ter ye not. But go rather to the lost shepe of the
house of Israel. So and preache sayinge: that the
kingdome of heauen is at hande. Heale the sicke /
cure the lepers / raise the dead / cast oute the de-
uils. Frely ye hauen receaued / frely geue agayne
Possesse no golde / nor siluer / nor brasse in your
girdels / nor yet scrip to wardes your iorney: ne-
ther two cotes, netre shoes / nor yet a staffe. For
the workman is worthy to haue his meate. In to
what euer cite or townye shall come / enquire
Luc. x. c who is worthy in it / & there abyde till ye goo the-
re. And when ye come in to an house / salute the sa-
me. And if the house be worthy / youre peace shall
come vpon it. But if it be not worthy / youre pea-
ce shall retourne to you agayne.

And whosoeuer shall not receaue you / nor
will heare youre preachinge: when ye depart ou-
te of that house or citie / shake of the duste of
your feet. Truly I saye vnto you: it shall be easier
for the

Of S. Mathew.

Jo. xij.

for the sonde of sodom & Gomorra in the daye of
iudgment / then for that cite.

Scholde I sende you forth as shepe amonge
wolues. Be yetherfore wyle as serpentes / and
innocent as doves. Beware of men / for they shall
deliuer you vp to the counsels / and shall scourge
you in their synagoges. And ye shall be brought to
the head rulers & kynges for my sake / in witnes to
them & to the Gentyls.

But when they deliuer you vp / take no thou-
ght how or what ye shall speake / for ye shall ge-
ue you cure in that same houre / what ye shall saye.
For it is not ye that speake / but the spyte of youre
father which speaketh in you.

The brother shall betraye the brother to death /
& the father the sonne. And the chylde shall ary-
se agaynst their fathers & mothers / & shall put the
to death: & ye shall be hated of all men for my name.
But he that endureth to the ende / shall be saued.

When they persecute you in one cite / flye in to
another. I tell you for a truthe / ye shall not synne
if ye all that cities of Israel / till the sonne of man be
come. The disciple ys not aboue his maister: nor
yet the seruaunt aboue his lord. It is ynough: for
the disciple to be as his maister ys / and that the ser-
uaunt be as his lord ys. If they haue caled the
lord of the house Beelzebub: how moche more
shall they call the of his house? Feare them
not therefore.

There is nothyng so closte / that shall not be
opened / and nothyng so hyd / that shall not be
known.

What I tel you in darcknes / that speake ye in
lyght. And what ye heare in the care / that preache
ye on the house toppes.

And feare ye not them which kill the body and
be not able to kill the soule. But rather feare him
which is able to destroye booth soule & body into
hell.

W b.

The Gospell

hell. Are not two sparowes solde for a farthing?
And none of them dothe lyght on the grounde/with
out your father. And now are all y^e heares of you
re heedis nūbed. Feare ye not therfore: ye are of
more valye then many sparowes.

Mar. viij. Whosoever therfore shall knowlege me be-
fore men/him will I knowlege also before my fa-
ther which is in heauen. But whosoever shall de-
nye me before men/him will I also denye before
my father which is in heauen.

Luc. xij. f. Thynke not/that I am come to sende peace in-
to the erth. I came not to sende peace/ but a swer-
de. For I am come to set a man at variance age-
ynst his father/and the daughter ageynst hyr mo-
ther/and the daughter in lawe ageynst her mother
in lawe: And a mannes foes shall be they of his owne
householde.

He that loveth his father/ or mother more then
me/ is not mete for me. And he that loveth his son-
ne/ or daughter more then me/ is not mete for me.
And he that taketh not his crosse & foloweth me/
is not mete for me. He that syndeth his lyfe/ shall
lose it: and he that losith his lyfe for my sake/ shall
synde it.

He that receaueth you/ receaueth me: and he that
receaueth me/ receaueth him that sent me. He that re-
ceaueth a Prophet in the name of a Prophet/ shall
receaue a Prophetes rewarde. And he that recea-
ueth a righteous man in the name of a righteous
man/ shall receaue the rewarde of a righteous ma.
And whosoever shall geue vnto one of these lytel
ones to drinke/ a cuppe of colde water only/ in
the name of a disciple/ I tell you of a trouth / he shall
not lose his rewarde.

I John sent disciples to Christ.
Come vnto me all ye that labour.
The yoke of Christ is easy.

The xi. Chapter.

And

Of S. Mathew.

For. xliij.

Ad it came to passe when Jesus had made an
ende of commaunding his xij. disciples/ he
departed thence/ to teache & to preache in their cities.

When John beinge in prison hearde the
wordes of Christ/ he sent two of his disciples and
sayde vnto him. Art thou he & shall come: or shall
we loke for another. Jesus answered & sayde vnto
them. Go & shewe John what ye haue hearde &
sene. The blynd se/ & halt goo/ & lepers are clen-
sed: the deafe heare/ & dead ryle ageyne/ & the glad
tydings is preached to the poore. And happy is he
that is not offended by me.

And as they departed/ Jesus begane to speake
wnto you vnto y^e people of John. What for to se/
went ye out into y^e wyldernes? went ye out to se a
redde shakē with y^e wynder other what went ye out
for to se? A man clothed in softe rayment? Beholde
y^e sweate softe clothing / are in kynges houses.
But what went ye out for to se? A prophete? Ye & Mal. iij.
saye to you & more then a prophete. For this is he
of whom it is writte. Beholde / I sende my mes-
senger before thy face/ which shall prepare the way
before the.

Merely I saye vnto you/ amonge the chyld-
ren of wem? arose there are not a gretter then John
the Baptiste. Notwithstandinge he & is lesse in the
kyngdome of heauē/ is gretter then he. From y^e ty-
me of John Baptiste hitherto the kyngdome of hea-
uen suffereth violence/ & they that goo to it with vi-
olence pluck it vnto them. For all the Prophetes &
the lawe prophesied vnto the tyme of John. Also
if ye will receaue it/ this is Elias which builded co-
me. He that hath eares to heare let him heare.

But wher vnto shall I lyken this generation?
It is lyke vnto chyldren which sit in the market/
and call vnto their selowes/ & saye: we haue pypp-
ed vnto you/ & ye haue not daunced? We haue mou-
ned vnto you/ & ye haue not sorowed. For John
came

came neither eatinge nor drinkinge / & they saye / he
hath the deuyl. The sonne of mā came eatinge &
drinkinge / and they saye / beholde a glutton and
drinker of wyne / and a frend vnto publicans & syn-
ners. Neuerthelater saydome is iustified of his
Aue. xchyliden.

Then began he to vpbraid the cities / in
which most of his miracles were done because they
mended not. Wo be to the Chorazin. Wo be to
Bethsaida: for yf the miracles which were shewed
in you had bene done in Tyre & Sidon / they had
repented longe agoone in sack cloth and ashes. Ne-
uerthelasse I saye to you: it shall be easier for Tyre &
Sidon at the daye of iudgement / then for you. And
thou Capernaum / which art lyft vp vnto heauē /
shalt be brought downe to hell. For yf the mira-
cles which haue bene done in the / had bene shewed
in Sodom: they had remayned to this daye. Neuer-
thelasse I saye vnto you: it shall be easier for the lo-
de of Sodom in the daye of iudgement / then for
the.

At that tyme Iesus answered and sayd: I
praise the o father Lorde of heauen & earth / becau-
se thou hast hyd these thinges from the wyse & pri-
dent / and hast opened them vnto babes: euen so fa-
ther / for so it pleased the. All thinges are geuen vnto
me of my father. And nomā knoweth the sonne
but the father: neither knoweth any mā the father /
saue the sonne / and he to whome the sonne will
open him.

Come vnto me all ye that labour and are laden
and I will ease you. Take my yoke on you & let-
ne of me / for I am meke and lowly in herte: & ye
shall fynd rest vnto youre soules. For my yoke is
easy / and my burden is lyght.

How the disciples dyd eat corne vpon the sa-
both dayes.

The withered hand was healed.

The

The blynde and dome was healed.

The Pharises requyred a signe.

The vndeane spirite that walketh thowso dye
places.

How the mother and brethren of Christ stode at
the doze.

The. xij. Chapter.

At that tyme Iesus went on the saboth da-
yes thowso the corne and his disciples we-
re an hongred / and begane to plucke the eares of
corne / and to eate. When the Pharises sawe that
they sayde vnto him: Beholde / thy disciples do that
which is not lawfull to do upon the Saboth daye
He saide vnto them: haue ye not redde what Dauid
dyd / whē he was an hongred / and they also which
were with him: How he entred into the house of
God / & ate & halowed loaves which were not law-
full / for him to eate neither for the which were with
him / but only for & prestes. Or haue ye not redde
in & lawe / how the prestes in the temple breake the
Saboth daye / and yet are blamelesse: But I saye
vnto you: that here is one greater then the temple.
Wherefore yf ye had witt what this sayinge me-
neth: I requyre mercy / & not sacrifice: ye shold ne-
uer haue condemned innocentes. For the sonne of
man is lord euen of the Saboth daye.

And he departed thence / and went into their sy-
nagoge: & beholde ther was a man / whiche had his
hande dyed vp And they ased him sayinge: is it law-
full to heale upon the Saboth dayes: because they
myght asense him. And he sayde vnto them: which
of you wolde it be / yf he had a shepe falle into a pit
on the Saboth daye / that wolde not take him &
rest him out: And how muche is amā better then a
shepe: Wherefore it is lesull to do a good dede on
the Saboth dayes. The sayde he to y mā: stretch forth
thy hand. And he stretcht it forth. And it was ma-
de hole agayne lyke vnto the other.

Then

The Gospell.

* Then the Pharisees went out/ & helde a cō-
sell agaynst him/ how they myght destroye him.
Whē Iesus knewe that/ he departed thence/ & mo-
che people folowed him/ and he healed them all/ &
charged them/ & they coulde not make him knowe:
to fulfill that which was spoken by Esay the pro-
phet/ which sayeth. Beholde my chyldre/ whom I
have chosen/ my beloued/ in whō my soule delighteth.
I will put my sperte on him/ & he shall cheere iudg-
ment to the gentyls. He shall not stryue/ he shall
not crye/ neither shall any mā heare his voyce in &
streets/ & broked rebde shall he not breake/ & flaxe
that begynneth to burne/ he shall not quēche/ tyl he
sende forth iudgement vnto victorpe/ & in his na-
me shall the gentyls truste. **I**

Esay. xli. a.

Mat. xi. c.
Luc. vi. b

Then was brought to him/ one possessed with a
deuyll which was booth blynde/ & dōme: & he hea-
led him/ inso moch that he which was blynd & dō-
me/ booth spake and sawe. And all & people were
amased/ & sayde: Is not this that sonne of Dauid?
But when & Pharisees hearde &/ they sayde: This
felow dyspucth the deuylls no nother wyse oute but
by the helpe of Belzebub the chiefe of the deuylls.

But Iesus knewe their thoughtes and sayde to
the. Every kyngdome deuided with in it selfe/ shal
be brought to naught. Neither shall any cite or hou-
shold deuyled agaynst it selfe/ cōtynne. So yf sa-
tan cast out satan/ then he is deuyled agaynst him
selfe. How shall then his kyngdome endure? Also
yf I by the helpe of Belzebub cast oute deuylls: by
whose helpe do youe chyldre cast them oute? There-
fore they shalbe youe iudges. But yf I cast out the
deuylls by the sperte of god: then is the kyngdome
of god come on youe.

¶ After how can a man enter into a stronge mā-
nes housse/ & violently take a waye his goodes: exce-
pt he first binde the stronge mā/ & then spoyle his
housse? **I** He that is not with me/ is agaynst me.
And

Of S. Mathew.

For xi.

And he & gaddereth not with me/ scattereth abro-
de. Wherefore I saye vnto you/ all maner of spye
and blasphemy shalbe forgiven vnto men: but the
blasphemy of the sperte/ shal not be forgiven vnto
men. And whosoever speaketh a worde agaynst &
sonne of man/ it shalbe forgiven him. But who-
soever speaketh agaynst the holy gost/ it shal not
be forgiven him/ nother in this worlde/ neither in
the worlde to come.

¶ Either make the tree good/ & his frute good also:
or els make & tree euill/ & his frute euill also. For
the tree is knowen by his frute. O generaciō of vi-
pers/ how can ye saye well/ when ye poure selues
are euill? For of the aboundance of the hert/ & mo-
uth speaketh. A good mā oute of the good treasure
of his hert/ bringeth forth good thinges. And an
euill man out of his euill treasure/ bringeth forth
euill thinges. But I say vnto you / that of euery
tyll worde & men shal haue spoke: they shal ge-
ue a countes at the daye of iudgement. For by thy
wordes thou shalt be iustified: and by thy wordes
thou shalt be condemned. **I**

Luc. vi. b

* Then answered certeyne of & Scribes & of
the pharisees sayinge: Master/ we wolde fayne se
a signe of &. He answered & sayde to them: The e-
uill & adontrous generacion seeketh a signe / but
they shall no signe be geue to them / save & signe
of & Prophete Jonas. For as Jonas was thre da-
yes & thre nyghtes in the whales belly: so shall the
sonne of man be thre dayes & thre nyghtes in the
bert of the earth. The men of Ninuite shall rse
at the daye of iudgement with this nacton/ & con-
demne them for they amended at the preachinge
of Jonas. And beholde / a greater then Jonas
is here. The quene of the south shall rse at the
daye of iudgement with this generaciō/ & shall co-
demne the: for she came from the vtmost parties of
the worlde to heare the saydome of Salomon.
And

Jon. ii. a

Jon. ii. b.

The Gospell.

¶ And beholde a greater then Salomon is here.
¶ When the unclean spirit is gone out of a man /
 he walketh throughout dry places: seeking rest and
 findeth none. **¶** The he saith: I will returne agayn
 into my house / from whence I came out. And
 when he is come / he findeth the house empty & sweep-
 ed and garnished. **¶** Then he goeth his way / & tak-
 eth unto him seven other spirits worse then him
 selfe / & so entre they in & dwell there. And the en-
 de of that man is worse then the beginning. **¶** Cui
 so shall it be with this cruel nation.

¶ Will he yet talked to the people: beholde his
 mother & his brethren stonde without / desyringe
 to speake with him. **¶** Then one sayde unto him / be-
 holde thy mother and thy brethren stonde without
 desyringe to speake with the.

He answered and sayd to him that tolde him
 Who is my mother? or who are my brethren? & he
 stretched forth his hand ouer his disciples & sayd
 behold my mother & my brethren. **¶** For whosoever
 doth my fathers will which is in heauen / & same is
 my brother / sister and mother.

¶ The parable of the sowre and expositiō
 by Christ.

The parable of the tares.

The kyngdome of heauen is lyke to musterd seed.

Another parable of leuen.

The parable of the tares is expounded.

The kyngdome of heauen is lyke to treasure.

The kyngdome of heauen is lyke to a marchaunt

The kyngdome of heauen is lyke vnto a net.

New and olde.

A prophet is without honoure in his awne cōtry.

¶ The. xiiij. Chap.

¶ The same daye went Iesus out of the hou-
 se / and sat by the see syde / & much people
 resorted vnto him / so grete & he went / &
 sat in a shippe / and all the people stode on
 the

Of S. Mattheu.

For. xviij.

the shooie. And he spake many thynges to them in
 similitudes / sayinge: Beholde / the sowre went forth
 to sow: and as he sowd / some fel by the wayes
 syde / & the fowles came ad deuoureth it vp. Some
 fell upon stony grounde where it had not moche erth
 & anon it spronge vp / because it had no depth of
 erth: & when the sunne was vp it caught hert / and
 for lake of rotyng wyddied awaye. Some fell amo-
 ge thornes / & the thornes spronge vp: & chooked it.
 Some fell in good ground / and brought forth good
 frute: some an hundred fold some sixty fold / some
 thirty folde. **¶** Whosoever hath eares to heare / let
 him heare.

And the disciples came and sayde to him: Why
 speakest thou to the in parables: He answered and
 sayde vnto them: it is geuen vnto you to knowe &
 secretes of the kyngdome of heauen / but to them it is
 not geuen. For whosoever hath to him shall be ge-
 uen: and he shall haue aboundance. But whoso-
 ner hath not fro him shall be takyn awaye euen that
 he hath. **¶** Therefore speake I to the in similitudes: for
 though they se / they se not: and hearinge they heare
 not: neither vnderstonde. And in them is fulfilled &
 Prophecie of Esayas / which prophesie sayth: with Esayas. vi.
 the eares ye shall heare & shall not vnderstande: and with Esayas. liij.
 with the eyes ye shall se: and shall not perceaue. For Esayas. liij.
 this peoples hertes are waxed grosse / ad their eares are closed. For Esayas. liij.
 were dull of hearinge / & their eyes haue they closed. For Esayas. liij.
 lest they should se with their eyes / & heare with their eares / and
 should vnderstande with their hertes / ad Esayas. liij.
 should toine / that I myght heare them.

But blessed are yowre eyes / for they se: & yowre
 eares / for they heare. **¶** Merely I saye vnto you / that
 many prophetes & perseyt me haue desyred to se tho-
 thynges which ye se / and haue not sente them: and to
 heare tho thynges which ye heare / & haue not herde
 them. **¶** Heare ye therefore the similitude of the sowre.
 Whosoever heareth the worde of the kyngdome &

¶ vnder-

The Gospel

mar. iiii. b. Luc. vii. b. **Understandeth it not / ther cometh the emyll man & catcheth a waye that which was sowne in his hart. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde / is he which heareth & worde of God / & ariseth with ioye receiveth it / yet hath he no rotes in hi selfe / & therfore dureth but a season: for as soon as tribolacion or persecution ariseth because of the worde / by & by he falleth. He that was sowne amonge thornes / is he that heareth & worde of God: but the care of this worlde / & the disturfingnes of riches choke the worde / & so is he made unfrutfull. He which is sowne in the good grounde is he that heareth the worde and understandeth it: which also beareth frute and bringeth forth / some an hundred fold / some sixtie fold and some thirtie fold.**

Another similitude put he forth vnto them sayinge: The kyngdome of heauen is lyke vnto a man which sowed good seed in his felde. But whyll he slepte ther came his foe and sowed tares amonge the wheate / and went his waye. When the blade was growne by & had brought forth frute / then appered the tares also. The seruantes came to the housholder / & sayde vnto him: Syr sowedest thou good seed in thy classe / from whence then hath it tares? He sayde to them: the enniens man hath done this. When the seruantes sayde vnto him: wilt thou that we go and gather them? But he sayde / nay / lest I shall ye enabute to treade vnto the tares / ye plucke them also with them the wheate by the rootes: let both the one & the other tyll haruest come / and in tyme of haruest / I wyll saye to the reapers / gather ye first the tares / and bind them in sheues to be burnt: but beare ye the wheate into my barn.

mar. iiii. d. **Another parable he put forth vnto them sayinge: The kyngdome of heauen is lyke vnto a crayne of mustard seed / which a man taketh and soweth in his felde / which is the least of all seedes.**

Of S. Matthew.

fo. xviij

seedes. But when it is growne / it is the greatest amonge yerbes / & it is a trece: so that the byrdes of the ayre come and bylde in the branches of it.

Another similitude sayde he to them. The kyngdome of heauen is lyke vnto leuen which a woman taketh and hydeth in .iii. peeces of meele / tyll all be leuened.

All these thinges spake Iesus vnto the people by similitudes / and with oute similitudes spake he mar. iiii. d. nothinge to them / to fulfill that which was spoken by the Prophet sayinge: I will open my mouth in similitudes / and will speake forth thinges which haue bene kepte secreete from the begynnynge of the worlde. psal. lxxviij

Then sent Iesus the people a waye / & came to house. And his disciples came vnto him / sayinge declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed is the sonne of man. And the felde is the worlde. And the chylde of the kyngdome / they are the good seed. And the tares are & chylde of the wyched. And the enniens that soweth them / is the deuill. The haruest is the ende of the worlde. And the reapers be the angels. For enen / as the tares are gathered and burnt in the fyre: so shall it be in the ende of this worlde. The sonne of man shall sende forth his angels / and they shall gather out of his kyngdome all thinges that offende / and them which do iniquite / and shall cast them into a furnes of fyre. There shall be weeping and gnashinge of teeth. Then shall the iuste men shyne as the sunne in the kyngdome of their father. Whosoever hath eares to heare / let him heare. Apo. xiiij. e. Sap. iij. b.

Agayne the kyngdome of heauen is lyke vnto treasure hidde in the felde / the which a man synpeth and hydeth: And for ioye therof goeth

¶ 11. and

and selleth all that he hath / & buyeth that selde.

Agayne the byngdome of heauen is lyke to a marchant that seeketh good pearles / which whē he had founde one precious perle / went and sold all that he had / and bought it.

Agayne the kyngdome of heauen is lyke vnto a net cast into the see / that gathereth of all kyndes of fish / which when it is full / men drawe to lode / & sitte & gadre the good into vessels / and cast the bad awaye. So shall it be at the ende of y^e worlde. The angels shall come oute & scure the bad fro the good / & shall cast them into a furnes of fyre: there shall be weeping and gnashing of teeth.

Jesus sayde vnto them vnderstonde ye all these thinges: They sayde y^e Lorde. When sayde he vnto them: Therefore euery Scribe which is taught vnto y^e kyngdome of heauen is lyke an hewer / which bygeth forth / out of his treasure / things bo the new and olde.

And it came to passe when Jesus had finished these similitudes / that he departed thence / and came in to his owne countre / & taught the in their synagoge. In so moche that they were astonied and sayde: Whence cometh all this wyl dome & power vnto hie? Is not this a carpenters sonne? Is not his mother called Mary? & his brethren be called James and Ioseph & Simon & Judas: And are not his sisters all here with vs? Whence hath he all these thinges? And they were offended by him. When Jesus sayde to them: A Prophet is not without honoure / save in his owne countre / & amonge his owne kynne. And he did not many miracles there / for there vnto belies sake.

¶ Now Herode put John in prison and held him for Herodias sake.

¶ At the same tyme Iohnes and two fylles.

Jesus walketh on the see.

Peter walked vnto the see.

The

The. iiii. Chapter.

At that tyme Herode the Tetrarcha harde of the fame of Jesus & sayde vnto his seruantes: This is John the Baptist. He is risen agayne from death / and therefore are soche miracles wrought by him. For Herode had taken John / and bound him / & put him in prison for Herodias sake / his brother Philipps wyfe. For John sayd vnto him: yt is not lawfull for the to haue her. And when he wold haue put him to death / he feared the people / because they counted him as a prophet.

But when Herodes birth daye was come / the daughter of Herodias dailed before the / & pleased Herod. Wherefore he promysed with an oth / y^e he wolde geue hir whatsoeuer she wolde aske. And she bringe informed of her mother before / sayde: geue me here John baptistes heed in a platter. And the kynge sorowed. Nevertheless for his othes sake / & for their sakes which sate also at y^e table / he commaunded it to be geuen hir: & sent & beheaded John in the prison / & his heed was brought in a platter & geuen to the damsel / & she brought it to her mother. And his disciples came and toke vp his body / & buried it: & went and tolde Jesus.

When Jesus heard that / he departed thence by shyppe into a desert place out of the waye. And whē y^e people had heard thereof / they folowed him a fore out of their cyties. And Jesus went forth & sawe moche people / & his herte was moued vpon them / and he healed of them those that were sicke. When euē was come / his disciples came to him saying: this is a deserte place / & the daye is spent: let the people departe / that they maye go into y^e townes / & buye them victualles. But Jesus sayde to the: They haue no neede to go awaye. Geue ye them to eate. When sayd they vnto him: we haue here but .v. loaves & two fylles. And he sayd: bringe them hyther. And he commaunded the people to sit downe on y^e grasse: & toke the

The Gospell

the .v. lounes & the .ij. fyshes & looked vp to heauē & blessed / & brake and gaue the lounes to his disciples / & the disciples gaue the to the people. And they did all eate / and were sufficed. And they gadered vp of fyshes that remayned .xij. baskets full. And they that ate / were in nombre about .v. M. men / besyde women and chylde ren.

Mar. vi. f.
Joh. vi. b

And straight waye Iesus made his disciples enter into a shyppe / & to goe ouer before him / whyll he sent fy people awaye / and as soon as he had sent the people awaye / he went vp into a mountayne alone to praye. And when nyght was come / he was there him self alone. And the shyppe was now in the myddes of the see / and was tost with wyndes / for it was a contrary wynde. In the fourth watche of the nyght Iesus came vnto them walkinge on the see. And when his disciples sawe him walkinge on the see / they were troubled / sayinge: it is some spyte and cryed oute for feare. And straight waye Iesus spake vnto them sayinge: be of good cheare / it is I / be not afraied.

Peter answered him / and sayde: master / if thou be he / bide me to come vnto the on the water. And he sayd / come. And when Peter was come douer out of the shyppe / he walked on the water / to go to Iesus. But when he sawe a myghty wynde / he was afraied. And as he beganne to synke / he cryed sayinge: master saue me. And immediately Iesus stretched forth his honde / and caught him / and sayde to him: O thou o' litell fayth / wherfore biddest thou doubt? And as soon as they were come into the shyppe / the wynde ceased. Then they that were in the shyppe / came and worshipped him / sayinge: of a truth thou arte the sonne of God. And when they were come ouer / they went into the lande of Genasaret. And when the men of that place had knowledge of him / they sent out

Mar. vi. f.

into

Of S. Mattheu.

fo. xx.

vnto him all that were sicke / and besought him / that they might touche the hemme of his vesture only. And as many as touched it were made safe.

¶ Of the breakinge the commaundementes of God to obserue the tradicions of men.
Elynde leaders.

The woman of Cananye.

Of that nombre that Christ healed.

Of the .viij. lounes and a fewe fyshes.

¶ The .xv. Chapter. *

¶ Then came to Iesus Scribes and Pharises from Ierusalem / sayinge: why do thy disciples transgresse the tradicions of the elders? for mar. viij. a they wylle not their handes when they eate bread. He answered and sayde vnto them: why do ye also transgresse the commaundements of God / throughe your tradicions? For God commaunded sayinge: Deut. v. b. honoure thy father and mother & he that curseth father or mother shall suffer death. But ye saye: Ephe. vi. a. euerie man shall saye to his father or mother: that which thou despest of me to helpe the with: is good. God: & shall he not honoure his father or his mother. And thus haue ye made / that the commaundement of God is without effecte / throughe your tradicions. Ypoctites / well prophesied of you Esa. vii. c. as sayinge: This people draweth nye vnto me with their mouthes / and honoureth me with their lippes / howebeit their hertes are farre from me: but in wayne they worshyppe me teachinge doctrines / which are nothinge but mens precepts.

And he called the people vnto him / and sayde to them: heare and vnderstonde. That which goeth in to the mouth / defyleth not the man: but that which cometh out of the mouth / defyleth the man.

¶ Iij.

¶ Then

The Gospell

Then came his disciples/ and sayde vnto him: Perceauest thou not/ how the Pharisees are offended in hearing this saying? He answered & sayd: all plantes which my heauy father hath not planted/ shalbe plucked vp by the rotes. Let the alone/ they be the blinde leaders of the blinde. If the blinde lead/ Mar. vii. cde the blinde/ booth shall fall into the dyche.

Then answered Peter & sayd to him: declare vnto vs this parable. Then sayde Iesus: are ye yet without vnderstoddinge: perceauye ye not/ that what soeuer goeth in at the mouth/ descēdeth doune into the belly/ & is cast out into the draught? But those things which procede out of the mouth/ come from the herte/ and they defyle the man. For out of the herte come euill thoughtis/ murder/ breakig of wedlocke/ whozdr/ theste/ false witnessberinge/ blasphemye. These are the thinges which defyle a man. But to eate with vnwashed handes/ defyleth not a mā.

And Iesus went thence/ & departed into the costes of Tyre and Sidon. And beholde a woman which was a Canaanite came out of the same costes and cryed vnto him sayinge: haue mercy on me Lord/ for my daughter is petytously vexed with a denyll. And he gaue her neuer a worde to answer. Then came to him his disciples/ & besought him sayinge: sende her awaye/ for she foloweth vs crying. He answered/ & sayde: I am not sent/ but vnto the lost shepe of the house of Israel. Then she came & worshipped him/ sayinge: myghty helpe me. He answered & sayde: yt is not good/ to take the chyldrens bread/ & to cast it to whelpes. She answered & sayd: truthe Lord/ neuertheless the whelpes eate of the crūmes/ which fall fro the masters table. Then Iesus answered & sayde vnto her. O woman great is thy fayth/ be it to the/ euen as thou desirest. And her daughter was made whole euen at that same houre.

mar. vii. d Then Iesus went awaye from thence/ & came vnto

Of S. Matthew.

fo. xxi.

nye vnto the see of Galile/ & wet vp in to a mountayne and sat doune there. And moche people came vnto him/ hauinge with the/ halt/ blynde/ dūme/ maymed/ and other many: & cast them doune at Iesus fete. And he healed them/ in so moche that the people wddred/ to se the dūme speake/ & maymed whole/ & halt to go/ and the blynde to se. And they glorified the God of Israel.

Then Iesus cald his disciples to him/ & sayd: I haue compassion on the people/ because they haue continued with me now. iij. dayes/ & haue nought to eate: & I will not let the departe fasting/ leste they perishe in the waye. And his disciples sayd vnto him: whē shal we get so moche bread in the wyldernes/ as shuld suffice so greate a multitude? And Iesus sayde vnto them: how many loaves haue ye? And they sayde: seuen/ & a fewe lytle fysshes. And he commaunded the people to syt doune on the ground: and toke the seuen loaves/ and gaue thanks/ & brake them/ and gaue to his disciples/ and the disciples gaue the people. And they did all eate and were sufficed. And they take vp of the broken meate & was leste. vii. basketes full. And yet they that ate were. iiii. M. men/ besyde women & chyldren. And he sent awaye the people/ and toke shippe and came in to the parties of Gadala.

The Pharisees desyer a signe.

Beware of the leuen of the Pharisees.

How Christ asked his disciples whome men sayde that he was.

Of the confession of Peter which spake in the mouth of all the other disciples.

How Peter intreated Christ to sauer him selfe/ whome Christ cald Sathan immediately for his labour.

Of the iudgement to come/ and how men shalbe rewarded.

L v. The

The Gospell
The xvi. Chapter.

mar. vii. b **U** Men came the Pharises and Saduces / and
Luc. xi. 8 did tempt him, desyring him to shewe them
some signe from heauen. He answered and sayde.
vnto them. At euen saye, see if all haue saye wed-
der, and that because the skye is read: and in the mo-
rninge ye saye, to daye shall be foule wedder and that
because the skye is cloudy and read. O ye ypocrites /
ye can discerne the fashion of the skye: and can ye
not discerne the signes of the tyme? The frowarde
nation and aduintrous seeketh a signe / and there
shall no nother signe begeuen vnto them but the si-
gne of the Prophet Jonas. So left he them and
departed.

mar. viii. b And when his disciples were come to the other
Luc. xii. a syde of the water, they had forgotten to take bread
with them. Then Iesus sayde vnto them: Take
heede and beware of the leuen of the Pharises and
of the Saduces. And they thought in them selues
sayinge: because we haue brought no bread with
vs. When Iesus vnderstode that / he sayde vn-
to them. O ye of lytell faith / why are youre min-
des cumbered because ye haue brought no bread? Do
ye not yet perceaue, neither remember those v. loaves
when there were v. th. men / & how many basket-
tes toke ye vp? Neither the vii. loaves when there were
re. v. th. and how many baskettes toke ye vp? why
perceauce ye not then, that I spake not vnto you of
bread, when I sayde / beware of the leuen of the
Pharises and of the Saduces? Then vndersto-
de they, how that he bad not them beware of the le-
uen of bread: but of the doctrine of the Pharises / &
of the Saduces.

mar. viii. b **+** When Iesus came into the costes of the cite
Luc. ix. c which is called Cesarea Philippi / he asked his di-
sciples sayinge: whom do men saye that Ie the son-
ne of man? They sayde, some saye that thou arte
John

Of S. Matthew. Jo. xxi

John Baptist / some Elias / some Ieremias / or
some of the Prophetes. He sayde vnto them: but
whom saye ye that I am? Simon Peter answered
and sayde: Thou arte Christ the sonne of the lyuin-
ge God. And Iesus answered and sayde to him:
happy arte thou Simon the sonne of Jonas / for
thou and bloud hath not opened vnto thee that /
but my father which is in heauen. And I saye also
vnto the, that thou arte Peter: and upon this rocke
I will bylde my congregation. And the gates of
hell shall not preuaile agaynst it. And I will geue
vnto the the keyes of the kyngdome of heauen: & what
soever thou bynde t vpon earth shall be bounde in hea-
uen: and what soeuer thou loose t on earth / shall be
loosed in heauen. ✠

Then he charged his disciples that they shoulde
tell no man, that he was Iesus Christ. From that
tyme forth Iesus began to shewe vnto his disciples
how that he must go vnto Ierusalem / and suffer
many thinges of the elders / and of the hye prie-
stes, and of the Scribes, and must be kylled / and
rype agayne the thyrde daye. But Peter tocke
him a syde / & began to rebuke him sayinge: master
faine thy selfe, this shall not come vnto the. Then
toured he aboute / and sayde vnto Peter: come af-
ter me Satan thou offendest me / because thou sa-
uourest not godly thinges, but wordly thinges.

Iesus then sayde to his disciples. If any
man will folowe me / let him forsake himselfe /
and take vp his crosse and folowe me. For whoso-
uer will saue his lyfe / shall lose it. And whoso-
uer shall lose his lyfe for my sake / shall fynde it.
What shall it profitt a man, though he should wy-
ne all the world, if he lose his owne soule?
Or els what shall a man geue to redeeme his
soule agayne with all? For the sonne of man shall come
in the glory of his father, with his angels: & tye
shall

The Gospell

Roma. i. a. **W**ill he rewarde euery mā accordinge to his dedes
 Mar. i. a. **W**erily I saye vnto you / some ther be amonge the
 Luc. ix. d. that here stonde / which shall not taste of death / till
 they shall haue sene the sonne of man come in his
 kingdome.

¶ The transfiguration of Christ.

John Baptist is Helyas.

The spirite of the salyng sickness which coulde
 not be cast out but by prayer and fastyng.

How Peter wot to fetch monny out of y^e mouth
 of a fyre to paye for Christ and him.

¶ The xviij. Chapter.

Mar. ix. a. **A**nd after vi. dayes Jesus toke Peter & Ja-
 Luc. ix. d. mes & John his brother / & brought them vp
 into an hye mountayne out of the waye / & was tra-
 figured before them: & his face dyd shyne as the sun-
 ne / and his clothes were as whyte as the lyght. And
 beholde ther appered vnto them / Moyses & Helyas /
 & al kinge with him. Then answered Peter / & sayd
 to Jesus: maester here is good being for vs. If thou
 wilt / let vs make here .iiij. tabernacles / one for the /
 and one for Moyses and one for Helyas. Whyll he
 yet spake / beholde a bright cloude shadowed them.
 i. Pet. i. d. And beholde there came a voyce out of that cloude
 sayinge: this is my deare sonne / in whom I delecte /
 heare him. And when y^e disciples hearde that / they
 fell on their faces and were soore afrayed. And Je-
 sus came and touchyd the / and sayde: aryse and be
 not afrayed. And when they looked vp / they saw
 no man / save Jesus only.

And as they came doune from the mountayne /
 Jesus charged them sayinge: se that ye se the vi-
 sion to no man / vntill the sonne of man be rylen-
 ageyne from death. And his disciples ared of him
 sayinge: Why the say the Scribes / y^e Helyas muste
 fyrst come. Jesus answered / and sayde vnto them:
 Helyas shall fyrst come / and restore all thynges. And
 Mar. ix. b. I saye vnto you that Helyas is come already / and
 they knewe him not: but haue done vnto him what
 soeuer

Of S. Matthe. w.

Fo. xliij

secuer they lusted. In lyke wyse shall also the son-
 ne of man suffre of them. Then the disciples percea-
 ned that he spake vnto them of John Baptist.

And when they were come to the people / ther ca-
 me to him a certayne man / & knyled doune to him /
 & saide: Maester haue mercy on my sonne for he is
 frantick: & is sore vexed. And of tymes he falleth
 into the fyre / and oft into y^e water. And I brought
 him to thy disciples / and they coulde not heale him. Mar. ix. c.
 Jesus answered and sayde: O generation saythys Luc. ix. c.
 and croked: how longe shall I be with you: how
 longe shall I suffre you: & bring him hyther to me.
 And Jesus rebuked the deuyll / and he cam out of
 him. And the chylde was healed euen that same
 honre.

Then came the disciples to Jesus secretly / and Luc. xliij.
 sayde: why coulde not we cast him out: & Jesus sayde
 vnto them: Because of youre vnbelefe. For I saye
 verely vnto you: yf ye had saythe as a grayne of mu-
 sterd seed / ye shuld saye vnto this mountayn / re-
 moue hence to yonder place / & he shuld remoue: ne-
 ther shuld any thyng be impossible for you to do.
 Howbeit this kynde goeth not oute / but by prayer
 and fastyng.

As they passed the tyme in Galile / Jesus sayde
 vnto them: the sonne of mā shall be betrayed into the
 hondes of men / and they shall kyll him / and the Mar. ix. c.
 thyrde daye he shall rylse agayne. And they sorowd Luc. ix.
 greatly.

¶ And when they were come to Capernaum /
 they that were wont to gadze poll monny / came to
 Peter and sayde: Dost thoure maester paye tribute:
 he sayde: y. And when he was come into the hous-
 se / Jesus spake fyrst to him / sayinge: what thinkest
 thou Simon: of whome do the kynges of the earth
 take tribute or poll monny: of their chylidren / or of
 strangers. Peter sayde vnto him: of strangers.
 Then sayd Jesus vnto him agayne: When are the
 chylidren

children &c. Neuer thelesse, lest we shuld offende them: so to the see, and cast in thyne angle / & take the fysh that fyrt cometh vnto: and when thou hast opened his mouth, thou shalt fynde a peece of tye, & sic pence: that take and paye for me and the.

¶ How the disciples enquired amonge themselves who shuld be the greatest amonge them.

¶ No be to them that geueth occasion of offences Of the hundred shepe.

¶ How men bynde and loose.

¶ The power of byndynge and loosinge.

¶ Of him that ought ten thousand talentes.

¶ A caution to the vnnmercifull.

¶ The .xxviii. Chapter.

Mat. fr. a.
Luc. ix. f.

¶ The same tyme the disciples came vnto Iesus & sayng: who is the greatest in the kyngdome of heauen? Iesus called a chyld vnto him / and set him in the middes of them: and sayd. Merely I saye vnto you: except ye tourne / and become as children ye cannot enter in to the kyngdome of heauen. Whosoever therefore humble himselfe as this chyld / the same is the greatest in the kyngdome of heauen. And

Mat. ix. c.
Luc. xvi. j.

whosoever receaueth such a chyld in my name / receaueth me. But whosoever offende one of these lytel ones, which beleue in me: it were better for him / that a millstone were hanged aboute his necke / and that he were drowned in the depth of the see. Wo be vnto the worlde because of offences. How be it / it cannot be awayed but that offences shalbe geuen. Neuerthelesse wo be to the man / by whom the offence cometh.

Mat. ix. g.

¶ Therefore if thy hande or thy fete offende the / cut him of & cast fro the. It is better for thee to enter in to life hals / or mayned / rather than thou shouldest haue two hedes or two fete, be cast into euerlasting fyre. And if also thyne eye offende the / plucke him out & caste him fro the. It is better for the to enter into lyfe with one eye / then hauing two eyes to be

cast

cast into hell fyre.

¶ So that he despise not one of these lytel ones. For I saye vnto you / y in heauen their angels alwayes behold the face of my father / which is in heauen. ¶ Ye and the sonne of man is come to save that which is lost. How thinke ye? If a man haue an hundred shepe / and one of them begone astray / dothe he not leue nynty & nyne in the mountayns / & gooth and seeketh that one which is gone astray? If it happen & he fynd him / verely I say vnto you: he reioiceth more of that shepe / then of the nynty and nyne which were not astray. And so it is not the will of your father in heauen / y one of these lytel ones shoulde perishe.

¶ Moreover if thy brother trespass agens the / go and tell him his fault betwene him & the all one. If he heare thee / thou hast wonne thy brother: But if he heare the not / thou shalt take yet with the one or two / that in the mouth of two or thre witnesses / all thinges maye be stablished. If he heare not them / tell it vnto the congregation. If he heare not the congregation / take him as an heathen man / and as a publican. Merely I say vnto you / what soeuer ye bynde on earth / shalbe bounde in heauen. And what soeuer ye loose on earth / shalbe loosed in heauen.

¶ Agayn I say vnto you / that if two of you shall agree in earth upon any maner thinge / what soeuer they shall desire / shalbe geuen them of my father which is in heauen. For where two or thre are gathered together in my name / there am I in the middes of them.

¶ Then came Peter to him / and sayd: master how oft shall I forgene my brother / y he synne agaynst me / seven tymes? Iesus sayd vnto him: I saye not vnto the seven tymes: but seuentie tymes & nentymes. ¶ Therefore is the kyngdome of heauen opened vnto a certayne kyngdome / which wolde take a cosyn of his seruantes. And when he had begonne to rechen / one was brought vnto him / which ought

The Gospell.

enought him ten thousande talentis: Whome because he had naught to paye / his master commaunded him to be solde / and his wyfe / and his chyldren / & al that he had / and payment to be made. The seruaunt fell doune & besought him sayinge: Sir, geue me respyte / and I will paye it euerie schilling. Then had the Lorde pitty on that seruaunt / and loosed him. and forgave him the det.

And the sayde seruaunt went oute and founde one of his felowes which ought him an hundred pence / & layed hondes on him / & toke him by the throte / sayinge: paye me & thou shalt. And his felowe fell doune and besought him sayinge: haue patience with me / and I will paye the all. And he wolde not but went & cast him into prison tyll he shoulde paye the det. When his other felowes sawe what was done / they were wery sory / and came ad tolde vnto their lord all that had happened. Then his lord called him and sayde vnto him. O capell seruaunt I forgave the all that det / because thou praydest me: was it not mete also that thou shouldest haue had compassion on thy felow / euen as I had pitie on the? And his lord was wrooth / and deliuered him to the iaplers / tyll he shoulde paye all that was due to him. So lyke wyse Shall my heavenly father do vnto you / except ye forgive with youre hartes / each one to his brother their trespasses.

The question of the pharises / whether it was lawfull for a man to be deuorced from his wyfe or not.

There are chaste which are so borne.

Young children were brought to Christ.

Of the man that asked Jesus what he myght do to obayne eternall lyfe.

He that forsaketh for Christes sake any thinge the same shall receaue an hundred fold in the lyfe to come.

The xix. Chapter.

And it

Of S. Matthew.

fo. xxv.

Ad it came to passe / when Jesus had synill / he had those sayinges / he gat him from Galile / & came into the coastes of Iewry beyonde Jordan / and moche people folowed him / ad he healed them there.

Then came vnto him the Pharises temptinge him / & saying to him: It is lawfull for a man to put awaye his wyfe for all maner of causes. He answered and sayd vnto them: Haue ye not redde / howe & he which made man at the begynnyng / made the man and woman and sayde for this thinge / Shall a man leaue father & mother & cleue vnto his wyfe / & they shall be one fleshe. Wherfore now are they two one / but one fleshe. Let not man therfore put a sinder / & which God hath cuppel togedder.

Then sayde they to him: why did Moses commaunde to geue a testimoniall of disauowment and to put hie awaye? He sayde vnto them: Moses because of the hardnes of youre hartes suffered you to put awaye youre wyfes: But from the begynninge it was not so: I saye therfore vnto you / whosoever putteth awaye his wyfe (except it be for fornication) & marryeth another breaketh wedlocke. And whoe soeuer marryeth her which is diuorced / doeth complayne to aduoutry.

Then sayde his disciples to him: yf & matre be so betwene man & wyfe / the is not good to marry. He sayde vnto them: all men can not awaye with & sayinge saue they to whome it is geuen. There are chaste / which were so borne out of their mothers belly. And there are chaste / which be made of man. And there be chaste / which haue made the selues chaste for & hyngdom of heauens sake. He that can take it / let him take it.

Then were brought to him yonge children / that he shoulde put his hondes on them & praye. And the disciples rebuked them. But Jesus sayde: suffer the children and forbid them not to come to me for of such is the kyngdome of heauen. And whiche he had

Mar. x. b
Luc. xviij

The Gospell

had put his handes on them he departed thence.

And beholde oone came / and sayde vnto him
good maester / what good thinge shall I do / that I
maye haue eternall lyfe? He sayde vnto him: why
callest thou me good: there is none good but oone /
that is God. But yf thou wilt entre into lyfe / kepe
the commaundmentes. The oother sayde to him: which?
And Iesus sayde: bytake no wurdlocke / kyll not
beare not false witnes: honoure father & moethers
and loue thine neighbour as thy selfe. And the yow-
unge man sayde vnto him: I haue obserued all the-
se thinges from my youth / what lacke I yet? And
Iesus sayde vnto him yf thou wilt be perfecte / goo
and sell that thou hast / and geue it to the poore / and
thou shalt haue treasure in heauen / and come and
followe me. When the younge man hearde & sayin-
ge / he went awaye mourning. For he had greates
possessions.

Then Iesus sayde vnto his disciples: Verely
I saye vnto you: it is harde for a ryche man to en-
ter into the kyngdome of heaun. And moreover I
say vnto you: it is easer for a camell to go through
the eye of a needle / then for a ryche man to enter in-
to the kyngdom of God. When his disciples hearde
that / they were exceedingly amazed / sayinge: who
then can be saved? Iesus behelde them / and sayd vn-
to them: with men this is impossible / but with God
all thinges are possible.

Then answered Peter / & sayde to him: Be-
holde we haue forsaken all and folowed the / what
shall we haue? Iesus sayde vnto the: verely I saye
to you: when the sonne of man shall sit in the seate
of his maieste / ye which folowe me in the secunde ge-
neracion shall sit also vpon xij. seates / & iudge the
xij. tribes of Israel. And whosoever forsaketh hous-
es / or brethren / or sisters / or other father / or mother /
or wife / or chyldre / or landes / for my names sake /
shall receaue an hundred folde / & shall inherite

eternall lyfe.

Of S. Mattheu.

Jo. xxiij

et eternall lyfe. Many that are fyrste shall
be laste / and the laste shall be fyrste.

The parable of the vncyarde / and of the la-
bourers that were hyred to worke in it.

The moether of Iehedechyldren.

Two men that were blynde.

The xx. Chapter.

¶ Of the kyngdome of heauen is lyke vnto an
householder / which went out early in the mornynge
to hyre labourers into his vncyarde. And
he agreed with the labourers for a peny a daye / and
sent the into his vncyarde. And he went out about
the thyrde houre / & sawe other standing ydell in the
market place / & sayd vnto them / go ye also into my
vncyarde: & what soeuer is right / I will geue you
And they went theryn swaye. Agayne he went out
about the sixte & nynthe houre / and did lyke wyse.
And he went out aboute the eleuenth houre & founde
other standing ydell / and sayd vnto them: why
stande ye here all the daye ydell? They sayde vnto
him: because no man hath hyred vs. He sayde vn-
to them: go ye also into my vncyarde / and what
soeuer is right / that shall ye receaue.

¶ When euen was come / the lord of the vncy-
arde sayde vnto his steward: call the labourers / &
geue them their hyre / beginnyng at the laste / tell
thou come to the fyrste. And they which were hy-
red aboute the eleuenth houre / came and receaued
euerie man a peny. Then came the fyrst / suppo-
synge that they should receaue moare / and they
lyke wyse receaued it / they murmured agaynst the
good man of the house sayinge: These laste haue
wrought but oone houre / & thou hast made them
equall vnto vs / which haue boorn the burthen and
heat of the daye.

He answered to oone of them sayinge: frende I do
the no wronge: dyddest thou not agree with me for

a peny

a peny

The Gospell

a penny: Take that which is thy due / and go thy waye. I will geue vnto this last / as moche as to the first. Is it not lawfull for me to do as me listeth with myne owne? Is thynne eye euill because y am good? So the laste shalbe fyrste / and the fyrste shalbe laste. For many are caled and fewe be chosen.

✠ And Iesus ascended to Ierusalem and toke the xiiij disciples a parte in the waye / and sayde to them. Beholde we go vp to Ierusalem / and the sonne of man shalbe betrayed vnto the chiefe Priestes / and vnto the Scribes / and they shall condemne him to death / and shall deliuer him to the gentyls / to be mocked / to be scourged / and to be crucified / and the thyrde daye he shall ryse agayne.

✠ Then came to him the mother of Sebedes chyldeyn with her sonnes / worshippynge him / and despyng a certayne thinge of him. And he sayd vnto her: What wilt thou haue? She sayde vnto him: Graunte y these my two sonnes may sit / the one on thy right hand and the other on the lyfte hand in thy kyngdome.

Iesus answered and sayd. Ye wot not what ye are. Are ye able to drynke of the cuppe that I shall drynke of / and be baptised with the baptyme that I shall be baptised with? They answered to him / that we are. And he sayd vnto them: Ye shall drynke of my cup and shalbe baptised with the baptyme that I shalbe baptised with. But to sit on my right hand or on my lyfte hand / is not myne to geue / but to them for whom it is prepared of my father.

And when the ten heard this / they disdayned at the two brethren: But Iesus caled them vnto him and sayde: Ye knowe that the lordes of the gentyls haue domination ouer the. And they that are great exercise power ouer them. It shall not be so amonge you. But whosoever will be greater amonge you let him be your minister: whosoever will be chiefe / let him be your seruaunt / such as the sonne of man

Mar. x. d
Luc. xii. f
Mar. x. e
Luc. vii. c

Mar. x. e

Mar. x. g
Luc. xix.

Of S. Matthew.

For. xviii.

man came / not to be ministered vnto / but to minister: & to geue his lyfe for the redemption of many.

✠ And as they departed from Hiericho / moche people folowed him. And beholde two blynde men sittinge by the waye syde / when they heard Iesus passe by / cryed sayinge: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuketh them because they shoulde holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lorde which arte the sonne of Dauid. When Iesus rode by / and caled them / and sayde: What wilt thou that I shoulde do to you? They sayd to him: Lorde y our eyes maye be opened. Iesus had compassion on them / and touched their eyes. And immediately their eyes receaued syght. And they folowed him.

Mar. x. a
Luc. xviii. e

✠ Of the Ass and hyr colte.
How the byers and sellers were dzyngen out of the temple.

The figge tre that had no frute.
How the chiefe rulers and prestes asayed of Christ by what auctorite he did those thinges that he did.
The question of Christ to the Pharises.
The parable of the two sonnes.
The parable of a vineyard which was let out to hyer.

The xxi. Chapter.

✠ When they drefwe nye vnto Ierusalem / and were come to Bethphage / vnto mounte Olyuete: then sent Iesus two of his disciples / sayinge to them: Go into the toune that lyeth ouer agayne / and there ye shall fynde an asse bounde and her colte with her: lase them and bringe them vnto me. And yf any man saye / ought vnto you / saye ye that the Lorde hath / neede of them: and straight waye he will let them go. All this was done / to fulfill that which was spoken by the prophete / sayinge: Tell ye the daughter of Sion: Beholde

Mar. xi. a
Luc. xix.

D lii. beholde

The Gospel

Esa. lxi. d. Beholde thy kynge cometh vnto the / make settinge
Isa. lx. b. vpon an asse and a colte / the sole of an vbled to the
Joh. xi. b. looke. The disciples went and did as Iesus comma-
 ded them / and brought the asse and the colte / and
 put on them their clothes / and set him thereon. And
 many of the people spread their garmentes in the
 waye. Other cut downe branches from the trees /
 and strewed them in the waye. Wherefore the people
 that went before / and they also / came after / cryed
 sayinge: Hosanna to the sonne of David. Blessed
 be he that cometh in the name of the Lorde / Hosan-
psal. c. xx. d. na in the hiest.

And when he was come in to Jerusalem / all the
Mar. xi. b. cite was moued sayinge: who is this? And the peo-
Luc. xix. b. ple sayde: this is Iesus the Prophet of Nazareth a
 cite of Galile. And Iesus went in to the temple of
 God / and cast out all them that solde and bought in
 the temple / and ouerthrew the tables of the money chan-
Esa. lv. c. gers / and the seates of them that solde doves / and
Isa. vii. b. sayd to them: It is written / my house shalbe called
 the house of prayer. But ye haue made it a denne
 of thieues. And the blynde and the halt came to him in
 the temple / and he healed them.

When the chiefe Priestes and Scribes sawe the
 maruylles that he did / and the chyl dren cryinge in
 the temple and sayinge: Hosanna to the sonne of Da-
 uid / they disdayned / and sayd vnto him: hearest thou
 what these saye? Iesus sayde vnto him: yee haue ye
psal. viii. b. neuer redde / of the mought of babes and suckelings
Mar. xi. b. thou haste ordeyned prayse: And he lefte them / and
 went out of the cite vnto Bethanie / and had his aby-
 ding there.

In the mornynge as he returned into the cite
 ageyne / he hungered / and spied a fygge tree in the waye
 and came to it and founde nothinge there on / but
 leues only / and sayd to it: neuer frute growe on /
 hence forwardes. And anon the fygge tree withered
Mar. xi. c. red awaye. And when his disciples sawe that / they
 marvelled

Of S. Matthew. Fo. xxviii.

marvelled sayinge: Howe sone is the fygge tree
 withered awaye? Iesus answered / and sayde
 vnto them: Verely I saye vnto you / yf ye shall ha-
 ue faith / and shall not doubt / ye shall not only do that
 which I haue done to the fygge tree: but also yf ye
 shall saye vnto this motayne / take thy selfe awaye /
 and cast thy selfe into the see / it shalbe done. And
 what soener ye shall axe in prayer (yf ye beleue) ye
 shall receaue it.

And when he was come into the temple /
 the chiefe Priestes and the rulers of the people came
 vnto him as he was teachinge / and sayde: by what
 auctorite dost thou these thinges? and who gaue
 the this power? Iesus answered / and sayde vnto
 them: I also will axe of you a certayne question /
 which yf ye aswyle me / I in lyke wyse will tell you
 by what auctorite I do these thinges. The baptisme
 of John: whence was it / from heauen or of men?
 Then they reasoned amonge them selues sayinge /
 yf we shall saye from heauen / he will saye vnto vs
 whye did ye not then beleue him? But ad yf we shall
 saye of men / then feare we the people. For all men
 helde John as a Prophet. And they answered Je-
 sus and sayde: we cannot tell. And he in lyke wyse
 sayd vnto them: nether tell I you by what auctorite
 I do these thinges.

What saye ye to this? A certayne man had
 two sonnes / and came to the elder and sayde: son-
 ne go and worke to daye in my vyneyarde. He an-
 swered and sayde: I will not: but afterwarde re-
 pented and went. Then came he to the second / and
 sayde in lyke wyse. And he answered and sayde: I will
 go: yet went not. Whether of them twayne did the
 will of the father? And they sayd vnto him: the first.
 Iesus sayde vnto them: Verely I saye vnto you /
 that the publicans and the harlotes shall come into
 the kyngdome of God before you. For John
 came vnto you in the waye of rightewesnes /
 and ye

The Gospell

and ye beleued him nont. But the publicans and the harlots beleued him. And yet ye (though ye sawe it) were not yet moued with repeniaunce / that ye myght afterwarde haue beleued him. **¶**

Mar. xi.
Luc. xi.
Esa. v.
Mic. ii.

¶ Herken another similitude. There was a certayne householder. which planted a vyneyarde / & hedged it rounde about & made a wyppelle in it and bult a towre / and let it out to husbandmen / & went into a straunge countre. And when the tyme of the frute was nere / he sent his seruautes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruautes & bette one / kylled another / & stoned another. Agayne he sent other seruautes / more then the first: and they serued them lyke wyse. But last of all / he sent vnto the his a sonne sayng: they will feare my sonne. But when the husbandmen sawe the sonne / they sayde amonge them selues: This is the heire: come / let vs kyll him / & let vs take his inheritaunce to oure selues. And they caught him and thrust him out of the vyneyarde / & stoned him. When the lord of the vyneyarde cometh / what will he do with those husbandmen? They sayd vnto him: he will cruelly destroye those euill persons / and will let out his vyneyarde vnto other husbandmen / which shall deliuer him frute at tymes conuenient.

Mat. xxi.
Act. iii. b.
1 Pet. ii. a.
Rom. ix. a.

Esa. lxxviii.

Jesus sayde vnto them: did ye neuer reade in the scriptures? The stone which the bylders refused / the same is set in the principall parte of the corner: this was the lordes doinge / & it is merueylous in oure eyes. Therefore saye I vnto you / the kyngdome of God shalbe taken from you / and shalbe geuen to the Gentyls / which shall bringe forth the frutes of it. And whosoever shall fall on this stone / he shalbe broken / but on whosoever shall fall vpon / it will grynde him to powder. And when the chiefe Priestes and Pharises heard these similitude / they perceaued that he spake of them. And they

Of S. Matthew.

Jo. xxi.

they went about to laye handes on him / but they feared the people / because they tooke him as a Prophet. **¶**

¶ The parable of the marpage.

There had not on his weddinge garment.

The question of Herodes seruautes and the pharises to Christ whether it were lawfull to paye tribute.

The question of the Saducees that beleued no resurrection.

Of the doctor that asked Christ / which was the chiefe commaundement.

The question that Christ asked of the pharises.

¶ The xxii. Chapter.

And Jesus answered / and spake vnto them agayne / in similitudes sayinge.

¶ The kyngdome of heauen is lyke vnto a certayne kyng / which maried his sonne / & sent forth his seruautes / to call them that were byd to the weddinge / ad they wolde not come. Agayne he sent forth other seruautes / sayinge: Tell them which are bydden: behelde I haue prepared my dynner / myn oxen and my fattinges are kylled / & all thynges are redde / come vnto my mariage. But they made lyght of it / & went their wayes: some to his serme place / another about his marchaundise / the remaist took his seruautes & intread them vngodly & stowe them. When the kyng heard that / he was wroth / send forth his warryers and destroyed those murderers and bent vp thei cite.

Lu. xxi. b.
Apo. xix. g.

Then sayde he to his seruautes: the weddinge was prepared. But they which were bydden / were not worthy. Go ye therefore out into the hye wayes and as manny as ye fynde / byd them to the mariage. The seruautes went out into the hye wayes / and gathered togeder as manny as they coulde fynde / both good and bad / and the weddinge was furnished with gastes. When the kyng came in / to vi

¶ v. set the

let the gesses / and lpyed there a man which had not on a weddinge garment / and sayde vnto him frende / how fortuned it that thou comest in hyther and hast not on a weddinge garment? And he was euen spech lesse. Then sayde the kynge to his ministers take and bynde him hand and fote / & caste him into vtter darknes / there shalbe weeping & gnawinge of teth. For many are caled and fewe be chosen. ¶

¶ Then went the Pharises & toke counsell how they myght tangle him in his wordes. And they sent vnto him their disciples with Herodes seruantes sayinge: Maester / we knowe that thou art true / & teachest & waye of God truely / neither carest thou for any man / for thou despisest not mennes estate. Tell vs therfore how thou thinkest thou? It is lawfull to geue tribute vnto Cesar or not? Jesus perceaued their wyche dyes / & sayde: Why tempt ye me ye ypocrites? Let me se the tribute money. And they take him a penny. And he sayde vnto them: whose is this ymage and superscription? They sayde vnto him: Cessars. Then sayde he vnto the: Geue therfore to Cesar / which is Cessars: and geue vnto God: that which is Goddes. ¶ When they hearde that / they marvelled and left him / and went theyre waye.

¶ The same daye the Saducees came to him which saye & there is no resurrection: oone axed him sayinge: Maester / Moses hadde / yf a man dye hauing no chyldren / that y brother mary his wyfe / & receyue seed vnto his brother. The same were with vs seuen brethren / and the fyrste married and decessed without issue & left his wyfe vnto his bidether. Lyke wyse the seconde and the thyrde vnto the seuenth. Laste of all the woman dyed also. Nowe in the resurrection whose wyfe shal he be of the seuen? For all had hear. Jesus answered and sayde vnto them: ye are deceaued and vnderstande not the scriptures / nor yet the power of God. For in the resurrection they nether

nether mary nor are married: but are as the angels in heauen.

¶ As touchinge the resurrection of the dead: he. Bro. 41. d nepe not redde what is sayde vnto you of God / which sayeth: I am Abrahams God / and Isaacs God / and the God of Jacob: God is not the God of the dead: but of the lyuinge. And when the people hearde that / they were astounded at his doctrine.

¶ When the Pharises had hearde / how he had put the Saducees to silence: they drew together / and oone of them which was a doctour of the lawe / axed him a question temptinge him and sayinge: Maister which is the chiefe commaundement in the lawe? Jesus sayde to him: Loue the Lorde thy God with all thyne herte / with all thy soule / with all thy mynde. This is the fyrst and the chiefe commaundement. And ther is another lyke vnto this. Loue thyne neighbour as thy selfe. In these two commaundementes hange all the lawe and the prophetes.

¶ Whyll the Pharises were gathered together / Jesus axed sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of Dauid. He sayde vnto them: how then doeth Dauid in spyte / call him Lorde sayinge: The Lorde sayde to my Lorde / syt on my right hand: tyll I make thyne enemyes thy fote stole. If Dauid call him Lorde how is he then his sonne? And none coulde answer him agayn oone worde: nether durste any from that daye forth / axe him any moo question. ¶

¶ They that syt in Moses seate must be obeyed Christ rebuketh the Scribes / Pharises and ypocrites / Bewenge their wychednes and ypocrysy.

¶ The xliij. Chapter. ¶

¶ Then

The Gospell

Uhen spake Iesus to the people / and to his disciples saying: The Scribes and the Pharisees sit in Moyses seate. All therfore what soeuer they byd you obserue / that obserue and do: but after their workes do not: for they saye and do not. Ye and they bynde heauy burthens and greuous to be borne / and ley them on mennes shulders: but they them selves will not heaue at them schith oone of their fyngers. All their workes they do / for to be seene of men. They set abroad their phylacteries / and make large borders on there garmentes / and loue to sit vppermoste at feastes and to haue the chiefe seates in the synagoges / and gretinges in the marketes / & to be caled of men Rabbi.

But ye shall not suffre youre selues to be caled Rabbi. For oone is youre maister / that is to wytte Christ / and all ye are brethren. And call no man youre father vpon the earth / for there is but oone youre father / and he is in heauen. He not caled maisters / for there is but oone youre maister / and he is Christ. He that is greatest amonge you / shalbe youre seruaunt. But whosoever exalteth him selfe / shalbe brought lowe. And he that humbleth him selfe / shalbe exalted. **+**

Wo be vnto you Scribes and Pharisees / ypocrites / for ye sette vp the kyngdome of heauen before men: ye youre selues goo not in / neither suffre ye them that come to enter in.

Wo be vnto you Scribes and Pharisees / ypocrites: ye denoure widows houses / & that vnder a coloure of praying longe prayers: wherfore ye shall receaue greater damnacion.

Wo be vnto you Scribes and Pharisees / ypocrites / which compass see and londe / to bringe oone into youre belefe: and when he is brought ye make him two folde moare the chyld of hell / then ye youre selues are.

Wo be vnto you blinde gydes / which saye who soeuer

Of S. Mattheus.

Jo. xxi.

soeuer sweare by the temple / it is nothing: but who soeuer sweareth by the golde of the temple / he offendeth. Ye feules & blinde: whether is greater / the golde or the temple that sanctifieth y golde. And who soeuer sweareth by y auter / it is nothing: but who soeuer sweareth by the offeringe that lyeth on the auter / offendeth. Ye feules and blinde: whether is greater the offeringe / or the auter which sanctifieth the offeringe / whosoever therfore sweareth by the auter / sweareth by it / & by all y there on is. And whosoever sweareth by the temple / sweareth by it & by him that dwelleth therein. And he that sweareth by heauen / sweareth by the seate of God & by him that sitteth there on.

Wo be to you Scribes and Pharisees ypocrites / which tye mynt / anyle / and comyn / and leaue the waygthier matters of the lawe vndone. Iudgement / mercy / and sayth. These ought ye to haue done / and not to haue leste the other vndone. Ye blinde gydes which strayne out angat and swallowe a cammell.

Wo be to you Scribes and Pharisees ypocrites which make cleane the vtter side of the cuppe / and of the platter: but within they are full of hyrberry & excrese. Thou blinde Pharise / cleanse first the pynnynde of the cup and platter / that the outside of them maye be cleane also.

Wo be to you Scribes and Pharisees ypocrites for ye care lyke vnto paynted tombes which appere beautifull outward: but are within full of dead bones & of all fylthynes. So are ye / for outward ye appere righte ons vnto men / when within / ye are full of ypocrisie and iniquyte.

Wo be vnto you Scribes & Pharisees ypocrites ye bylde the tobes of the Prophetes / & garnisse the sepulchres of the righte ons / & saye yf we had bene in y dayes of oure fathers / we wolde not haue bene parteners with them in the bloud of the Prophetes.

The Gospell.

tes. So the ye be witnesses vnto youre selues / that ye are the chyliden of them which kylled the Prophe-
tes. Fulfill ye lyke wyse the measure of youre fat-
thers. Ye serpentes and generation of vipers / how
shuld ye scape the dampnation of hell?

¶ Wherefore / beholde I sende vnto you pro-
phetes / wyse men & scribes / & of them ye shall kyl &
crucifie: and of them ye shall scourge in youre syna-
gogues / and persecute from cyte to cyte / & vpon you
maye come all the righteous bloude that was shed
vpon the earth / from the bloud of righteous Abel /
vnto that bloud of Zacharias the sonne of Bara-
chias / whom ye slewe betwene the temple and the al-
ter. Verely I saye vnto you / all these thynges shall
come vpon this generation. Jerusalem / Jerusalem /
which kyllest Prophetes / and stonest them which
are sent to the: how often wolde I have gathered
thy chyliden to gether / as the henne gathereth her
chickens vnder her wynges / but ye wolde not. Be-
holde youre habitation shalbe leste vnto you deso-
late. For I saye to you / ye shall not see me hence for-
the / till that ye saye: blessed is he that cometh in
the name of the Lorde. **¶**

The destruction of the temple.

The tokens that shall come before the last daye
howe saile prophetes & all aryse before that daye
and with sette miracles and straunge holle ter-
mes and with soche lyke decreane the Christen /
makynge them to worship in secret places that
for God which is not / but beleue them not sayth
Christ.

Watch for no man knoweth the houre nor the
tyme.

The .xxiii. Chapter.

¶ And Jesus went out and departed from the
temple: & his disciples came to him. For to shew
him the byldinge of the temple. Jesus sayde vnto
them: se ye not all these thynges? Verely I saye
vnto

Of S. Matthew.

For .xxiii.

vnto you that shall not be here lest one stone
vpon another / that shall not be cast doune.

And as he sat vpon the mount Olivete / his disci-
ples came vnto him secretly saying. Tell vs whiche
these thynges shalbe: and what signe shalbe of thy com-
minge? of the ende of the worlde: And Jesus answered
and sayde vnto them: take heede that no man
deceave you / for many shall come in my name say-
inge. I am Christ: and shall deceave many.

Ye shall heare of warres / and of the same war-
res: but se that ye be not troubled. For all these thin-
ges must come to passe / but the ende is not yet. For
nacion shall rise agaynst nacion / & realme agaynst
realme: and there shalbe pestilence / hunger & earth-
quakes in all quarters. All these are the begynnin-
ge of sorowes.

Then shall they put you to trouble / & shall kyl
you: & ye shalbe hated of all nacions for my names sake.
And then shall many be offended / and shall be-
traye one another / & shall hate one & other. And
many false prophetes shall aryse / & shall deceave
many. And because iniquite shall haue & vpper han-
de / the loue of many shall abate. But he that endu-
reth to the ende / the same shalbe safe. And this glad
tidynge of the kyngdome shalbe preached in all
the worlde / for a witness vnto all nacions: and then
shall the ende come.

When ye therefore shall see the abomination that
betokeneth desolation / spoken of by Daniel & Pro-
phet / stande in the holle place: let him that readeth it /
understande it. Then let them which be in Iure /
flye into the mountaynes. And let him which is on
the houlse toppe / not come doune to fet any thing. And
ge out of his houlse. Rather let him which is in
the felde / retorne backe to fetch his clothes. Wo
shalbe in those dayes to them that are with childe /
and to them that geue sucke. But praye that your
flight be not in the winter / neither on the Sa-
bath.

The Gospel.

both daye. For then shalbe greete tribulaciō / suchē
as was not from the beginninge of the worlde to
this tyme / nei shalbe. Ye & except those dayes shal
be shortned / there shuld no flēsh be saued: but for
the chesens sake / those dayes shalbe shortned.

Mat. xiii
Luc. xvi

Then yf eny man shall saye vnto you: lo, here is
Christ: or there is Christ: beleeue it not. For there
shall arise false Christs / and false prophetes / and
shall do great myracles and wōdres. In somuche
that if it were possible / y verri clerke shuld be decea-
ued. Take hede / I haue tolde you before. Wherefo-
re yf they shall saye vnto you: beholde he is in y des-
sert go not forth: beholde he is in y secret places, be-
leeue not. For as the lighteninge cometh out of y east
& shyneth into the west: so shall the cominge of the
sonne of man be. For where soeuer a dead karke
is / euen thither will the egles resorte.

Mat. xxi. c.
Luc. xxi. c
Ecc. xxi. b.
Ecc. xxi. c
Joel. iii. c

Immediately after the tribulacions of those da-
yes / shall the sunne be darkened: & the mōne shall
not geue hyr light / & the starres shall fall from hea-
uen / & the powers of heauen shall moue. And then
shall appere the signe of the sonne of man in heaue
And then shall all the kynneddes of y earth moue
and they shall se the sonne of man come in the clou-
des of heauen wth power & greate glorie. And he
shall sende his angels wth the greate voyce of a trū-
pe / & they shall gadder to gether his chosen / fro the
fower wyndes / & from the oone ende of the world
to the other.

Mat. xxi
Luc. xxi

Learn a similitude of the figge tree: when his
braunches are yet tender & his leues sprōge / ye knowe
that somner is nye. So lyke wyse ye / when ye
see all these thinges / be ye sure that it is nare / euen
at the doores. Merely I saye vnto you / that this ge-
neraciō shall not passe till all these be fulfilled. Hea-
uen & earth shall perishe / but my wordes shall ab-
ide. But of that daye & houre knoweth no man / no
not the angels of heauen / but my father only.

As the

Of S. Matthew.

Jo. xxi.

As the tyme of Noe was / so lyke wyse shal the
comminge of the sonne of man be. For as in the da-
yes before the floud they dyd eate & drinke / marry &
were marryed / euen vnto the daye that Noe entred
into the byppe / & knewe of nothinge / till the flou-
de came and toke them all awaye. So shal also the
comminge of the sonne of man be. Then two shal-
be in the felde / the oone shalbe receaued / and the
other shalbe refused / two shalbe grindinge at the
myle the oone shalbe receaued / and the other shalbe
refused.

Waken therfore / because ye knowe not what hou mar. xii. c
re your maester shal come. Of this be sure / that yf the good man of the house knewe what houre the
Luc. xii. c
these sholde come / he sholde surely watche / and not
suffre his house to be broken vpp. Therfore be ye
also redy / for in the houre ye thinke he sholde not
com / the sonne of man cometh. If there be any sayth
his seruaunt & wyse / whome his maester hath ma-
de ruler ouer his housholde to geue them meate in
season conuenient: happy is that seruaunt whome his
maester (when he cometh) shal finde so doynge. Me-
rely I saye vnto you / he shal make him ruler ouer
all his goodes. But yf that euyl seruaunt shal saye
in his herte / my maester shal defer his cominge &
begynne to sympe his felowes / ye & to eate & to drin-
ke wth the dronken: that seruaunts maester shal co-
me in a daye when he loketh not for him / & in an
houre that he is not ware of / & wyll deuyde him /
and geue him his rewarde wth ypocrites. And the
re shalbe weeping & gnashinge of teth.

The ten virgins of which fyue were wyse &
fyue were folyshe.

The parable of the talentes.

Of the cominge of Christ to iudgement / and
the maner of it.

The xxi. Chapter.

Then

The Gospell

Uhen the kynedome of heauen shalbe lykened vnto ten virgins / which toke their lampes / & went to mete the bydgrome: fyue of them were folyshe / and fyue were wyse. The folyshe toke their lampes / but toke none oyle with them. But the wyse toke oyle with them in their vessels with their lampes also. Whill the bydgrome caryed / all slombered and slepte. And euen at mydnyght / there was a crye made: beholde / the bydgrome cometh / goo out agaynst him. Then all those virgins arose / and prepared their lampes. And the folyshe sayde to the wyse / geue vs of youre oyle for our lampes goo out. But the wyse answered saying: not so / lest ther be not ynough for vs and you: but go rather to them that sell and by for your selues. And whill they went to bye the bydgrome came: and they that were redy / went in with him to the weddinge / and the gate was shut vp. Afterwardes came also the other virgins sayinge: maister maister / open to vs. But he answered and sayde: verely I saye vnto you: I knowe not you. Watche therefore: for ye knowe not ther the daye nor yet the houre / when the sonne of man shall come.

✠ Alysse as a certeyne man redy to take his **Luc. xix. b.** journey to a straunge countre / toled his seruantes & and deliuered to them his goodres. And vnto oone he geue .v. talentes / to another .ii. & to another one to euery man after his abilitie / and straight waye departed. Then he that had receaued the fyue talentes lykewise he that receaued two / gayned other two. But he that receaued that one / went and digged a pit in the earth / & hyd his maisters money. After a longe season the lord of those seruantes came ad reckened with them. Then came he that receaued fyue talentes / & brought other fyue talentes sayinge: maister thou deliueredst vnto me fyue talentes: beholde I haue gayned with them fyue talentes moo. **Then**

Of S. Matthew.

To. xxiii.

When his maister sayde vnto him: Well good seruant & fapthfull. Thou hast bene fapthfull in lytell / I will make the ruler ouer moche: entre in in to thy maisters ioye. Also he that receaued two talentes / came & sayde: maister thou deliueredst vnto me two talentes: beholde / I haue wyne two other talentes with them. And his maister sayde vnto him: Well good seruant & fapthfull. Thou hast bene fapthfull in lytell / I will make the ruler ouer moche: go in into thy maisters ioye. **✠**

When he which had receaued the oone talent / came and sayde / maister / I considered that thou wast an hardeman / which repest where thou sowdest not / and gaddest where thou strawdest not / and was therefore afrayde / and went and hyd thy talent in the earth: beholde / thou hast thyn awone. His maister answered and sayde vnto him: Thou evil seruant and slothfull / thou knewest that I repe where I sowd not / and gadde where I strawd not: thou oughtest therefore to haue had my money to the chaungers / and then at my cominge shuldest thou haue receaued myne awone with bountage. Take therefore the talent from him / and geue it vnto him which hath talentes. For vnto euery man that hath shalbe gyven / and he shal haue abundance / And from him that hath not / shalbe taken awaye / euen that he hath. And cast that vnprofitable seruant into utter darknes: There shalbe weeping and gnashing of teeth.

✠ When the sonne of man cometh in his may. **Luce. xiii. e.** Glorie / and all the holly angels with him / then **Luce. viii. c.** shall he sit vpon the seate of his glorie / and before **Luce. xix. d.** him shalbe gaddred all nacions. And he shall separte them one from another / As a shepherde deuider the shepe fro gootes. And he shall set the shepe on his right honde / and the gootes on the lyfte. **Then**

The Gospell

esai. lvi. b. **Ecce. xviij. b.**
eccl. vi. b. Shall the kynge saye to them on his right honde: Come ye blessed chylde of my father / inherit ye the kyngdome prepared for you from the beginning of the worlde. For I was an hongred / and ye gaue me meate. I thirsted / and ye gaue me drinke. I was herbourlesse / and ye lodged me. I was naked / and ye clothed me. I was sicke / and ye visited me. I was in prison and ye came vnto me. Then shall all the righteous answer him sayinge: master / when sawe we the an hongred / and fedd the: or a thirst / and gaue the drinke. When sawe we the herbourlesse / and lodged the: or naked and clothed the: or when sawe we the sicke or in prison / and came vnto the: And the kynge shall answer and saye vnto the: verely I saye vnto you: in as moche as ye haue done it vnto one of the leest of these my brethren / ye haue done it to me.

psal. vi. c. **Luc. xij. f.** Then shall the kynge saye vnto them that shall be on the lyfte honde: departe from me ye cursed / in to euerlastinge fyre: which is prepared for the deuyl and his angels. For I was an hongred / and ye gaue me no meate. I thirsted / and ye gaue me no drinke. I was herbourlesse / and ye lodged me not. I was naked / and ye clothed me not. I was sicke / and ye visited me not.

John. v. c. Then shall they also answer him sayinge: master when sawe we the an hongred / or a thirst / or herbourlesse / or naked / or sicke / or in prison / and dyd not minister vnto the: Then shall he answer them and saye: Verely I say vnto you in as moche as ye dyd it not to one of the leest of these / ye dyd it not to me. And these shall go into euerlastinge payne: and the righteous into lyfe eternall. Amen.

¶ The assemblynge of Cayphas and the hye prestes / which councelled agayne Christ.

Howe Iesus was anoynted of mary of Bethany
 Howe Judas solde Christ vnto the prestes and scribes / for thirtie peeces of syluer / which after he had betrayed Christ / he brought agayne.

Christ

Of S. Matthew.

fo. xxxv.

Christ dyd eate the easter labe with his disciples. mar. xiiij. a.
 The institution of the sacrament of Christs body and bloud. Luc. xxi. a.

Howe Christ armed him selfe agaynst he shuld suffer.

Howe Judas the betrayer came with them that tooke him.

Howe Peter denyed that he knewe Christ.

The. xvi. Chapter.

And it came to passe / when Iesus had finishd all these saynges / he sayd vnto his disciples: ¶ Ye knowe that after two dayes shalbe easter / and the sonne of man shalbe deliured to be crucified. **Joh. xij. a.** **Mar. xij. a.**

Then assembled to gedder the chiefe prestes and the scribes & the elders of the people to the palais of the hye preste / caled Cayphas / and helde counsell / howe they myght take Iesus by suttelle and kyll him. But they sayde / not on the holly daye / lest any vyrouce aryse amonge the people.

When Iesus was in Bethany / in the house of Simo & leper / ther came vnto him a woman / which had an alabaster bore of precious oynment / and powred it on his head / as he sat at & bourde. Whiche his disciples sawe that / they had indignacion sayinge: what neded this wast: This oynment myght haue bene wel solde / and geuen to the poore. When Iesus vnderstode that / he sayde vnto them: why trouble ye the woman: She hath wrought a good worke vpon me. For ye shall haue poore folke al wayes with you / but me shall ye not haue all wayes. And in & she casted this oynment on my bodye / she dyd it to burye me with all. Verely I say vnto you / wher soeuer this gospell shalbe preached throughout the world / there shall also this that she hath done / be tolde for a memoiall of her. **mar. xxiij. a.** **Mar. xiiij. a.** **Luc. xxi. a.**

Then one of the twelue caled Judas Iscariot went vnto the chiefe prestes / and sayde: what

Will

The Gospell

Will ye gene me/and I will deliuer him vnto you
And they apoynted vnto him thyrty peces of syl-
uer. And from that tyme he sought oportunitie to be-
traye him.

mar. xliij. The fyrst daye of screte bread the disciples came
to Iesus sayinge vnto him: Where wilt thou that
we prepare for the to eate the paschall labe? And he
Ioh. xliij. b. sayd go into the cite/vnto soche a mā/a saye to him
the maister sayeth my tyme is at hande/ I will ke-
pe myne selfe at the house with my disciples. And
the disciples ord as Iesus had apoynted them/and
made redde the easterlambe.

When the euen was come he sate doune with
the. xiiij. And as they dyd eate/ he sayde: Merely I
saye vnto you, that one of you shall betraye me.
And they were creding sorrowfull / and beganne
every one of the to saye vnto him: is it I maister?
He answered and sayde: he that deppeth his hande
with me in the dishe/ y same shall betraye me. The
sonne of man goeth as it is written of him: but wo
be to that man/ by whom the sonne of man shalbe
betrayed. It had bene good for that man/ if he had
never bene borne.

psal. xl

When Judas which betrayed him/ answered/
and sayde: is it I maister? He sayde vnto him: thou
1. Cor. xij. c. hast sayde. As they dyd eate/ Iesus toke bread and
Luc. xxiij. gaue thanke/ brake it/ and gaue it to the disciples/
and sayde: Take/ eate this is my body. And he
toke the cup/ and thanked/ & gaue it them/ sayinge
drinke of it every one. For this is my bloude of
new testament, that shalbe shedde for many/ for
remission of synnes. I saye vnto you: I will not
drinke hence forth of this frute of the vyne tree vntil
that daye/ when I shall drinke it new with you
in my fathers kyngdome.

mar. xliij. c. And when they had sayde grace/ they went out
Luc. xxiij. b. into mount oliuete. Then sayde Iesus vnto the
Ioh. xliij. a. all ye shalbe offended by me this nyght. For it is
written

Of S. Mattheu.

To. xxxvi

written: I will smyte the shepcherde/ & the shepe of zach. xliij. c.
the flocke shalbe scattered abrode. But after I am mar. xliij. c.
resen agayne I will go before you into Galile. Peter answered/ and sayde vnto him: though all men
shulde be offended by the/ yet wolde I neuer be of-
fended. Iesus sayde vnto him: Merely I saye vnto mar. xliij. c.
the/ that this same nyght before the cocke crowe/ Luc. xxiij. b.
thou shalt denye me thryse. Peter sayde vnto him: Ioh. xliij. d.
If I shulde dye with the/ yet wolde I not denye y
Lye wyse also sayde all the disciples.

Then went Iesus with them into a place which
is called Gethsemane/ and sayde vnto the disciples:
sit ye here whill I go and praye yonder. And he to mar. xliij. d.
ke with him Peter and the two sonnes of Sebede/ Luc. xxiij. b.
and began to be sorrowfull and to be in agonie
Then sayde Iesus vnto them: my soule is heauy
euen vnto the death. Carry ye here: and watche
with me. And he went a lytell aparte / and fell flat
on his face/ and prayed sayinge: O my father/ if it
be possible let this cuppe passe from me: neuerthe-
lesse/ not as I will/ but as thou wilt. And he ca-
me vnto the disciples/ and founde them a slepe / and
sayde to Peter: what/ couldest thou not watche with
me one houre? watche and praye / that ye fall not
into temptation. The spyte is willinge/ but the fleshe
is weak.

He went awayne ones moare and prayed/ sayin-
ge: O my father/ if this cuppe cannot passe awayne
from me/ but that I drinke of it/ thy will be fulfil-
led. And he came/ and founde them a slepe agayne.
For their eyes were heavy. And he leste the. iiij. went
agayne/ & prayed the thyrde tyme sayinge the same
wordes. Then came he to his disciples & sayde vnto
them. Slepe hence forth & take youre rest. Take
hede the houre is at hande/ & the sonne of man shal
be betrayed into the handes of synners. Rise/ let
vs be goinge: beholde/ he is at hande that shall
betraye me. Whill he yet spake: lo/ Judas one
of the

The Gospell

mar. xiiij. c. of y. xii. came / & with him a greate multitude / with
 Luc. xxi. c. swordes and staves / sent from the chiefe prestes and
 Joh. xviij. elders of the people. And he that betrayed him / had
 a. geue a token / sayinge: whosoever I kysse / that same
 is he / laye handes on him. And forth with all he ca
 me to Iesus / and sayde / halfe maister: and kysed
 him. And Iesus sayde vnto him: frende / wherfore
 art thou come. Then came they and layed handes
 on Iesus and toke him.

And beholde / one of them which were with Je
 sus / stretched out his honde and drue his swar
 de / and stroke a seruaunt of the hye preste / and smo
 te of his eare. Then sayde Iesus vnto him: put vp
 Gen. ix. a thy sworde into his sheathe. For all that ley hand
 Apo. xiiij. c. on the sworde / shall perill he with the sworde. E
 ther thinkest thou that I cannot now praye to my
 father / & he shall geue me moo then xij. legions of
 Esa. liiij. c. angels: But how then shulde the scriptures be ful
 filled: for so must it be.

The same tyme sayde Iesus to the multitude: ye
 be come out as it were vnto a thefe / with swordes
 & staves for to take me. I late daylie theachinge in
 the temple amonge you / & ye toke me not. All this
 was done that the scriptures of the prophetes my
 mar. xiiij. ght be fulfilled. Then all the disciples forsoke him
 Luc. xxi. f. & fled. And they toke Iesus and lede him to Cay
 Phe. xiiij. phas the hye preste / where the scribes and the el
 ders were assembled. And Peter folowed him a
 farre of / vnto the hye prestes place: and went in / &
 late with the seruantes to se the ende.

The chiefe prestes and the elders / and all the cou
 sell / sought false witness agaynst Iesus / for to put
 him to death / but founde none: in so moche / & whi
 many false witness came / yet founde they none.
 At the last came two false witness / & sayde: This
 felowe sayde: I can destroye the temple of God / and
 Ioh. iij. d. bylde it agayne in iij. dayes.

And the chiefe preste arose / & sayde to him: an
 swer

Of S. Matthew

Jo. xxvij. c

sworest thou nothinge: How is it that these beare
 witness agaynst thee: But Iesus helde his peace. And
 the chiefe preste answered and sayde to him: I char
 ge the in the name of the livinge God / that thou tell
 vs / whether thou be Christ the sonne of God. Je
 sus sayde to him: thou hast sayd. Nevertheless I
 saye vnto you / hereafter shall ye se the sonne of ma
 n sittinge on the right honde of power / and come in
 the cloudes of the skye.

Then the hye preste rent his clothes sayinge: he
 hath blasphemed: what neede we of any moo wit
 nesses. Behold now ye haue hearde his blasphemie:
 what thinke ye? They answered and sayde: he is
 worthy to dye. Then spat they in his face and bof
 feted him with fistes. And outhere smote him with
 the palme of their handes on the face / sayinge: tell
 vs thou Christ / who is he that smote thee?

Peter late without in the palce. And a damsell
 came to him sayinge: Thou also wast with Je
 sus of Galile: but he denyed before them all sayinge:
 Mar. xiiij. I woot not what thou sayst. When he was goone
 Luc. xxi. f. out into the pooche / another wenche sawe him / and
 Jo. xxvij. c. sayd vnto them that were there. This felowe was
 also with Iesus of Nazareth. And agayne he de
 nyed with an othe that he knewe not the man. And
 after a whyle came vnto him they that stood by and
 sayde vnto Peter: surely thou arte euen oone of
 them / for thy speache bewrayes the. Then beganne
 he to curse and to sweare / that he knewe not the
 man. And immediately the cocke crewe. And Pe
 ter remembered the wordes of Iesus which sayd vn
 to him: before the cocke crowe thou shalt denye me
 thre / and went out at the doores & wepte bitterly.

Christ was delivered to Pilate.
 Judas repented.

Of the cruell tormentes and paynes of Christ
 G v. How

The Gospell
How the body of Christ was begged and layd
de in a sepulchre and committed to keepers for to
kepe.

The .xxv. Chapter.

Mar. xv. a **U** When the morninge was come / all the chiefe
Lu. xxiii. a priestes and the elders of the people helde a
counsaile agaynst Iesus / to put him to death / and
brought him bounde & deliuered him vnto Pontius
Pilate the debite.

Then when Iudas which betrayed him / sawe
that he was condemned / he repented him selfe / and
brought agayne the .xxx. plaques of syluer to the che-
fe Priestes and elders sayinge : I haue sinned be-
trayinge the innocent bloud. And they sayde : what
is that to vs? He thou to that. And he cast doune &
syluer plaques in the temple and departed / & went
and hounge him selfe.

Ma. i. And the chiefe Priestes toke the syluer plaques ad
sayde it is not lawfull for to put them into the trea-
sure because it is the payre of bloud. And they toke
counsell / & bought with them a potters felde to bu-
ry strangers in. Wherefore that felde is called the fel-
de of bloud / vntill this daye. Then was fulfilled /
Jach. xl. c. that which was spoken by Ieremy the Prophet say-
inge & they toke .xxx. syluer plaques / the price of him
& was valued / who they bought of the chyldren of
Israel / & they gaue them for the potters felde / as &
Lorde appoynted me.

Iesus stode before the debite : ad the debite axed
Mar. xv. a him sayng : Arte thou the kynge of the Iues? Iesus
Lu. xxiii. a sayd vnto him : Thou sayest. And when he was ac-
cused of the chiefe Priestes & elders / he answered no-
thing. Then sayde Pilate vnto him : hearest thou
not / how many thinges they laye ageynst thee? And
he answered him to neuer a word : in so moche &
the debite marvelled greatlye.

At that feast / the debite was wonte to deliuer
vnto

Of S. Mattheu. Fo. xxv. b
vnto the people a prisoner / whom they wolde dese-
re. He had the a notable prisoner / called Barrabas
And when they were gathered together / Pilate sayd
vnto them : whether will ye that I geue lase vnto
you. Barrabas or Iesus which is called Christ? For
he knewe well / & for cranie they had deliuered him.

When he was set downe to geue iudgement / his
wyfe ent to him sayinge : haue thou nothinge to do
with that iuste mā. For I haue suffered many thi-
ges this daye in dreame about him.

But the chiefe Priestes and the elders had per-
swaded the people / that they shulde axe Barrabas /
and shulde destroye Iesus. Then the debite an-
swered & sayd vnto them : whether of & wayne will ye
that I let lase vnto you? And they sayde / Barra-
Mar. xv. a bas. Pilate sayde vnto them : what shall I do then? **Lu. xxiii. b**
with Iesus which is called Christ? They all sayd to **Jo. xviii. i**
him : let him be crucified. Then sayd & debite : what & **xix. c**
cruell hath he done? And they cryed the more sayng :
let him be crucified.

When Pilate sawe that he perceayled nothinge
but that moare busines was made / he toke water
& washed his hondes before the people sayinge : I
am innocent of & bloud of this iuste person / & that ye
shall se. Then answered all the people & sayde / his
bloud be on vs / and on our chyldren. Then let he
Barrabas lase vnto them / and scourged Iesus / &
deliuered him to be crucified.

Then the sondyours of the debite toke Iesus **Mar. xv. b**
vnto & comen hall / & gathered vnto him all the **Jo. x. x. a**
pany. And they striped him & put on him a purpyle
roobe / & platted a crowne of thornes and put vpon
his head / ad a reede in his ryght honde : and bowed
their knees before him & mocked him sayng : haile
kyng of the Iewes : & spitted vpon him / & tocke &
Reede & smote him on the head.

And when they had mocked him / they tocke the **Mar. v. b**
roobe of him agayne / & put his a wone rayment on **Lu. xxiii. d**
him

The Gospel

him/and led him a waye to crucify him. And as they came out/they founde a man of Cyrene/named Symon/him they compelled to beare his crosse. And when they came vnto the place/caled Golgotha/that is to saye/a place of dead mens stalles/they gaue him vinegar to drinke mingled with gal. And when he had tasted thereof/he wolde not drinke.

When they had crucified him / they parted his garments/ & dyd cast lottes. to fulfyl that was spoken by the Prophet. They deuyled my garments amonge them: & upon my vesture dyd cast lottes. And they sat & watched him there. And they set vpon his head the cause of his death written. This is Iesus the kyng of the Iewes. And there were two theues crucified with him/one on the ryght hande/ & another on the lyfte.

They that passed by/rauled him wagginge theyr heades & sayinge: Thou that destroyest the temple of God and byldest it in thre dayes / save thy selfe. If thou be the sonne of God/come downe from the crosse. And saye also the hye Priestes mockinge him with the Scribes and elders sayde/He saved other: him selfe he cannot save. If he be the kyng of Israel: let him now come downe from the crosse/ & we will beleue him. He trusted in God / let him deliuer him now/ if he will haue him: for he sayde / I am the sonne of God. That same also the theues which were crucified with him/cast in his tethe.

From the sixte houre was there darkness ouer all the lande vnto the nyth houre. And about the nyth houre Iesus cryed with a loude voyce / saying: Eli Eli lama albahani. That is to saye/my God/my God/why hast thou forsaken me? Some of the that stode there/when they heard that/sayd: This man calleth for Helias. And streight waye one of them ranne and toke a spogne and filled it full of vinegar/ & put it on a reede/and gaue him to drinke. Other sayde/let be: let vs se whether Helias will come.

Of S. Matthew.

Jo. xix.

come & deliuer him. Iesus cryed agayne with a loude voyce & yelded vpon the goost.

And beholde the bayle of the temple dyd rent in twayne from the toppe to the bottome / & the earth dyd quake/ & the stones dyd rent/ & graues dyd open/ & the bodies of many saintes which slept/ arose and came out of the graues after his resurrection / & came into the holly cite/ & appered vnto many.

When the Centurion & they that were with him watching Iesus/sawe the earth quake and those thinges which happned/they feared greatly sayinge. Of a surete this was the sonne of God.

And many women were there/beholdinge him a farre of/which folowed Iesus from Galile/ministring vnto him. Amonge which was Mary Magdalene/ & Mary the mother of James & Iohis/ and the mother of Zebedes chylde.

When Ieruen was come/there came a ryche man of Aramathia named Ioseph / which came also was Iesus discipule. He went to Pilate and begged the bodye of Iesus. Then Pilate commaunded & body to be deliuered. And Ioseph toke the body / and wrapped it in a cleane linnen clooth / & put it in his newe tōbe/which he had hysent out/and in & roke/ & roled a greete stone to the doore of the sepulchre and departed. And there was Mary Magdalene & the other Mary sittinge ouer agaynst the sepulchre.

The nexte daye that foloweth good frydaye / & the Priestes and Pharises gat them selues to Pilate and sayde: Syr/we remember / that this deceaunce sayde whill he was yet aljue. After the dayes I will aryle agayne. Commaunde therefore that the sepulchre be made sure vntyll & thirde daye lest peradventure his disciples come and steale him a waye/ and saye vnto the people / he is risen from death/ and the laste errorre be worse then the first. Pilate sayde vnto them. Take watche men/ & make it as sure as ye can. And they went and watched.

The Gospel.

the sepulchre sure with watche men / and sealed the stone.

The resurrection of Christ. Of the keepers of the sepulchre which also were wytnesses of his resurrection. How Christ before all his Apostles ascended into heaven / geuynge them commaundment that they shuld preache his Gospel thorow the hole worlde.

The xxviii. Chapter.

The Sabbath daye at even which daurneth **mar. xvi. d**
Joh. xx. c **increaseth after the Sabbath.** Mary Magdalene & the other Mary came to se the sepulchre. And beholde there was a greate earth quake. For all the angell of the lord descended from heaven / and came and roled backe the stone from the doore / and sat epon it. His countenance was lyke lyghtnyng / and his rayment whyte as snowe. And for feare of him the keepers were astounded / and became as dead men.

The angell answered / & sayd to the women / feare ye not. I knowe that ye see Jesus which was crucified: he is not here: he is risen as he sayd. Come / & se the place where the Lord was put: & go quickly & tell his disciples / & he is risen fro death. And beholde / he will go before you into Galile / there ye shall se him. Lo I haue tolde you.

And they departed quickly from the sepulchre with feare & greate Joye: & dyd rune to bringe his disciples worde. And as they went to tell his disciples: beholde / Jesus met the saynges: All haile. And they came & held him by the fete & worshipped him. Then sayde Jesus vnto them: be not a frayde. Go & tell my brethren / that they go into Galile / & there shall they se me.

When they were gone: beholde / some of the keepers came into the cite / & shewed vnto the hye Priests / all the thinges that were happened. And they gathered the togeder with the elders / & toke counsell.

Of S. Matthew.

Jo. xi.

sell / & gaue large money vnto the soldiers saynges: Saye that his disciples came by nyght / & stole him awaye schyll ye slept. And yf this come to the rulers eares / we wil please him / & saue you harmeles. And they toke the money & dyd as they were taught. And this saynges is noyed amonge the Jewes vnto this daye.

Then the xi. disciples went awaye into Galile **Mat. xvi**
into a mountayne where Jesus had apoynted them. And when they sawe him / they worshipped hi. But some of the doubted. And Jesus came & spake vnto the saynges: All power is geue vnto me in heauē / & in earth. So therefore & teach all nacōs baptysing the in the name of the father & the sonne & the holly goost. Teaching the to obserue all thinges / what soeuer I commaunded you. And lo I am with you all waye / euen vntill the ende of the worlde.

Here endeth the Gospel of S. Matthew.

Of Marke.

Of Marke ye reade Actes. xii. how Peter (after he was lousd oute of prison by the angell) came to Markes mothers housse / & there manye of the disciples were praynges for his deliuerance. And Paul and Barnabas toke him with them from Ierusalem and brought him to Antioche / **Actes. xii.** And **Actes. xiii.** Paul and Barnabas toke Marke with them when they were sent oute to preache: from whome he also departed as it appeareth in the sayde chapter / and returned to Ierusalem agayne. And **Actes. xv.** Paul and Barnabas were at variance about him / Paul not willinge to take him with them because he forsoke them in their first Jorneye. Not with stondynge yet / when Paul wrote the Epistle to the Collossians / Marke was with him / as he sayth in the fourth chapter: of whome Paul also testifieth / both & he was Barnabas.

The Gospell.
 Barnabas sisters sonne & also his felowe brother
 in the kyngdome of God.

And. ii. Timothe. iiii. Paul commaundeth Ti-
 mothe to bringe Marke with him/affirmyng that
 he was nederfull to him/to minister to him. And
 when he wrote to Philemon/Marke was with him
 finally/he was also with Peter when he wrote
 his first epistle/and so familiar that Peter calyth
 him his sonne. Wherof ye se/of whome he learned
 his Gospell/euen of the verye Apostles/with who-
 me he had his conyniall conuersacion / and also of
 what auctorite his wyrtynge is/and how worthy
 of credence.

The Gospell

Of S. Marke.

¶ Of John Baptist / and how Christ was bap-
 tised of him in Iordane.

The calyng of Peter and Andrew and the son-
 nes of Zebede.

Of him that was possessed of a deuill.

How Peters motherelaw was healed.

How Christ healed diuers diseases.

At the leper that was cleansed.

mat. iiii. a.
 Luc. iiii. a

Mat. iii. a

Mat. xli. s
 Joh. i. c.



The first Chapter.

The begynnyng of the Go-
 spell of Iesu Christ the
 sonne of God / as it is written
 in the prophetes: beholde I sen-
 de my messenger before thy face
 which shall prepare the way be-
 fore the.

The voyce of a cryer in the
 wilderness: prepare ye the way
 of

Of S. Marke.

fo. xli.

ye of the howe/make his pates streight.

John dyd baptise in the wilderness/and preache
 the baptisme of repentance/for the remission of syn-
 nes. And all the londe of iurie & they of Ierusalem
 went out vnto him/ & were all baptised of him in
 the ryuer Iordā/ confessinge their synnes John was clo-

thed with camilles heare / & a gerdyll of ashen
 about his loynes. And he dyd eate lo rustes & wilde
 honny / & preached sayinge: a stronger then I cometh
 after me / whose shoe latchet I am not worthy to
 stoupe downe and vnloose. I haue baptised you w
 water: but he shall baptise you with the holly goost &

And it came to passe in those dayes/ that Iesus
 came from Nazareth/ a cite of Galile: & was bap-
 tised of John in Iordan. And as soon as he was co-
 me out of the water/ John sawe heauen open/ and
 the holly goost descendinge vpon him/ lyke a doue.
 And ther came a voyce from heauē: Thou arte my
 dere sonne in whom I delecte.

And immediatly the sperte draue him into wil-
 dernes: and he was there in the wilderness. xl. dayes
 and was tempted of Satan/ and was with wilde
 beestes. In the angels ministered vnto him.

After John was taken/ Iesus came into Gal-
 le/ preachinge the Gospell of the kyngdom of God/
 and sayinge: the tyme is come / and the kyngdome
 of God is at hande/ repent and beleue the Gospell.

As he walked by the see of Galile he sawe Si-
 mon and Andrew his brother/ castinge nettes into
 the see for they were fyshers. And Iesus sayde vnto
 them: folowe me/ and I will make you fyshers
 of men. And straight waye/ they forsoke their net-
 tes and folowed him.

And when he had gone a lytel further thence
 he sawe Iames the sonne of Zebede / & John his
 brother/ eue as they were in the shippe mending their
 nettes. And a none he called the. And they left their
 father Zebede in the shippe with his lnyed seruaun-
 tes/

The Gospel

tes/and went their waye after him.

mat. viii. d
Luc. iiii. c

And they entred into Capernaum: and streight waye on the sabbath dayes, he entred in to the synagoge and taught. And they merueled at his learninge. For he taught the as oone that had power with him/and not as the Scribes.

And there was in their synagoge a man vexed with an vnclene spirite/that cryed sayinge: let be/ what haue we to do with the thou Iesus of Nazareth: arte thou come to destroye vs: I knowe the what thou arte/ even that holly of God. And Iesus rebuked him sainge: holde thy peace & come out of him. And the vnclene spirite thare him/ & cryed with a loude voyce/ & came out of him. And they were all amazed/ in so moche that they demaunded oone of another amboge the selues sayinge: what thinge is this? what newe doctrine is this? For he commaundeth the foule spirites with power & they obey him. And immediately his fame spredde abroad throughoute all the region borderinge on Galile.

mat. viii. b
Luc. iiii. f

And forth with / asone as they were come out of the synagoge/ they entred into the house of Symon & Andrew / with James & John. And Symons mother was laye sicke of a fever. And anon they tolde him of her. And he came & toke her by the hande & lyfte her vp: and the fever forsooke her/ & by and by she ministred vnto them.

And at euen when the sunne was downe / they brought to him all that were dyscaised / & them that were possessed with deuyls. and all the cite gaddred to gather at the doore / ad he healed many that were sicke of diuers diseases. And he cast out many deuyls/ and suffered not the deuyls to speake/ because they knewe him.

And in the morninge very early / Iesus arose/ & went out into a solitary place/ & there prayed. And Symon and they that were with him folowed after him. And when they had founde him/ they sayde vnto

Of S. Marke.

For. xlii

vnto him all men seeke for the. And he sayd vnto the: let vs go into the next counes/ that I maye preache there also: for truly I can out for that purpose. And he preached in their synagoges / through all Galile/ and cast the deuyls out.

And there came a leper to him: beseechinge him/ & kneled downe vnto him/ & sayde to him: wilt thou thou canest make me cleane. And Iesus had compassion on him & put forth his hande/ touched him/ & sayde to him/ I will, be thou cleane. And asone as he had spoken/ immediately the leprosy departed fro him / & he was cleaed. And he charged him/ & sent him awaye forth with / & sayde vnto him: Se thou saye nothinge to anyman: but get the hence/ & shewe thy selfe to the prieste/ and offer for thy cleansing/ those thinges which Moses commaunded/ for a testimony vnto them. But he (asone as he was departed) beganne to tell many thinges/ and to publyshe the dedde: in so moche that Iesus coulde no more openly entre into the cite/ but was with out in desert places. And they came to him from every quarter.

¶ Of him that had the palseye.

¶ Of Iesus the sonne of Alphay.

¶ Iesus ate with publicans.

¶ How the disciples did eate the eares of corne upon the Sabbath daye.

¶ Howe and olde age not.

¶ The Sabbath was made for man.

¶ The. ii. Chapter.

After a fewe dayes/ he entred into Capernaum againe/ & it was noyced that he was in a house. And anon many gadered to gather / in so moche that now there was no roume to receaue the: no/ not so moche as about the doore. And he preached the worde vnto the. And there came vnto him that brought oone sicke of the palse boone of four men. And because they coulde not come

f ii. uys

nye vnto him for preale/they vncouered the rofe of the houlle where he was. And when they had broken it open/they let doune the bed where in the sicke of the palfie laye. When Iesus sawe their sayth he sayde to the sicke of the palfie/sonne thy synnes are forgiven the.

And ther were certayne of the Scribes syttinge there/a reasoninge in their hertes:how doeth this fellowe so blasphemie? Who can forgive synnes/ but God only? And immediatly when Iesus perceaued in his sperte, that they so reasoned in them selues/he sayde vnto them: why thinke ye soche thynges in youre hertes? Whether is it easer to saye to the sicke of the palfie/thy synnes are forgiven the/or to saye/aryse take vp thy bed/and walke? That ye maye knowe that the sonne of man hath power in earth to forgive synnes/he spake vnto the sicke of the palfie: I saye vnto the/aryse and take vp thy bed/ad get the hense into thyne awne houlle. And by and by he arose/toke vp the bed / and went forth before them all: in so moche that they were all amazed/ and glorified God sayinge: we neuer sawe it on this fashion.

Mat. xi. a.
Luc. v. f

And he went agayne vnto the see / and all the people resorted vnto him/and he taught them. And as Iesus passed by/ he sawe Aney the sonne of Alphey syt at the receypte of custome / and sayde vnto him: folowe me. And he arose & folowed hi. And it came to passe/as Iesus sat at meate in his houlle/many publicans and synners sat at meate also with Iesus and his disciples. For there were many that folowed him. And when the Scribes and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples: howe is it / that he eateth and drinketh with publicans & synners? When Iesus heard that/he sayd vnto them. The whole harte hath no neede of the phisicion / but the sicke. I came not to call the rightwole / but the synners to re-

to re

to repentance.

And the disciples of John and the Pharises dyd fasten: therefore came & sayde vnto him. Why do thy disciples of John & of the Pharises faste/ & thy disciples fast not. And Iesus sayde vnto them: can ye chyliden of a weddinge faste/whils the bydgrome is with them. As longe as they haue the bydgrome with them/they cannot faste. But the dayes will come when the bydgrome shalbe taken from them: & then shall they faste in those dayes.

Also no man seweth a pece of newe cloth vnto an olde garment/for then taketh he awaye the newe pece from the olde/ & so is the rent worse.

In lyke wyse no man poureth newe wyne into olde vessels: for yf he do / the newe wyne breaketh the vessels / and the wyne runneth out/and the vessels are marred. But new wyne must be poured in to new vessels.

And it chaunced that he went thoro the corne feldes on the Sabboth daye: and his disciples as they went in their waye/beganne to plucke the eares of the corne. And the Pharises sayde vnto him: beholde/ why do they on the Sabboth dayes that which is not lawfull? And he sayde to them: haue ye neuer rede what Dauid dyde/when he had neede/ and was an hongred/ both he and they that were with him: How he went into the houlle of God in the dayes of Abiathar the hye Preste/and dyd eate the halowed loues/which is not lawfull to eate/ but for the Prestes only: and gaue also to them which were with him: And he sayde to them: The Sabboth was made for man/and not man for the Sabboth: Wherefore the sonne of man is Lord eue of the Sabboth daye.

Of him that had the withered hand.
The callinge of the Apostles.

Howe the Apostles supposed Christ to be oute of his wyte.

The Gospell

The blasphemy of the Scribes.
The blasphemy of the holly goost.
Chyldes brethren sought him.

The. iij. Chapter.

And he entret agayne into the synagoge / and there was a man there which had a withered honde: And they watched him to see / whether he wolde heale him on the Saboth daye / that they myght accuse him. And he sayde vnto the man which had the withered honde: aryse and stonde in the myddes. And he sayd to them whether is it lawfull to do a good dede on the sabboth dayes / or an euill: to saue lyfe or kyll: But they helde their peace. And he looked round aboute on the angerly / mournynge on the byndnes of their hertes / and sayde to the man stretch forth thyne honde. And he stretched it oute. And his honde was restoyred / euen as whole as the other.

And the Pharises departed / and streyght waye gaddred a counsell / with the that belonged to Herode / agaynst him that they myght destroye him. And Iesus annoyed with his disciples to the see. And a greute multitude folowed him fro Galile ad fro Trier / and fro Jerusalem / & from Idumea / and fro beyonde Iordane: & they that dwelled about Tyre & Sidon a greute multitude: which when they had herd what thynges he dyd / came vnto him.

And he commaunded his disciples / that a shype shuld wayte on him / because of the people / lest they shuld throunge him. For he had healed many / in so moche that they pleased upon him / for to touche him as many as had plagues. And when the vndene spytes sawe him / they fell doune before him / and cryed sayinge: thou arte the sonne of God. And he straytly charged them that they shuld not utter him.

And he went by to a mountayne / & caled vnto him whom he wolde / and they came vnto him. And he ordeyned the. xij. that they shuld be with him and that

Of S. Marke.

For. xliij.

that they myght sende them to preace: and that they myght haue power to heale sicknes / & to cast out deuyls. And he gaue Simon / to name Peter / and he caled James the sonne of zebede and John / James brother / and gaue the Bonarges to name / which is to saye / the sonnes of thonder. And Andrew and Philip / & Bartelmew / and Mathew ad Thomas / and James the sonne of Alphrey ad Taddens and Simon of Kane & Judas Iscariot / which same also betrayed him.

And they came vnto housse / & the people assembled together agayne / so greatly that they had not leysar and so moche as to cate bread. And when they that longed vnto him hearde of it / they went out to holde him. For they thought he had bene beside him selfe. And the Scribes which came from Jerusalem / sayde: he hath Belzebub / and by the power of the chiefe deuyll casteth out deuyls. And he caled them vnto him / ad sayde vnto them in similitudes.

How can Satan drive out Satan: For yf a realme be deuided agaynst it selfe / that realme can not endure. Or yf a housse be deuided agaynst it selfe / that housse can not continue: So yf Satan make insurrection agaynst him selfe / ad be deuided / he can not continue / but is at an ende. No man can entre in to a stronge mans housse / and take a waye his goodes / excepte he first bynde that stronge man / and the spoyle his housse.

Wherely I saye vnto you / all synnes shalbe for geuen vnto mens chyliden and blasphemy wherewith they blaspheme. But he that blasphemeth the holly goost / shal neuer haue forgiveness: but is in danger of eternall damnacion: because they sayde / he had an vndene spete.

Then came his mother & his brethren / and stood without / and sent vnto him and caled him. And the people sate aboute him / & sayde vnto him: beholde thy mother & thy brethren seke for the with out.

And

Mat. x. a.
Luc. vi. b.

The Gospell

And he answered them sayinge: who is my mother
and my brethren: And he looked round about on his
disciples, which sat in compass about him: and say-
de: beholde my mother & my brethren. For who-
soever doth the will of God/ he is my brother/ my
sister and mother.

¶ The parable of the sowre.

The sowre is expounded.

The worde of God maye not be hyed.

Jesus slept in the ship.

How Jesus rebuked the winde and see.

¶ The .iiij. Chapter. ✠

mar. xlii. a **Luc. viii. a** **A**nd he began agayne to teache by the see sy-
de. And there gathered togeder vnto him mo-
che people: so greatly that he entred into a ship and
sat in the see/ and all the people was by the see sy-
de on y^e boorde. And he taught them many thinges
in similitudes and sayde vnto them in his doctri-
ne. Whereto. Beholde/ There went out a sowre
to sow. And it fortuned as he sowd / y^e some fell
by the waye syde/ and the fowles of the ayre came
& deuored it vp. Some fell on stony grounde/ whe-
re it had not moche earth: and by and by sprang vp/
because it had not depth of earth: but as sone as the
sunne was vp it caught heat/ and because it had not
rotunge/ withered awaye.

And some fell amonge the thornes/ and the thor-
nes grew vp and choked it/ so that it gaue no fru-
te. And some fell vpon good grounde / & dyd yelde
frute that spronge and grew / & brought forth: so-
me thyrty folde/ some sixty folde/ & some an hundred
folde. And he sayde vnto them: he that hath eares
to heare/ let him heare. ✠

And when he was alone/ they that were aboute
him with the .xiiij. asked him of y^e similitude. And he
sayde vnto them. To you it is geuen to knowe the
mystery of the kyngdome of God. But vnto them
that are with out/ shall all thinges be done in simi-
litudes:

Of S. Marke.

Fo. xlv.

litudes: that when they se/ they shall se/ & not discer. **Esa. vi. e**
ne: and when they heare they shall heare / and not mat. xlii. b
vnderstande: lest at any tyme they shulde tourne/ **Luc. viii. c**
and their synnes shuld be forgiven them. And he **Joh. xii. f**
sayde vnto them: Perceauye ye not this similitude: **Act. xviij. g**
how then shulde ye vnderstande all other simili- **Rom. xi. b.**
tudes?

The sowre soweth the worde. And they that
are by the wayes syde/ where the worde is sowen/
are they to whō as sone as they haue hearde it. Sa-
tan cometh immediatly/ and taketh awaye the wor-
de that was sowen in their hertes. And lykewyse
they that are sowen on the stony grounde/ are they
which when they haue hearde the worde / at once
receaue it with gladnes/ yet haue no rotes in them-
selues/ and so endure but a tyme: and anon as trou-
ble and persecucion aryseth/ for the wordes sake/
they fall immediatly. And they that are sowen
amonge the thornes/ are soche as heare the worde
and the care of this worde and the dysceitfulnes
of ryches and the lustes of other thinges / entre in
and chooke the worde/ and it is made vnfutfull.
And those that were sowen in good grounde/ are
they that heare the worde and receaue it/ and bringe
forth frute/ some thirty folde/ some sixty folde/ so-
me an hundred folde.

¶ And he sayde vnto them: is the candle lighted/ **Mat. v. b**
to be put vnder a bushell/ or vnder the table/ & not **Luc. viii. c.**
rather to be put on a candellstick? For there is no-
thinge so pryncypall/ that shall not be opened: nether so **Mat. x. e.**
secret/ but that it shall come abroade. If any man **Luc. viii. f**
haue eares to heare/ let him heare. And he sayde vn-
to them: take heede what ye heare. With what me-
asure ye mete / with the same shall it be measured
vnto you agayne. And vnto you that haue/ shall
more be geuen. For vnto him that hath/ shall it be ge-
uen: and from him y^e hath not/ shall be taken awaye
euery thinge that he hath.

f v.

And

And he sayde: so is the kyngdome of God / eue as
if a man shuld sow seede in the grounde / & shuld
sleepe and ryse by nyght & daye: and the seede shuld
springe & growe vp / he not ware. For the earth bringeth
forth frute of her selfe: first the blade / then the
eares after that full corne in the eares. And as sone
as the frute is brought forth / anon he thoweth it in
the sybell / because the heruest is come.

And he sayde: where vnto shall we liken the kyn-
gdom of God: or with what comparisson shall we
compare it: It is lyke a grayne of mustardseed / which
when it is sown in the earth / is the lest of all see-
des that be in the earth: but after that it is sown / it
groweth vp / and is greater of all yerbes: and be-
areth greete branches / so that the fowles of the ayre
maye dwell vnder the shadowe of it.

And with many suche similitudes he preached
the worde vnto them / after as they myght heare it.
And without similitude spake he no thyng vnto the.
But whiche they were a parte / he expounded all thinges
to his disciples. And the same daye when euen
was come / he sayde vnto them: let vs passe ouer vnto
the other syde. And they lefte the people / and toke
him euen as he was in the ship. And ther were also
with him other shippes.

And ther arose a great storme of wynde / and
dashed the waues into the ship / so that it was full.
And he was in the sterne a slepe on a pelow. And
they awoke him / and sayde to him: Master / hea-
rest thou not that we perishe. And he rose vp / and
rebuked the wynde / and sayde vnto the see: peace be
still. And the wynde layed / and thear folowed
a greete calme. And he sayde vnto them: why are
ye so fearfull: how is it that ye haue no fayth: and
they feared exceedingly / and sayde oone to another:
what selowe is this: For booth wynde and see obey
him.

Of the

Of the legion of deuyles.

The rulers daughter that was sick.

The woman that had the bloudy pisse.

The .v. Chapter.

And they cam ouer to the other syde of the see
into the countre of the Gadarenites. And whiche
he was come out of the shippe / there met him out of
the graues a man possessed of an vncleane spyte /
which had his abydage amonge the graues. And
no man coulde bynde him: no not with cheynes /
because when he was often bounde with fetters
and cheynes / he plucked the cheynes a sundre / and
broke the fetters in peeces. Neither coulde any man
tame him. And a wayes bothe nyght and daye he
crept in the mountaynes and in the graues / & bit
him selfe with stones. When he had spied Iesus a
farre of / he rane and whorshipped him & cryed with
a loude voyce ad sayde: what haue I a do with the
Iesus the sonne of the most hyest God: I requyre
the in the name of god that thou torment me not.
For he had sayd vnto him: come out of the ma thine
foule spyte. And he axed him: what is thy name: &
he answered sayinge: my name is Legion / for we
are many and he prayd him instantly / that he wol-
de not sende them a waye out of the countre.

And thear was there nye vnto the mountayns a
greete herde of swyne feedinge / and all the deuyles
besought him sayinge: sende vs in to the herde of
swyne / that we maye enter into them. And anon
Iesus gaue them leaue. And the vncleane spytes
went out ad entred in to the swyne. And the herde
startled / ad rane he dling in to the see. They were
about .ii. M. swyne / and they were drowned in the
see. And the swyn herdes fled / and tolde it in the
citty / and the countre. And they came out for to se
what had hapened: and came to Iesus / and saue
him that was vexed with the fende and had the le-
gion / syt / booth clothed. And in his ryght myn-
de / and

The Gospel

he & were afayed. And they that sawe it tolde the / how it had hapened to him that was possessed with the devyll: and also of the swyne. And they beganne to praise him / that he would departe from their coostes. And when he was come into the shippe / he & had the devyll / prayed him that he myght be with him. Howbeit Jesus wolde not suffer him / but sayde vnto him: go home in to thynne a sone house & to thy frendes / and shewe them what great thinges & the Lord hath done vnto the / and how he had compassi- on on the. And he departed / & beganne to publishe in the ten citles / what great thinges Jesus had done vnto him / and all men byd meruel.

Mat. ix. c. Luc. vii. c. And when Jesus was come ouer agayne by shippe vnto the other syde / moche people gadered to him / and he was nye vnto the see. And beholde / there came one of the rulers of the Synagoge / whose name was Jairus: & when he sawe him / he fell doune at his fete / and besought him greatly sayinge: my daughter lyeth at point of death / I wolde thou woldest come & laye thy honde on her / that she myght be safe and liue. And he went with him / & moche people followed him / and thronged him.

And there was a certain woman / which was diseased of an issue of bloude. xij. yeres / & had suffered many thinges of many physicians / and had spent all that she had / & felte none amedement at all / but waxed worse & worse. When she had herde of Jesus: she came in to the pceace behinde him / & touched his garment. For she thought: yf I maye but touche his clothes I shall be hole. And straight waye her issue of bloude was dried up / and she felt in her body / that she was healed of the plague.

And Jesus immediately felt in him selfe / the vertu that went out of him / and turned him round aboute in the pceace / & sayde: who touched my clothes? And his disciples sayde vnto him: seist thou the people thronging / & yet axest / who dyd touche me? and he lo

Of S. Marke.

For. xlvii.

he looked round about / for to see her that had done that thinge: The woman feared & trembled (for she knewe what was done with in her) and she came & fell doune before him / & tolde him the trueth of every thinge. And he sayde to her: Daughter thy fayth hath made the whole: go in peace & be whole of thy plague.

¶ Whyll he yet spake / there came from the ruler of the synagoge / a certain which sayde: thy daughter is dead: why distealest thou the master any further? As soon as Jesus heard that worde spoken / he sayde vnto the ruler of the synagoge: be not afayed / but beleue. And he suffered no man to followe him moare then Peter & James and John the brother of James. And he came vnto the house of the ruler of the synagoge / and sawe the weeping: & them that wept & wayled greatly / & went in and sayde vnto the: why make ye this a doo and weep? The mayde is not dead / but slepeth. And they laughed him to scorn.

¶ Then he put them all out and toke the father & the mother of the mayde / and them that were with him / and entered in where the mayden laye / and toke the mayde by the honde / and sayde vnto hyr: Tabitha cumi: which is by interpretation: mayden I saye vnto the / arise. And straight he mayde arose / & went on her fete. For she was of the age of twelue yeres. And they were astonied of it out of measure. And he charged them straightly that no man should knowe of it / and commaunded to geue her meate.

¶ A Prophet hath none honoure in his awne countre.

How Christ sent forth his Apostles and gave them power to heale diseases.

Of Herode and John Baptist.

Of the synelones and two fyshes.

Jesus walked on the see.

¶ The vii. Chapter.

And he departed thence / and cam into his awne countre / & his disciples followed him. And Joh. xii. c. when

mat. xii. c.

Luc. xii. c.

Joh. xii. c.

The Gospel.

When the Sabbath day was come/ he began to teach in the synagoge. And many that heard him were astounded/ & sayde: From wher hath he these things? & what wysdom is this that is gūe vnto him and such vertues that are brought by his handes? Is not this that carpenter Maes sonne the brother of James and Joses & of Juda & Simon? & are not his sisters herewith vs? And they were offended by him. And Iesus sayde vnto them. a Prophet is not despised but in his awne countre / and among his awne kynne & among them that are of the same householde. And he wolde there shewe no miracles/ but sayde his handes vpon a feawe like fool he and healed them. And he merueyled at their vnbelefe.

mat. x. a.
Luc. ix. a

Act. x. g

And he went aboute by the townes that laye on euery syde/ teachinge And he called the twelue/ and beganne to sende them two and two/ and gaue the power ouer vncleane spytes. And commaunded them that they shuld take nothinge vnto their iourney save a rodde only: nether scrippe/ nether bread / nether mony in their pourses/ but shuld be shod with sandals. And that they shuld not put on two coates. And he sayde vnto them: whersocuer ye entre in to an house / there abyde tyll ye departe thence. And whosocuer shal not receaue you/ nor heare you / when ye departe thence / shake of the dust that is vnder youre fete/ for a witnesse vnto them. I saye verely vnto you / it shalbe easier for sodom and gomor at the daye of iudgement / then for that cite.

And they went out and preached/ that they shuld repent: and they cast out many deuyls. And they annointed many that were sicke/ with oyle and healed them.

mat. ix. a.
Luc. ix. a

And kynge Herode herde of him (for his name was spredde a broode) and sayde: John Baptiste is risen agayne from death / and therefore myracles are wrought

Of S. Marke.

Forbid

brought by him. Wother sayde it is Helias: and some sayde: it is a Prophet or as one of the Prophetes. But when Herode hearde of hi/ he sayde: it is John who I beheaded/ he is risen from death agayne.

For Herode him selfe had sent forth and had taken John/ and bounde him and cast him into prison for Herodias sake/ which was his brother Philippes wyfe. For he had maryed her. John sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him/ and wolde haue killed him/ but she coulde not. For Herode feared John / knowinge that he was a iust man and an holly/ and gaue him reuerence: & when he hearde him/ he dyd many thinges / and hearde him gladly.

But when a conuenient daye was come: Herode on his birth daye made a supper to the lordes/ capayns and chiefe estates of Galile. And the daughter of the sayde Herodias came in and dained / & pleased Herode & the that sate at boude also. When the kynge sayde vnto the mayde: are of me what thou wilt/ & I wyll geue it the. And he swore vnto her/ whatsoeuer thou shalt aske of me/ I wyll geue it the/ eue vnto the oone halfe of my kynngdome. And she went forth and sayde to her mother: what shall I aske? And she sayde: John Baptistes head. And she came in streyght waye with halfe vnto the kynge/ and axed sayinge: I wyll / that thou geue me by and by in a charger the head of John Baptiste. And the kynge was sorry: howe best for his othes sake/ and for the ladies which sate at supper also / he wolde not put her helpe her purpose. And immediately the kynge sent the hangman and commaunded his head to be brought in. And he went and beheaded him in the prison and brought his head in a charger / and gaue it to the mayden and the mayden gaue it to her mother. And when his disciples hearde of it / they came and toke by his body

The Gospell.

body/and put it in a tounbe. **R**
mar. xiii. b And the apostles gathered them selues together
Luc. ix. b to Iesus/ & tolde him all thinges/ booth what they
 had done/ & what they had taught. And he sayd vn
 to the: come aparte into y^e wyldernes/ & rest a whyle.
 For there were many comers & goers/ & they had
 no leasure so moche as to eate. And he swet by shyp
Mat. ix. d. out of the waye into a desert place. But the people
 spyed them when they departed: and many knewe
 him/ & rane afote thither out of al cities/ & cam thither
 before them/ & to gether vnto him. And Iesus
 swet out & sawe moche people/ & had compassion on the
 because they were lyke shepe which had no shepher
mar. xiii. d de. And he began to teache them many thinges. **R**
Luc. ix. b And when the daye was to farre spent/ his disci
John. vi. a ples came vnto him sayinge: this is a desert place/ &
 now the daye is farre passed/ let them departe/ that
 they maye go into the countrey round about/ & into
 the tonnes/ & by the bread: for they haue nothinge
 to eate. He answered & sayd vnto them: acue ye the
 to eate. And they sayde vnto him: Shall we goo ad
 bre. ii. C. penyworth of bread/ & geue them to eate?
 He sayde vnto the: how many lones haue ye? Co. &
 liche. And when they had serched/ they sayde. v. and
 two fyllhes. And he commaunded them to make them
 all lyt downe by companies vpon the grene grasse.
 And they late downe here a rowe and there a rowe
 by hundredes and by fifties. And he toke the v.
 lones & the two fyllhes/ & loked vp to heauen & bles
 sed ad brake the lones/ & gaue them to his disciples
 to put before them: and the: two fyllhes he deuiderd
 amonge them all. And they all dyd eate/ & were sa
 tisfied. And they toke by twelue baskettes full of y^e
 gobettes and of the fyllhes. And they that att were
 about fye thousand men.

mat. xiii. a And streight waye he caused his disciples to go
John. vi. a into the shyppe/ and to go ouer the water before vn
 to Bethsaida/ whyll he sent a waye the people. And
 allone

Of S. Marke.

For. xlii

allone as he had sent them a waye/ he departed into
 a mountayne to praye.
D And when euen was come the shyppe was
 in the middes of the see/ and he alone on the londe/
 & he sawe them troubled in rowinge for the wynde
 was contrary vnto them. And aboute the fourth
 quarter of the nyght/ he came vnto them/ walkinge
 vpon the see/ and wolde haue passed by them. Whē
 they sawe him walkinge vpon the see/ they suppo
 sed it had bene a spyte/ and cryed out: for they all sa
 we him/ & were afayed. And anon he talked with
 them & sayde vnto them: be of good chere/ it is I/ be
 not afayed. And he went vp vnto the into the shyp
 pe/ and the wynde ceased and they were sore amased
 in them selues beyonde measure/ and marueyled.
 For they remembred not/ of the lones/ because thei
 heres were blinded.

And they came ouer/ and went into the londe of **mat. xiii.**
 Genesareth/ & dyne vp into the haue. And allone
 as they were come out of the shyppe/ streight they
 loked him/ and ran forth throughtout all the region
 rounde about/ and began to carry aboute inbeddes
 all that were sicke/ to the place where they hearde
 tell that he was. And whither soeuer he entred into
 townes/ cities/ or villages/ they layde their sicke in
 the streetes/ & prayed him that they myght touche/ and
 it were but the edge of his vesture. And as many
 as touched him/ were safe. **R**

¶ How the disciples dyd eate with vnwashed
 handes.
 Of the breakinge the commandementes of God to
 obserue the traditions of men.
 That which goeth in to the mouth defyleth not/ but
 that which cometh oute.
 The Syrophenissa.
 Of him that was bothe deaffe and dumme.
 ¶ The. vii. Chapter.

G

And

The Gospel

Mat. xv. 2

And the Pharisees came to gedder vnto him /
And the Scribes which came from Ieru-
salem. And when they sawe certayne of his disci-
ples ate breath with common hondres (that is to
saye / with vnswollen hondres) they complayned.
For the Pharisees and all the Iewes / excepte they
washe their hondres ofte / ate not / obseruinge the
traditions of the elders. And when they come
from market / except they washe / they ate not.
And many other thynges thear be / which they ha-
ue taken vpon them to obserue / as the washing
of cuppes and crutles / and of brassen vessels and of
tables.

Mat. xv. 3

Then axed him the Pharisees and scribes / why
walke not thy disciples according to the traditions
of the elders / but ate breath with vnswollen hon-
dres. He answered and sayd vnto them: well proph-
esied Elapas of you ypocrites / as it is written: This
people honoureth me with their lippes / but their herte
is farre from me: In vayne they worshipp me tea-
ching doctryns which are nothinge but the comma-
ndementes of men. For ye laye the commaundment
of God a parte / and obserue the traditions of men /
as the washing of crutles and of cuppes / and ma-
ny other suche lyke thynges ye do.

Exo. xx. 12.
Deu. v. 16.
Eph. vi. 2.
Exo. xxi. 17.
Leuit. xxi. 17.
1 Peter. ii. 17.

And he sayde vnto them: well ye cast a syde
the commaundment / of God / to mayntayne
your auncient traditions. For Moses sayde: Honour
thy father and thy mother: and whosoever curseth
father or mother / let him dye for it. But ye saye a
man shall saye to father or mother Corban: which
is that thou despayst of me to helpe the which is geue
God. And so ye suffer him no more to do ought
for his father or his mother makinge the worde of
God of none effecte / through your auncient traditions
which ye haue ordeyned. And many suche thynges
do ye.

And he cald all the people vnto him / and say-
de vnto

Of S. Marke.

Mat. xv. 4

he vnto them: Heken vnto me / every one of you
and vnderstande. There is nothinge swich out a ma-
that can defyle him: when it entreteth into him: but
thoo thynges which procede out of him / are those
which defyle the man. If any man haue eares
to here / let him here. And when he came to hou-
se a waye from the people / his disciples axed him of
the similitude. And he sayde vnto them: are ye
so without vnderstandinge? Do ye not yet percei-
ue / that whatsoeuer thinge cometh from without / en-
tretteth not into his hert / but in the belly: and goeth
out into the draught that purgeth out all meates?

And he sayde that defileth a man which co-
meth oute of a man. For from with in euen oute
of the herte of man procede euill thoughtes aduontry
fornication / murder / theft / couctonnes / wy-
kednes / decepte / vnderfynnes / and a wicked eye /
blasphemie / pryde / folishnes: all these euill thin-
ges come from with in / and defile a man.

And from thence he rose and went into the bor-
ders of Tyre and Sidon: and entred into an hou-
se / and wolde that no man shuld haue knowen. But
he coulde not be hyd. For a certayne woman who-
se daughter had a foule spyte hearde of him and ca-
me and fell at his fete. The woman was a Greke
oute of Syrophenicia / and she besought him that
he wolde cast out the deuyll of her daughter.
And Iesus sayde vnto her: Let the chyld first be
fed. For it is not meete / to take the chyldrens bread /
and to caste it vnto whelpes: She answered and
sayde vnto him: euen so master / neuerthelesse /
the whelpes also eate vnder the table of the chy-
ldrens cromes. And he sayde vnto her: For this say-
inge go thy waye / the deuyll is gone out of thy dau-
ghter. And when she was come home to her hous-
e / she founde the deuyll departed / and her daugh-
ter lyinge on the bed.

¶

The Gospell

Mat. xv. c. And he departed agayne from the costes of Tyre and Sydon, and came vnto the see of Galilee thorow the myddes of the costes of the x. cities. And they brought vnto him one that was deafe and dumb in his speche, and prayde him to put his handes vpon him. And he took him a syde from the people, and put his fingers in his eares, and byd spyt and touched his tonge, and looked vp to heauen and sighed, and sayd vnto him: Ephata, that is to saye, be opened. And straight waye his eares were opened, and the stringe of his tonge was loosed, and he spake playne. And he commaunded them that they shoulde tell no man. But the more he forbad them, so moche the more a greate deale they published it, and were beyonde measure astonysed, saynge: He hath done all thynges well, and hath made booth the deafe to heare, and the dumme to speake.

Gene. i. d.
Col. iii. x.

¶ Of the seven loaves and a few fyshes.

The Pharisees requyred a signe.

The leuen of the Pharisees.

Of the blinde man.

Christ enuoyed of his disciples to home men saye that he was.

How Peter perswaded Christ.

Peter is called Sathan.

Who is Christs disciple.

¶ The viii. Chapter. ¶

Mat. xv. d. In those dayes when there was a very greate company, and had nothinge to eate, Jesus called his disciples to him and sayde vnto them: I haue compassion on this people, because they haue now bene with me .lii. dayes, and haue nothinge to eate: And yf I shuld sende them awaye fastinge to their auncient houses, they shuld saye by the waye, For diners of them came from farre. And his disciples answered him: Where shoulde a man haue breade here in the wilernes to satysfy these? And he axed them, how many loaves haue ye? They

Of S. Marke.

Po. ii.

They sayde, seven. And he commaunded the people to sit doune on the grounde. And he took the vii. loaves, and gaue thanks, and brake, and gaue to his disciples, to set before them. And they byd set them before the people. And they had a few small fyshes. And he blessed them and commaunded them also to be set before the. And they ate, and were sufficed. And they toke vp of the broken meate that was lefte, vii. baskettes full. And they that ate, were in number aboute fourty thousand. And he sent them awaye.

Mat. xvi. a.
Luc. xii. a. And anon he entred into a ship with his disciples, and came into the parties of Dalmanutha. And the Pharisees came forth, and beganne to dispute with him, seekinge of him a signe from heauen, and temptinge him. And he sighed in his spete, and sayde: Why both this generation seke a signe? Verily I saye vnto you, their shall no signe be geuen vnto this generation. And he lette them and went into the ship agayne, and departed ouer the water.

And they had forgotten to take bread with them, neither had they in the ship with them more then one loafe. And he charged them saynge.

¶ Take heede, and beware of the leuen of the pharisees, and of the leuen of Herode. And they reasoned amonge them selues saynge: We haue no bread. And when Jesus knewe that, he sayde vnto them: Why take ye thought because ye haue no bread? perceaue ye not yet, neither vnderstande? Haue ye yete not yete blinded? Haue ye eyes and see not? and haue ye eares and hear not? Doe ye not remember? When I brake .v. loaves amonge .v. my. How many baskettes full of broken meate toke ye vp? They sayde vnto him, twelue. When I brake .vi. amonge .iiii. my. How many baskettes of the leuenges of broken meate toke ye vp? They sayde, seven. And he sayde vnto them: how is it that ye vnderstande not?

¶ iii.

¶ And

The Gospell

✠ And he came to Bethsaida / & they brought a blinde man vnto him / and desired him to touche him. And he caught the blinde by the honde / and ledde him out of the toun / and spat in his eyes and put his handes vpon him / and axed him whether he saw ought. And he looke vpon & sayde: I see the men: for I see them walke / as they were trees. After that he put his handes agayne vpon his eyes / and made him see. And he was restored to his sight / & saw euery man clerly. And he sent him home to his house saying: neither go into the toun / nor tell it to any in the toun.

mat. xvi. b.
Luc. ix. c.

And Jesus went out and his disciples into the tounes that longe to the cite caled Cesarca Philipi. And by the waye he axed his disciples sayinge: whom do men saye that I am? And they answered: some saye that thou arte John Baptist: some saye Elias: & some oone of the Prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered and sayde vnto him: Thou arte very Christ. And he charged them / that they shoulde tell no man of it. And he beganne to teache them / howe that the sonne of man must suffer many thynges / & be reprobued of the elders and of the hye Priestes & Scribes / & be kylled / and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a sayde / and began to chide him. Then he turned aboute / and looked on his disciples / and rebuked Peter sayinge. Go after me Satan. For thou sauerest not the thynges of God but the thynges of men.

mat. xvi. d.
and x. d.
Luc. ix. c.
and xiii. f.

And he caled the people vnto him / with his disciples also / and sayde vnto them: whosoever will folow me / let him forsake him selfe / and take vpon his crosse / and folow me. For whosoever will save his lyfe shall lose it. But whosoever shall lose his lyfe for my sake and the gospels / the same shall save it. What shall it profyte a man / yf he shoulde wyne all the

Of S. Mark

Fo. lli

he shoulde and loose his a soule saule: or els what shall a man geue / to redeme his soule agayne? Who soeuer therfore shall be ashamed of me and of my wordes / amonge this aduontrous and synfull generation: of him shall the sonne of man be ashamed when he cometh in the glorie of his father with the holly angels. And he sayde vnto the: Merely I saye vnto you: There be some of them that stande here / which shall not taste of death / till they haue sene the kyngdome of God come with power.

mat. xvi. d.
Luc. ix. c.

¶ How Jesus was transfigured.

The spete of the fallinge sicknes is cast out.

The disciples disputed betwene the selues who shoulde be greatest.

Who be them that geue offences.

¶ The. ix. Chap.

✠ And after. vi. dayes Jesus toke Peter / James and John / and lede them vnto an hye mountayne out of the waye alone / and he was transfigured before them: And his raiment was made very white / euen as snow: so white as no fuller can make vpon the earth. And ther apered vnto them Elias with Moses: and they talked with Jesus. And Peter answered and sayde to Jesus: Maester here is good beinge for vs let vs make. iij. tabernacles: oone for thee / oone for Moses / and oone for Elias. And yet he wist not what he sayde: for they were asfayde. And there was a cloude that had shadowed the. And a voyce came out of the cloude sayinge: This is my deare sonne / heare him. And sodenly they looked rounde aboute them / and sawe no man more then Jesus only with them.

mat. xvi. a.
Luc. ix. d.

And as they came downe from the hyll / he charged them / that they shoulde tell no man what they had sene till the sonne of man were risen from death agayne. And they kepte that sayinge with them.

mat. xvi. b.

The Gospell

them: & demanded one of another / what that syn-
ge from death agayne Bald meane: And they axed
him sayinge: why then saye the Scribes / that Hei-
as muste first come: He answered and sayde vnto
them: Melpas verely shall first come and restore all
thinges. And also the sonne of man as it is wyrtten /
shall suffer many thinges and shalbe set at nocht.
More ouer I say vnto you that Melpas is come / &
they haue done vnto him whatsoeuer pleased them
as it is wyrtten of him.

And he came to his disciples & saue moche peo-
ple aboute them / & the scribes disputinge with the.
And streyght waye all the people when they beheld
de him / were amased / & ran to him / ad saluted him.
And he sayde vnto the Scribes: what dispute ye
with them?

And one of the company answered & say-
de: Maister / I haue brought my sonne vnto the /
which hath a deuill sprite. And whensoever he tak-
eth him, he teareth him / & he cometh / ad gnaweth
with his tethe / and pineth a waye. And I spake
to thy disciples that they shuld caste him out / and
they coulde not.

He answered him and sayde: O generacion with-
hout fayth / how longe shall I be with you: How
longe shall I suffer you: Bring him vnto me. And
they brought him vnto him. And assoune as the spre-
te saue him / he tare him. And he fell doune on the
grounde walinge & fominge. And he axed his fa-
ther: how longe is it a goo / sens this hath happened
him: And he sayd / of a chylde / & ofte tymes casteth
him into the fyre / & also into the water / to destroye
him. But yf thou canst do eny thinge / haue mercy on
vs / and helpe vs. And Iesus sayde vnto him: yf
then couldest beleue / all thinges are possible to him
that belueth. And streyght waye the father of the
chylde cryed with teares sayinge: Loyde I beleue /
helpe myne vnbelefe.

When

Of S. Marke.

Jo. liii.

When Iesus saue that the people came rasinge
together vnto him / he rebuked the foule sprite / say-
inge vnto him. Thou deuill and deuill sprite / I char-
ge the come oute of him / & entre no more into him.
And the sprite cryed / & rent him soze / and came out.
And he was as one that had benedead / in so mo-
che & many sayde / he is dead. But Iesus taught his
honde & lyfte him vp: & he rose. And when he was co-
me in to the house / his disciples axed him secretly:
why coulde not we caste him out: And he sayde vn-
to them: this kynde can by no nother meanes come
forth / but by prayer and fastinge.

And thy departed thens / and toke their iorney
thorow Galilee and he wolde not & any man shuld
haue knowen it. For he taught his disciples / & say-
de vnto them: the sonne of man shalbe deliuered in-
to the hondes of men / and they shal kylle him / and
after that he is kylled he shal arise agayne the thyrde
daye. But they wiste not what that sayinge ment /
and were afraied to axe him.

And he came to Capernaum: and when he was
come to house / he axed the: what was it that ye dis-
puted by twene you by the waye: & they helde these
prere: for by the waye they reasoned amoge them sel-
ues / who shulde be the cheffest. And he saue doune &
caled the twelue vnto him / & sayde to them: yf eny
man desyre to be first / the same shall be last of all /
& seruaunt vnto all. And he toke a chylde / & set him in
the myddes of the / & toke him in his armes & sayde
vnto the: Whosoever receaueth anye soche a chylde
in my name / receaueth me. And whosoever re-
ceaueth me / receaueth not me / but hi & sent me.

John answered him sayinge: Maister / we
saue done castinge oute deuyls in thy name / which
sclosed not vs and we forbade him / because he fo-
lowed vs not. But Iesus sayde forbid him not. For
thar is no mā & shal do a myracle in my name: &
can lyege speake euill of me. whosoever is not a

6 v.

dayn

Mat. xxi. b.
Mat. xxi. b.
Mat. xxi. c.
Luc. ix. c.

Mat. xxi. f.
Luc. ix. c.

Mat. xxi. f.
Luc. ix. c.

The Gospel

gagnt you is on your parte. And whosoever shall geue you a cuppe of water to drinke for my names sake/ because ye belonge to Christe/ verely I say vnto you/ he shall not loose his reward.

And whosoever shall offende oone of these lytel ones/ & beleue in me/ it were better for him/ & a myllstone were hanged aboute his necke / & that he were cast into the see. Wherefore if thy hande offende the rithme of. It is better for the/ to entre into lyfe mayned/ the hauyng two hondes go/ into hell/ into fyre that neuer shall be quenched / where there woyme dyeth not/ & the fyre neuer goeth oute. Lyke wyse if thy fote offende the/ cutt him of. For it is better for the to goo halt into lyfe/ the hauyng two fote to be cast into hell / into fyre that neuer shall be quenched / where there woyme dyeth not / & he neuer goeth oute. Euen so if thyne eye offende the/ plucke him oute. It is better for the to go into the kyngdome of God with oone eye/ then hauyng two eyes to be cast into hell fyre: where there woyme dyeth not/ and the fyre neuer goeth oute.

Mat. lxxvi.

¶ Every man therfore shall be salted with fyre. And every sacrifice shall be seasoned with salt. Salt is good. But if & salt be vnseasoned / what shall ye salt it with? Be that ye haue salt in your selues: & haue peace amonge your selues oone with another.

¶ Of deuorcement.

Of the riche man that demaunded of Christ what he might do to obtayne eternall lyfe.

It is hard for ryche men to enter into the kyngdome of God. Of the sonnes of rebede.

Of Barthimius that was blinde.

¶ The .x. Chapter.

And he rose from thence & went into the coostes of Iurie though the region that is beyon the Iordan. And the people resorted vnto him a frethe: & as he was wont / he taught them agayne. And the pharises came & axed him a question

Of S. Marke.

fol. lxxxv.

Now whether it were lawfull for a man to put away his wyfe to prouche. And he answered and sayd vnto the: what byd Moses byd you do? And they sayde: Moses suffered to write a testamoniall of deuorcement/ & to put hyr away. And Iesus answered & sayd vnto the: For the hardnes of your hertes he wrote this precept vnto you. But at the fyrste creation God made the man & woman. And for this thinges sake shall man leue his faether & mother & byde by his wyfe & they twayne shall be oone fleshe. So the are they now not twayne but oone fleshe. Therefore what God hath cuppel/ let not man separat.

Mat. xxi.

And in the house his disciples axed him agayne of that matter. And he sayde vnto the. Whosoever putteth away his wyfe and marrieth another/ breaketh wedlocke to herwarde. And if a woman forsake her husband and be maryed to another/ she committeth aduortice.

And they brought chyldre to him/ that he should touche them. And his disciples rebuked those that brought them. When Iesus sawe that he was displeased and sayd to them: Suffer the chyldren to come vnto me/ and forbyd the not. For of such is the kyngdome of God. Verely I saye vnto you/ whosoever shall not receaue the kyngdome of God as a chyld / he shall not entre therein. And he toke them vp in his armes/ and put his hondes vpon the and blessed them.

¶ And when he was come into the swaye/ there came oone runnyng and kneled to him/ & axed him good maister/ what shall I do / that I maye enheret eternall lyfe. Iesus sayde to him: why callest thou me good? There is no man good but oone/ which is God. Thou knowest the commaundementes: breake not matrimony: kyll not/ steale not/ beare no false witnes: defraude no man: honoure thy faether & mother. He answered and sayde to him: maister: all these I haue obserued from my youth.

Deut. viii.
mat. xxi. a:
Gen. liii. d
1. Cor. vi. d

1. Cor. vii. d

mat. xxi. b.
Lu. xvi. s

mat. xxi. b
Lu. xvi. s

1. Cor. x. a

lyde

helde him/and had a fauour to him and sayde vnto him:one thing is lackinge vnto the. Go and sell all that thou hast / and geue to the poore and thou shalt haue treasure in heauen & come and folowe me / & take vpon the crosse. But he was discomforted whiche that sayinge/and went awayne moynynge/for he had grete possessions.

And Iesus looked rounde aboute/and sayde vnto his disciples: what an harde thinge is it for them that haue riches/ to entre into the kyngdome of God. And his disciples were astonnyed at his wordes. But Iesus answered agayne and sayde vnto them: chylde how harde is it for them/that tru? in riches to entre into the kyngdome of God? It is easer for a camell to go thowse the eye of an needle/then for a ryche man to entre into the kyngdome of God. And they were astonnyed out of measure/saynge betwene them selues: who then can be saued? Iesus looked vpon them/ & sayde: with men it is vnpossible / but not with god:for with god all thynges are possible.

mat. xix. d. and xx. b. Lu. xii. c. And Peter beganne to saye vnto him. Lo we haue forsaken all/and haue folowed the. Ihesus answered & sayde: Verely I saye vnto you/ther is no man that forsaketh housse/ or brethre/ or systers/ or fauer/ or mother / or wyfe/ other chyliden/ or londes for my sake & the gospelles / which shall not receaue an hundred foldes no we in this lyfe: houses/ & brethre/ and systers/ and mothers/ & chyliden/ and londes with persecutions: and in the woilde to come/ eternal life. Many that are fyrst/shalbe last: & the last fyrst. And they were in the waye goynge vnto Ierusalem. And Iesus went before them/and they were amazed/and as they folowed/were asfayde.

And Iesus toke the .xij. agayne / and beganne to tel the what thynges shoulde happen vnto him. Beholde we go vnto Ierusalem/and the sonne of man shalbe deliuered vnto the hye priestes and vnto the scribes: and they shall condene him to death / and shall

shall deliuer him to the gentyls: and they shall thicke him/and scourge him/ & spyt vpon him / and kyl him And the thyrde daye he shall rise agayne.

Mat. x. c.

And then James & John the sonnes of zebedee came vnto him/sayngemaster/ we wolde that thou shouldest do for vs what/soeuer we desyre. He sayde vnto the: what wolde ye? I shalldo vnto you: They sayd to him: graunt vnto vs that we maye spytte oone on the ryght honde/and the other on the lyfte honde in the glory. But Iesus sayde vnto them: Ye wote not what ye are. Can ye drynke of the cup that I shal drynke of/ & be baptised in the baptisme that I shalbe baptised in? And they sayde vnto him: that we can. Iesus sayde vnto the: ye shal drynke of the cup & I shal drynke of & be baptised with the baptisme that I shalbe baptised in: but to syp on my ryght honde and on my lyfte honde is not myne to geue/ but to them for whom it is prepared.

And when the .x. hearde that they bega to disdayne at James and John. But Iesus cald them vnto him / and sayde to them: ye knowe that they which seme to beare rule amonge the gentyls/ raygne as lordes ouer them. And they that be greete amonge them exerceyse auctorite ouer them. So shall it not be amonge you / but whosoener of you wilbe greete amonge you/shalbe youre minister. And whosoener wilde the selfe shalbe seruaunt vnto all. For euen the sonne of man came not to be ministered vnto: but to minister/ and to geue his lyfe for the redemption of many.

mat. xx. b.

And they came to Hierico. And as he went oute of Hierico with his disciples/ & a great nombre of people: Barthimius the sonne of Timon which was blynde/late by the hys wayes syde beagynge. And when he hearde that it was Iesus of Nazareth/ he began to crye and to saye: Iesus the sonne of Dauid/ haue mercy on me. And many rebuked him/that he shoulde holde his peace. But he cryed the moore a greete deale/ thou sonne of Dauid haue mercy on me. And Iesus

The Gospell.

Jesus rode byll / and commaunded him to be caled
And they caled þe blinde / sayinge vnto him: We of
good comforte: yf he calethe the. And he trefore a
wayne his cloke / and roose and came to Jesus. And
Jesus answered / and sayde vnto him: What wilt
thou that I do vnto the? The blinde sayde vnto his
master / that I myght see. Jesus sayde vnto him
go thy waye / thy sayth hath saued the. And by and
by he receaued his sight / and folowed Jesus in the
waye.

¶ Of the colte which Jesus sent his disciples
to fetch.

Of the figge tree that was dyed by.

How the byers and sellers were cast oute of
the temple.

What sayth in God can do.

Forgeue and ye will be forgeuen.

The question moued of the Scribes to Christ.

The question of Christ to them agayne.

The .xii. Chapter.

And when they came nye to Ierusalem vnto
Bethphage and Bethanie / betwix the mo-
unt Olivate / he sent forth two of his disciples /
mat. xxi. a. and sayde vnto them: Go ye the wayes in to
Luc. xix. c. the tounne that is set agaynst you: And as sone
as ye be entred into it / ye shall fynde a colte bounde
de / wherou neuer man hath sat: loose hi & bringe hi. And
yf any man saye vnto you: why do ye so? Saye that
the Lorde hath neede of him: and straight waye he
will sende him hydder. And they went their waye /
and found a colte tied by the doore with out in a
place where two wayes met / and they losed hi. And
diuers of them that rode there / sayde vnto them:
Joh. xii. d. what do ye loosinge the colte? And they sayd vn-
to them euen as Jesus had commaunded the. And
they let them go. And they brought the colte to Je-
sus / and caste their garmentes on him: and he sat
vpon him. And many spredde their garmentes in the
waye

Of S. Marke.

Jo. i. vi.

Waye. Other cut doune braunches of the trees / and
dressed the in the waye. And they that went before
they that folowed / cryed saynge: Hosanna: blessed
be he that cometh in the name of the Lorde. Ble-
ssed be the kyngdome þe cometh in the name of hi þe
is Lorde of oure faether Dauid: Hosanna in þe hyest.
And the Lorde entred into Ierusalem & into the
temple. And when he had looked roundabout vnto
all thinges / & now the euen tyde was come / he went
out vnto Bethany / with the twelve. And some mo-
re were with them: they were come out from Bethany / he was
gred / & spied a figge tree a farre of hauinge leues /
& went to se whether he myght fynde any thyng there
on. But when he came therto / he founde nothyng but
leues: for the tyme of figges was not yet. And Je-
sus answered and sayde to it: neuer man eate frute
of the here after whyll the worlde stondith. And his
disciples hearde it.

And they came to Ierusalem. And Jesus went
into the temple / & beganne to cast out the sellers and
byers in the temple / and ouerthrewe the tables of þe
money chaungers / & the stoles of them that solde do-
ues: and wolde not suffer that any man carryed a ve-
ssel thowso the temple. And he taught sayinge vnto
the: is it not written: my house shall be called the house
of prayer vnto all nations? But ye haue made it a
denne of thieues.

And the Scribes and hye Pryestes hearde it and
sought howe to destroye him. For they feared him / be-
cause all þe people marueled at his doctrine. And when
the euen was come / he went out of the cite. And in þe mor-
nyng as they passed by / they sawe a figge tree dyed
by the cotes. And Peter remembred / & sayde vn-
to him: master / beholde / a figge tree which thou
curstedest / is withered a waye. And Jesus answered &
sayde vnto them: Hane confidens in God.

¶ Verily I saye vnto you / that whosoever shall
saye vnto this mount take a waye thy selfe / and
cast it

mat. xxi. b.
Luc. xix. g.

Esa. lvi. c.
Pse. vii. b.

Mat. xxi.

The Gospell.

mat. vii. a
and. xxi. c.
mat. vi. b.
Luc. x. b

cast thy selfe into the see: and shall not water in his herte / but shall beleue those thinges which he sayeth shall come to passe / what soeuer he sayeth / shall be done to him. Therefore I saye vnto you / whatsoeuer ye desyre when ye praye / beleue that ye shall haue it / & it shall be done vnto you. And when ye stand & praye forgiue / yf ye haue eny thinge agaynst eny man / that your father also which is in heauen / maye forgiue you your trespasses.

eccl. xvi. b
mat. xxi. c.
Luc. xx. a

And they came agayne to Jerusalem and as he walked in the temple / there came to him the hye Priestes / and the Scribes / and the elders / and sayd vnto him: by what auctorite doest thou these thinges: and who gane the this auctorite / to do these thinges: Jesus answered & sayde vnto them: I will also aske of you a certayne thinge: & answer ye me / and I will tell you by what auctorite I do these thinges. The baptisme of John / was it from heauen or of men: Answer me. And they thought in them selues sayng: yf we shall saye from heauen / he will saye why then dyd ye not beleue him: but yf we shall saye / of men: then feare we the people. For all men counted John that he was a verie Prophete. And they answered and sayde vnto Jesus: we cannot tell. And Jesus answered and sayd vnto them: neither will I tell you by what auctorite I do these thinges.

The vineyard that was let out to hyre.

The question of tribute.

The question of the Sadducees.

Of the Scribe that demaunded of Christ which was the cheifest commaundement.

The question that Christ moued to the Scribes Beware of hypocrites.

Of the poore wydow that offered .ii. mites.

The xii. Cap.

mat. xxi. b

AND he beganne to speake vnto them in similitudes. A certayne man planted a vineyard: & and compassed it with an hedge & ordeyned a wyne

Of S. Marke.

fo. lvi.

a wyne presse / and bylt a toure in it. and let it out to hyre vnto husbandmen / and went into a straunge contrie. And when the tyme was come / he sent to the tenants a seruant / that he myght receaue of the tenants of the frute of the vineyard.

Luc. xx. c.
Esa. l. a.
Pse. li. d.

And they caught him and beat him / and sent him agayne empty. And mozeouer he sent vnto them another seruant / and at him they cast stones & beat his head / and sent him agayne all to ruyled. And agayne he sent another / & him they kylled & many other / beatinge some and kyllyng some.

Yet had he done sonne whom he loued tenderly / him also he sent at the last vnto them sayng: they will feare my sonne. But the tenants sayde and gest them selues: this is the hye & comelie let vs kylle him and the inheritance shall be oures. And they tooke him and killed him / and cast him out of the vineyard. What shall then the lord of the vineyard do? He will come and destroye the tenants & let out the vineyard to other. Haue ye not redde this scripture: The stone which the bylders dyd refuse / is made the chiefe stone in the corner: this was done of the Lord: & is maruelous in our eyes. And they went about to take him / but they feared the people. For they perceaued that he spake that similitude agaynst them. And they left him and went their waye.

Isa. xlviii.
Esa. xlviii.
Actu. iiii. b
Rom. ix. g
I. Pe. ii. a.

And they sent vnto him certayne of the Pharisees with Herodes seruantes / to take him in his wordes. And as soon as they were come they sayd vnto him: master we knowe that thou arte true / & carest for no man: for thou considerest not the degree of men / but teachest the waye of God truly: Is it lawfull to paye tribute to Cesar / or not? Dought we to geue / or ought we not to geue? He vnderstode their simulation & sayde vnto them: why teypte ye me? Bysse me a peny / that I maye se it. And they brought. And he sayde vnto them: Whose is this ymage and superscrip-
don? And they sayde vnto him: Cessars. And Jesus answered

mat. xxi.
Luc. x. d.

And answered

The Gospel

answered & sayde vnto them: Then geue to Cesar that which belongeth to Cesar: & to God / that which belongeth to God. And they marvelled at him.

Then came the Sadducees vnto him, which saye, there is no resurrection. And they axed him saying: Master / Moses wrote vnto vs of eny mans brother dyed / and leue his wyfe behynde him / and leue no chyldren: that then his brother shold take his wyfe / and reyse vp seed vnto his brother. There were seuen brethren: and the first took a wyfe / and when he dyed left no seed behynde him. And the seconde took the first / and dyed: neither left eny seed.

And the thyrde like wyse. And seuen had her / and left no seed behynde them. Last of all the wyfe dyed also. In the resurrection then / when they shall reyse agayne / whose wyfe shall she be of them: for seuen had her to wyfe. Iesus answered and sayde vnto them. Are ye not therefore deceaved and vnderstande not the scriptures / neither the power of God?

For when they shall reyse agayne from death / they neither marry / nor are married. but are as the angels which are in heauen. As touching the dead / that they shall reyse agayne: haue ye not redde in the booke of Moses / howe in the bulle the God spake vnto him saying: I am the God of Abraham & the God of Isaac / and the God of Jacob: He is not the God of the dead / but the God of the lyvinge. Ye are therefore greatly deceaved.

And there came oone of the Scribes that had heard them disputinge to gedre / & perceaued that he had answered them wel / & axed him: which is the fyrste of all the commaundementes? Iesus answered him. The fyrste of all the comaundementes is. Heare thou. The Lorde God / is oone Lorde. And thou shalt loue the Lorde thy God with all thy hert / and with all thy soule / & with all thy mynde / & with all thy strenght: This is the fyrste comaundement. And the seconde is lyke vnto this. Thou shalt loue thy neighbour

Of D. Mathe.

To. lviij.

neighbour as thy selfe. There is none other commaundement greater then these.

And the Scribe sayde vnto hym: well master / thou hast sayde the tru the / that there is oone God & that there is none but he. And to loue him with all the herte / & with all the mynde / & with all the soule / & with all the strenght: & to loue a mans neighbour as him selfe / is a greater thinge then all burnt offeryngs & sacrifices. And when Iesus sawe that he answered discretly / he sayde vnto him. Thou arte not farre from the kyngdome of God. And no man after that / durst axe hym any question.

And Iesus answered and sayde / teachyng in the temple: howe saye & Scribes & Pharisees that Christ is the sonne of David: for David him selfe inspired by the holy goost / sayde: The Lorde sayde to my Lorde / sitte on my / ryght honde / tyll I make thyn enemyes thy foetstole. Then David hym selfe calleth him Lorde: & by what meanes is he the sonne of David? And moche people heard him gladly.

And he sayde vnto them in his doctrine: be sware of & Scribes which loue to go in longe clothynge and loue salutations in the market places / and the chiefe seates in the synagoges / and to sitte in the vppermost rowmes at feastes / & deuoure wydowes houses / and that vnder a colour of longe praynge. These shall receaue greater dampnacion.

And Iesus sat ouer agaynst the treasury / and behelde howe the people put monney into the treasury. And many that were ryche / cast in much. And there came a certayne poore wydowe / and she threwe in two myntes / which make a farthinge. And he calch / vnto him his disciples & sayde vnto them: Verely I saye vnto you / that this poore wydowe hath cast moare in / then all they which haue caste into the treasury. For they all dyd cast in of their superfluous: but she of her poverte / dyd cast in all that she had / such all her lyuynge.

Mat. 23. 23. 24.

mat. 23. 23.
Rom. 13. 8.
Gala. 5. 14.

mat. 23. 23.
Luc. 11. 9.

Psal. 137. 6.

mat. 23. 23.
Luc. 11. 9.

Luc. 21. 2.

The Gospell

The destruction of the temple.
Of the last daye and tyme knoweth no man.
The similitude of the figge tree.
Watche for ye knowe not the houre.

The xiii. Chapter.

Mat. xiii. a. **A**D as he went out of the temple come of his disciples sayde vnto him: Master, se what stones/ and what byldinges are here.

And Iesus answered & sayde vnto him: Seyst thou these greute byldinges? There shall not be left oone stone vpon a another/ & shall not be throwe downe.

And as he satte on mounte Oluete/ ouer agaynst the temple/ Peter/ and James and John/ & Andrew asked him secretly/ tell vs/ when shall these thinges be? And what is the signe when all thinges shall be fulfilled? And Iesus answered them/ and began to saye: take heede lest eny man deceaue you. For many shall come in my name sayinge: I am Christ/ and shall deceaue many.

When ye shall heare of warre and tydings of warre/ be ye not troubled. For soche thinges must needs be. But the ende is not yet. For then shall nation aryse agaynst nation/ and kyngdome agaynst kyngdome. And then shall be earth quakes in all quarters/ and famyshment & troubles. These are the begynnynges of sorowes.

But take ye heede to your selues. For they shall bringe you vnto the counsels and into the synagoges and ye shall be beaten/ & shall be brought before rulers and kynges for my sake for a testimonial vnto them. And the Gospell must fyrst be published amonge all nations.

Mat. x. b. But when they leaue you and persent you/ take no thought afore howe what ye shall saye neither ymagin: what soeuer is geuen you at the same tyme that/ that speake. For it shall not be ye that shall speake/ but the holy goost. Ye and the brother shall deliuer the brother to death/ and the father the son/ and

Of S. Marke.

So. li.

he and the chyldren shall ryse agaynst their fathers and moethers/ and shall put them to death. And ye shall be hated of all men for my names sake. But whoeuer shall endure vnto the ende/ the same shall be safe.

Moreover when ye se the abomination that be tokeneth desolacion/ wherof is spoken by Daniel the prophete/ stande where it ought not/ let him that redeth vnderstonde. Then let them that be in Ierusalem/ fle to the mountaynes. And let him that is on the house toppe not descende downe into the house/ neither entre therein/ to fetch eny thinge oute of his house. And let him that is in the felde/ not turne backe agayne vnto the thinges which he left behynde him for to take his clothes with him. Who shall be then to them that are with chyldre/ & to the that geue souche in those dayes. But praye/ that youre flight be not in the wynter. For there shall be in those dayes such tribulacion/ as was not from the begynnynges of creatures which God created/ vnto this tyme/ neither shall be. And except that the Lord shall shorten those dayes/ no man shall be saved. But for the electes sake/ which he hath chose he hath shortened those dayes.

And then/ if eny man saye to you/ lo/ here is Christ/ or he is there/ beleue not. For false Christes shall ryse/ and false prophetes/ and shall shewe miracles and wondres/ to deceaue yf it were possible/ enen the electe. But take ye heede: beholde I haue shewed you all thinges before.

Moreover in those dayes/ after that tribulacion/ the sunne shall be darke/ and the mone shall not geue her light/ and the starres of heauen shall fall/ and powers which are in heauen/ shall moue. And they shall see the sonne of man commynge in cloudes/ with greate power & glory. And then shall he sende his angels/ & shall gather togeder his electe from the four wyndes/ and from the oone ende of

Q. li.

mat. xiii. b.
Luc. xxi. d.
Dan. ix. a.

mat. xxv. b.
Lu. xxi. d. e

Esa. xli. b.
Joel. iii. c.

The Gospel

The world to the other.

Learne a similitude of the figge tree. When his branches are yet tender / and hath brought forth leues / ye knowe that sommer is nere. So in lyke maner when ye se these thinges come to passe / vnderstand / that it is nye euen at the doores. Alas reho I saye vnto you / that this generacion shall not passe / tyll these thinges be done. Heauen & earth shall passe / but my wordes shall not passe.

But of the daye and the houre knoweth no man no not the angels which are in heauen: neither the sonne himselfe / save the father only.

Mat. xxiii.

Take heed / watche and praye / for ye knowe not when the cyme is. As a man which is gone into a straunge countrey / and had left his house / and geuen auctorite to his seruantes / and to every man his worke / and commaunded the porter to watche. Watche therefore / for ye knowe not when the master of the house will come / whether at euen or at mydnyght / whether at yeecke trowynge or at dawnyng: lest yf he come suddenly / he should fynde you slepyng. And that I saye vnto you / I saye vnto all men / watche.

¶ Of hir that anoynted Iesus with oyle.

Iesus was betrayed of Judas.

The easter lambe.

The institution of the Sacrament

Of the heuynes of Christ.

The denyng of Peter.

The sentence of the hye prestes.

¶ The xlii. Chapter.

mat. xxi. &
Luc. xxi. &

After two dayes folowed easter / and the dayes of sweete bread. And the hye prestes and the scribes sought meanes / how they myght take him by craft and put him to death.

But they sayde: not in the feast daye / least any busynesse aryse amonge the people.

mat. xxi. &
Joh. xii. &

When he was in Bethania / in the house of Simon

Of S. Marke.

fol. 12.

When the leper / euen as he sat at meate / there came a woman hauinge an alabastrer boxe of oymment caled narde / that was pure and costly: and she brake the boxe and powred it on his head. And there were some that were not content in their selues / and sayde: wast neded this waste of oymment / for it myght haue bene sold for more then thre hundred pennes / and bene geuen vnto the poore. And they grudged agaynst hyr.

Mat. xxi. &
Luc. xxi. &

And Iesus sayde: let hyr be in rest / why trouble ye hyr? She hath done a good worke on me. For ye shall haue poore with you all wayes: and when soeuer ye will ye maye do them good: but me ye shall not haue alwayes. She hath done that she coulde: she came a fore hande to anoynt my body to his buryng ward. Merely I saye vnto you: wher soeuer this gospel shall be preached throughe out the whole world: this also that she hath done / that be rehearsed in remembrance of her.

And Judas Iscariot / one of the twelue / went a waye vnto the hye prestes / is betraye him vnto them. When they herde that / they were gladd: & promised / that they wolde geue him monney. And he sought / howe he myght conveniently betraye him.

And the firste daye of sweete bread / when men of Ier & pascall labe / his disciples sayd vnto him: we se wilt thou that we go & prepare / that thou mayest eat the easter lambe? And he sent forth two of his disciples / and sayde vnto them: Go ye into the cite / & there shall a man meete you beringe a pitcher of water / folow him. And whither soeuer he goeth in / saye ye to the good man of the house: the master saith: wher is the guest chāber / wher I shall eat the easter lambe with my disciples. And he will shewe you a greete parlour / pained & prepared: there make ready for vs. And his disciples went forth: and came to the cite and founde as he had sayd vnto them: and made ready the easter lambe.

mat. xxi. &
Luc. xxi. &

H. liij.

And

The Gospell

mat. xxvi.
Luc. xxvi. b
Joh. xii.

Psal. xl. c.

Cor. xi. c.

mat. xxvi.
Luc. xlii. a.

Luc. xxi. d
Joh. xviii.
Joh. xvi. a

Mat. xxi.
Luc. xxi. d

And at euen he came with the. xli. And as they
sat at boorde and ate/ Jesus sayde: Merely I saye
vnto you: that oone of you shall betraye me: which
eateth with me. And they began to moorne / and to
saye to him oone by oone: is it I? And another sayde
is it I? He answered and sayde vnto them: It is oone
of the. xli. & the same deppeth with me in the plate-
ter. The sonne of man goeth / as it is written of
him: but woe be to that man / by whome the sonne of
man is betrayed. Good were it for him / yf that man
had neuer bene borne.

And as they ate / Jesus toke breade / blessed and
brake and gaue to them and sayde: Take / eate / this
is my body. And he toke the cup / gaue thanks /
and gaue it to them / and they all dranke of it. And
he sayde vnto them: This is my bloude of the new
Testament which is shed for many. Merely I saye
vnto you: I will drinke no moore of this frute of
the vyne / vntill that daye / that I drinke it new in
the kyngdome of God. And when they had sayd
grace: they went out to mount Oljvete.

And Jesus sayde vnto them: All ye shall be offen-
ded this nyght. For it is written: I
will smyte the shepheard / and the sheepe shall be scatte-
red. But after that I am risen agayne / I will go in
to Galilee before you. Peter sayde vnto him. And
though all men shall be offended / yet wolde not I.
And Jesus sayde vnto him: Merely I saye vnto
the / this daye euen in this nyght before the cocke crowe
thre tyme / thou shalt denye me thre tyme. And he spake
boldly: no yf I shoulde dye with the / I will not
denye the. A pharisee also sayd they all.

And they came into a place named Bethsema-
ny. And he sayde to his disciples: Sit ye here whyll
I go aparte and praye. And he toke with him Pe-
ter / James and John / & he began to sweare abalshed
& to be in an agonie & sayde vnto them: My soule is
very heuie vnto y death: tarry here and watche.
And

Of S. Marke.

fol. lxx.

And he went forth a lyle and fell doun on the gro-
unde and prayed: that yf it were possible / the houre
myght passe from him. And he sayd: Abba father / all
thinges are possible vnto the take a waye this cup
from me. Neuertheless not that I will: but that
thou wilt be done.

And he cam and founde them slepyng / and sayd
to Peter: Symon sleepest thou? Couldst not thou
watche with me oone houre / watche ye / and praye
lest ye entre into temptation: the spere is redy but
the flesch is swake. And agayne he went awaye
and prayde and spake the same wordes. And he
returned and founde them a slepe agayne for they
eyes were heuy: neither wist they what to answer
him. And he cam the thyrde tyme and sayd vnto
them: Sleepe hens forth / and take yowre ease / it is
ynough. The houre is come / beholde the sonne of
man shall be deliuered into the handes of synners.
Wyle ye vp / let vs go. Lo he that betrayeth me / is at
hande.

And immediatly whyll he yet spake / came Ju-
das oone of the twelue / and with him a greete num-
ber of people with swerdes and staves fro the hye
Priestes & Scribes & elders. And he that betrayed
him had geuen them a generall token sayinge: who-
soeuer I do kille / he it is take him and leade him a-
waye waerly. And as soon as he was come / he went
streyght waye to him / and sayd vnto him: maester /
and kissed him. And they layde their handes on him
and toke him. And oone of them that stode by drew
out a swerde / & smote a seruaunt of the hye Prieste
and cut of his eare.

And Jesus answered and sayd vnto them: ye be
come out as vnto a thefe with swerdes and with
staves / for to take me. I was dayly with you in the
temple teachinge / and ye toke me not: but that the
scriptures shuld be fulfilled. And they all forsooke
him and ran a waye. And there folowed him a cer-
teyne

mar. xxi.
Luc. xxi. e.
Joh. xviii.

Thre. lii. b

The Gospel

Some yonge man/clothed in linnen upon the bare/
a y yongemen caught him/ & he leste his linnen/and
fleds from them naked.

mat. xxi. f. And they lede Jesus a waye to the hyest Prieste
of all and to him came all the hye Priestes/and the el-
ders/and the Scribes. And Peter folowed him a
greate waye or euen into the pallas of the hye Pie-
ste/and sat with the seruantes/ and warmed him
selfe at the fyre.

And the hye Priestes and all the counsell sought
for witnes agaynst Jesus to put him to death/ and
founde noone. Yet many bare false witnes agaynst
hi but their witnes agreed not together. And there
arose certayne and brought false witnes agaynst
him sayinge. Whe harde him saye: I will destroye
this temple made with handes / and with in thre
dayes I will bylde another/ made with owt hōdes
But their witnes agreed not together.

And the hyeste Prieste stode vp amongst them &
ared Jesus sayinge: answerest thou nothinge? How
is it that these beare witnes agaynst the? And he hel-
de his peace/and answered nothinke. Agayne the hy-
este Prieste ared him and sayde vnto him: Arte thou
Christ the sonne of the blessed? And Jesus sayde: I
am. And ye Shall se the sonne of man sit on the ryght
honde of power/and come in the cloudes of heauen.
Then the hye Prieste rent his clothes & saye: What
aende we any further of witnes? Ye haue hearde &
blasphemy. What thinke ye? And they all haue sente-
ce that he was worthy of death. And some beganne
to spit at him/ and to couer his face/ & to beate him
with fistes/ & to saye vnto him/ arede vnto vs? And
the seruantes hōffeted him on the face.

mat. xxi. f. And as Peter was beneth in the pallas/there
Luc. xxi. f. came oone of the wenches of the hyest Prieste: and
Joh. xviij. c. when he sawe Peter warminge him selfe / he lo-
ked on him/ and sayde: wast not thou also with Je-
sus of Nazareth? And he denyed it sayinge: I knowe him

Of S. Marke

Pol. xxi.

Soe him not/nether wot I what thou sayest. And
he went out into the porche/ & the cocke crew. And
a ransell sawe him/and agayne beganne to saye to
them that stode by/ this is oone of them. And he de-
nyed it agayne. And anon after / they that stode
by/ sayde agayne to Peter: surely thou arte oone of
them/ for thou arte of Galile / & thy sprache agreeth
thereto. And he beganne to curse and to sweare say-
ing: I knowe not this man of whom ye speake.
And agayne the cocke crewe / and Peter remem-
bred the worde that Jesus sayde vnto him: before &
cocke crewe thow shalt denye me thryse / and
beganne to sorape.

¶ He was deliuered to Pilate.
He was deliuered to death.
His body was begged of Pilate.
How he was buried.

¶ The .xv. Chapter.

And anon in the dawninge the hye Priestes
held counsell with the elders and the Scri-
bes / and the whoole congregacion / and bounde
Jesus and lede him a waye / and deliuered him
to Pilate. And Pilate ared him: arte thou the
kyng of the Jewes? And he answered and sayde
vnto him: thou sayest it. And the hye priestes accused
him of many thinges. Wherefore Pilate ared him a
gayne sayinge: Answerest thou nothinge? Beholde
how many thinges they laye vnto thy charge. Jesus
yet answered neuer a worde/ so & Pilate incruled

At that least Pilate was wont to deliuer at
their pleasure a prisoner: whomsoever they wolde
desyre. And there was oone named Barrabas which
all ye bounde with the that made insurrection/ and in
the insurrection committed moother. And the people
caled vnto him / and began to desyre accordinge as
he had euer done vnto them. Pilate answered them
and sayde: Will ye that I loose vnto you the
kyng of the Jewes? For he knewe that the hye
Priestes

mat. xxi. f.
Luc. xxi. f.
Joh. xviij. c.

mat. xxi. f.
Luc. xxi. f.
Joh. xviij. c.

Mat. xxi. f.
Luc. xxi. f.

The Gospell

Pharisees had delivered him of envy. But the people that he should rather deliver Barrabas unto them.

mat. xviij. 40.
Luc. xxiij. 18.
Joh. xviij. 38.
And Pilate answered againe / and sayde vnto them: What will ye then that I do with him whom ye call the kyng of the Jewes? And they cryed againe: crucifie him. Pilate sayde vnto them: What euill hath he done? And they cryed & moare feruently: Crucifie him. And so Pilate willinge to content the people so wised the Barrabas / & delivered Iesus when he had scourged him / for to crucified.

mat. xxviij. 31.
And the souldiers ledde him a waye into the common hall / and caled together the whole multitude / & they clothed him with purple / & they platted a crowne of thornes & crowned him with all / & began to salute him. Hail kyng of the Jewes. And they smote him on the head with a reede / & spat vpon him / & kneeled doune and worshipped him.

mat. xxviij. 32.
And when they had mocked him / they toke the purple of him / & put his a wone clothes on him & ledde him oute / to crucifie him. And they compelled oone that passed by / caled Simon of Cyrene (which came oute of the scalde / and was father of Alexander & Rufus) to beare his crosse. And they brought him to a place named Golgota (which is by interpretation / the place of dead mens scollies) and they gaue him to drinke / wyne mingled with myrrer / but he refused it not.

mat. xxviij. 33.
And when they had crucified him / they parted his garments / cast by lottes for them / what euery man shulde haue. And it was aboute the thyrde houre / & they crucified him. And the tytle of his cause was written: The kyng of the Jewes. And they crucified with him two theues: the oone on the ryght hande / and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wyked.

Mat. xxviij. 34.
And they that went by rayled on him / wagginge their

Of S. Marke.

Jo. iij. 14.

And he sayde: Swete / that destroyed the temple / and bylded it in thre dayes: saue thy selfe / and come doune from the crosse. And he sayde also: mocked him the Iye Pharisees amonge them selues / with the Scribes and sayde: he saued oother men / himselfe he cannot saue. And Christ the kyng of Israel now descende from the crosse / that we maye see and beleue. And they that were crucified with him / checked him also.

And when the sixte houre was come / darthnes arose ouer all the earth vntill the nyenthe houre. And at the nyenthe houre Iesus cryed with a loude voyce sayinge: Eloi / Eloi / lama sabachani / which is by interpretation: my god my god why hast thou forsaken me. And some of them that stode by / when they heard that / sayde: beholde he callet for Helyas. And oone ran and filled a sponge full of vnegre & put it on a reede / & gaue him to drinke / sayinge: let him alone / let vs see whether Helyas will come & take him doune.

But Iesus cryed with a loude voyce / and gaue vp the goost. And the vayle of the temple did rent in two peces / from the toppre to the bottome. And when the Centurio which stode before him / sawe that he so cryed and gaue vp the gooste / he sayde: truly this man was the sonne of God. There were also women a good waye of beholdinge him: amonge whom was Mary Magdalen and Mary the mother of James the lytle and of Ioses / and Mary Salome: which also when he was in Galile / folowed him / and ministered vnto him / and many other women which came with vnto Ierusalem.

And now when nyght was come / because it was the euen that goeth before the saboth / Ioseph of Arimathea a noble Councellour which also looked for the kyngdome of God / came & went in holdely vnto Pilate / and begged the body of Iesu. And Pilate marvelled that he was already dead and caled vnto him the

The Gospel.

him the Centurion / & aried of him / whether he had bene any whyle dead. And when he knewe the truth of the Centurion, he gave the body to Joseph. And he bought a linnen clothe / and take him downe / and wrapped him in the linnen clothe / & layde him in a tombe that was betweene two of the rocke / & roled a stone vnto the doore of the sepulchre. And Mary Magdalen and Mary Ioses beheld / where he was layde.

The resurrection of Christ.

How he appeared after he rose.

How he committed his Gospel to his disciples to preache.

How he was receaved into heauen.

The .xvi. Chapter.

Luc. xxiii.
Joh. x. a.

And when the Saboth daye was past / Mary Magdalen / and Mary Iacoby / and Salome / bought spices / that they might come and anoint him. And early in the morninge the next daye after the Saboth daye / they came vnto the sepulchre / when the sonne was risen. And they sayde vnto another: who shall roole vs a waye the stone from the doore of the sepulchre? And when they looked / they sawe how the stone was roled a waye: for it was a very greate done. And they went into the sepulchre / and sawe a yonge man sittinge on the ryghtside / clothed in a longe white garment / and they were abashed.

mat. xlii.
Joh. x. c.

And he sayd vnto the / be not a frayedye seeke Iesus of Nazareth / which was crucified. He is risen / he is not here. Beholde the place / where they put him. But go your waye / and tell his disciples / and namely Peter: he will go before you into Galilee: there shall ye see him / as he sayde vnto you. And they went out quickly & fled fro the sepulchre. For they trembled & were amazed. Neither sayde they any thinge to any man / for they were afrayed.

mat. xlii. ii

And when Iesus was risen the morow after the Saboth

Of S. Marke.

So. lxxiiij.

Saboth daye / he appeared first to Mary Magdalen / out of whom he cast seven devyls. And he went and tolde them that were with him / as they moored and wepte. And though they herde that he was alive / he had appeared to hyr / yet they beleued it not. After that / he appeared vnto two of them in a strange fygure / as they walked and went into the country. And they went and tolde it to the remnant. And they beleued them nether.

Luc. xxiii.

After that / he appeared vnto the eleven as they sat at meate / and cast in their face their unbeliefe and hardnes of hert / because they beleued not the which had sent him after his resurrection. And he sayde vnto them: Go ye into all the worlde / and preache the gladder tydings to all creatures / he that beleueth and is baptised / shall be saved. But he that beleueth not / shall be damned.

mat. xlii.
Luc. xlii.
Joh. x. c.
mat. xlii.

And these thinges shall folowen them that beleue: In my name they shall cast out devyls / & shall speake with newe tonges / and shall kyll serpentes. And if they drinke any deadly thyng / it shall not hurt them: They shall laye their handes on the sick / & they shall recover.

So then when the Lorde had spoken vnto the / he was receaved into heauen / and satte him downe on the ryght honde of God. And they went forth / and preached every where. And the Lorde wrought with them / and confirmed the worde with many miracles that folowed.

Luc. xlii.

The ende of the Gospel of S. Marke.

Of Luke.

Iudas was Paulus companion / at the least / was from the .xvi. of the Actes forth / with him in all his tribulation. And he went with Paul as his last voyage vnto Ierusalem. And fro thence he folowed Paul to Cesarea / where he laye two yere

The Gospell.

were in prysoun: And from Cesarea he went with Paul to Rome / where he laye two other yeres in prysoun. And he was with Paul when he wrote to the Colossians / as he testifieth in the fourth chapter sayenge the beloued Lucas the phisician saluteth you And he was with Paul when he wrote the seconde p'stle to Timothy / as he sayth in the fourth chapter sayenge Don'te Lucas is with me. And I the wyse whē he wrote to Philemon / Lucas was with him. Wherbye se the auctorite of the man and of what credence and reuerence his wyrtynge's were the of and there to of whome he learned the storys of his Gospell / as he him selfe sayth / how that he learned it and seached it oute with all diligence of them that sawe it & were also partakers at the doyng. And as for the Actes of the Apostles / he him selfe was at the doyng of them (at the feast) of the moost parte / and had his parte therein / and therfore wrote of his owne experience.

The Gospell

Of S. Luke.



For as moche as many haue taken in hand to compile a treatise of the thinges / which are largely knowen amonge vs / euen as they declared them vnto vs which from the beginning sawe them their selues / and were ministers at the doyng: I determined also / allone as I had seached out diligently all thinges from the beginning: that then I wolde wyte vnto the / good Theophilus

Of S. Luke.

To the

Philus: that thou myghtest knowe the certē of the thinges wherof thou arte informed.

¶ Of the father and mother of John Baptist / of his natyuite.

The salutation of our ladye.

How Mary visited Elizabeth her cousin.

The songe of our ladye caled Magnificat.

The songe of zacharias caled Benedictus.

¶ The fyfte Chapter.

There was in the dayes of Herode the kynge of Iurie a certayne Pryete named Zacharias / as / of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth. Both were perfect before God / and walke in all the lawes and ordynances of the Lorde / that no man coulde fynde faute with them. And they had no chylde / because that Elizabeth was barren and both were well stricken in age.

And it came to passe / as he executed the Pryetes office before God / as his course came (accordinge to the custome of the Pryetes office) his lot was to burne incense. And he went into the temple of the Lorde / and the whole multitude of the people were without in prayer whill the incense was a burninge. And there appered vnto him an angell of the Lorde standinge on the right syde of the altare of incense. And when Zacharias sawe him / he was abashed / and feare came on him.

And the angell sayde vnto him: feare not zachary / for thy prayer is heard: And thy wyfe Elizabeth shall beare the a sonne / and thou shalt calle his name John: & thou shalt haue sore and gladnes / & many shall reioyce at his birth. For he shall be greate in the sight of the Lorde / & shall nether drynke wyne nor stronge drinke. And he shall be filled with the holy goost / euen in his mothers womb: & many of the chyliden of Israel shall he toyne to their Lorde God. And he shall go before him in the spirit & power of

Luc. 1. 1.

3. Origan

The Gospel

Philip / to tourne the hearts of the fathers to the first
born / and the unbelievers to the wisdom of the first
men: to make the people ready for the Lord.

Mal. iii. a. And Zacharias sayde vnto the angell: where by
mal. iii. b. Shall I knowe this thinge that I am volder and my
wyfe well stricken in yeares. And the angell answered
and sayde vnto him. I am Gabriel that stande
in the presens of God / and am sent to speake vnto
thee: and to shewe the thee glad tydings. And beholde
thou shalt be borne / and notable to speake / vntill
the tyme that these thinges be performed / because
thou beleuest not my wordes which shall be fulfilled
in their season.

And the people wayted for Zacharias and mer-
ueyled that he tarped in the temple. And whē he came
oute: he coulde not speake vnto the. Wherby they
perceaued that he had sene some vision in the temple.
And he beckened vnto the / & remayned speechlesse.

And it fortuneth / as soon as the tyme of his
office was oute / he departed home into his aforesaid
house. And after those dayes / his wyfe Elizabeth
conceaued / and had her selfe fyne monethes saynge
This wyfe hath God deale with me in the dayes
when he looked on me / to take from me the rebuke
that I suffered amonge men.

And in the sixte moneth the angell Gabriel was
sent from God vnto a cite of Galile / named Nazareth / to a virgin sponised to a mā whose name was
Joseph / of the house of Dauid / and the virgins name
was Mary: And the angell went in vnto her / &
sayde: Hail full of grace / the Lord is with the /
blessed arte thou amonge women.

When she sawe him she was abashed at his say-
inge / and cast in her mynde what maner of saluta-
cion that shuld be. And the angell sayde vnto her / feare
not mary / for thou hast founde grace with God.

Mat. vii. b Lo / thou shalt conceaue in thy wombe / & shalt beare
Mat. vii. b a sonne / & shalt call his name Iesus. he shall be greates
& shall be

Of S. Luke.

Jo. i. b.

shall be called the sonne of the hyst. And the Lord
be God shall geue vnto him the scate of his faether
Dauid / and he shall raygne ouer the holysse of Ja-
cob for euer / & of his kyngdome shall be none ende.

Then sayde Mary vnto the angell: How shall
this be seinge I knowe not a man? And the angell
answered and sayde vnto her: The holly goost shall
come vpon the / and the power of the hyst shall ouer-
shadowe the. Therefore also that holly thinge
which shall be borne / shall be called the sonne of God.
And beholde thy cousin Elizabeth she had also conce-
aued a sonne in her age. And this is hyr sixte mo-
neth / though she be called barren: for with God can
nothinge be impossible. And Mary sayde: beholde
the honde mayden of the Lord / be it vnto me as
euen as thou hast sayde. And the angell de-
parted from her.

And Mary arose in those dayes / and went
into the mountayns with hast / into a cite of Iurie
& entred into the house of Zachary / and saluted Eli-
zabeth. And it fortuneth / as Elizabeth hearde & sa-
lutation of Mary / & babe spronge in her belly.
And Elizabeth was filled with the holly goost / and
cryed with a loude voyce / and sayde: Blessed arte
thou amonge the women / and blessed is the frute of
thy wombe. And whence hapeneth this to me that
the mother of my Lord shold come to me? For lo /
as soon as the voyce of thy salutation sounded in my
eares / the babe sprange in my belly for ioye.
And blessed arte thou that beleuest: for those thin-
ges shall be performed which were tolde the from the
Lord. And Mary sayde:

My soule magnifieth the Lord.

And my sprete reioyseth in God my sauour
for he had looked on the poure degree of his honde
mayden. Beholde now from hence forth shall all ge-
neracions call me blessed.
For he that is meghty hath done to me greates thin-

3.4. ges

The Gospell

ges/and holyc is his name.

And his mercy is on them that feare him throughe out all generacions.

He fetheth/strenght with his arme / he scattereth them that are proude in the ymaginacion of their hertes.

He putteth downe the myghty from their seates / and exalteth them of lowe degre.

He filleth the hongry with good thinges: & sendeth awaye the ryche emptye.

He remembreth mercy: and helpeth his seruaunt Israel.

Even as he promised to oure fathers/Abraham & to his seede for euer.

Esa. xl. d. And mary abode with hyr aboute a. ii. monethes/ and retourned agayne to hyr owne house.

Esa. xxx. d. and. liii. b. Mic. xxi. a. Psal. cxxxi. Gene. xxi. **+** Elisabethes tyme was come that she shoold be deliuered/and she brought forth a sonne. And her neighbours and her cosins harde tell how the lord had shewed great mercy vpon her / and they reioysed with her.

And it fortuneth the eighth day: they came to circumcise the chylde: & caled his name Zacharias/after the name of his father. Howbeit his mother answered/and sayd: not so/ but he shalbe caled John. And they sayd vnto hyr: There is none of the kynne that is named with this name. And they made signes to his father/ how he wolde haue him caled. And he axed for wytyng tables and wrote sayinge his name is John. And they marvelled all. And his mouth was opened immediatly/and his tonge also/and he spake lawd ynge God. And feare came on all them that dwelt nye vnto them. And all these sayinges were nopsed abroad through out all the hoolre countree of Iurie & all they that herde the sayde them vp in their hertes sayinge: What manner chylde shall this be? And the hode of the lord was with him.

And

Of S. Luke.

Jo. lxxv.

And his father Zacharias was filled with the holly goost/ and prophesied sayinge.

Blessed be the Lord God of Israel / for he hath visited and redeemed his people.

And had repled vp an home of saluacion vnto vs in the house of his seruaunt David.

Even as he promised by the mouth of his holly prophetes which were sene the worlde began.

That we shoold be saued from oure enemies/ from the hondes of all that hat vs.

To fulfill the mercy promised to oure fathers/ & to remember his holly couenaunt.

And to perfoyme the oote which he swore to oure father Abraham/ for to geue vs.

G That we deliuered oute of the hondes of oure ennemys/ myght serue him with oute feare/ all the dayes of our lyfe / in such holynesse & ryghte weseness as are accept before him.

And thou chylde / shalt be caled the prophete of & hyest: for thou shalt goo before the face of the lord / to prepare his wayes.

And to geue knowlege of saluacion vnto his people for the remission of synnes.

Throughe the tender mercy of oure God/ wherby the daye springe from an nye had visited vs.

To geue light to them that late in darcknes & in shadowe of death / and to gyde oure feete into the waye of peace.

And the chylde grew and waxed stronge in sperte/ & was in wildernes/ tyll the daye came when he should serue him selfe vnto the Israelites.

The taxation of the worlde.

The birth of Christ.

Of the Sheperdes that songe Gloria in excelsis

A signe was genen to the Sheperdes.

The circumcision of Christ.

The songe of Simeon caled Nunc dimittis.

Anna the prophetesse.

3. li.

Christ

Ista. lxxv. ad. cxxi. d. Mic. xxi. a. and. xxx. b. Hier. cxi. Gene. xxi.

The Gospell
Christ is founde disputinge in the temple
The .ii. Chapter.

And it chaunced in those dayes: that there went oute a comaundement from Auguste the Emperour / that all the world shulde be taxed.

And this taxinge was the fyrst and executed when Syricius was leftenant in Syria. And euery man went vnto his owne cite to be taxed. And Joseph also ascended fro Galile / oute of a cite caled Nazareth into Iurie: vnto the cite of Dauid which is caled Bethleem / because he was of the house and lynage of Dauid / to be taxed with Mary his spouse wyth which was with chylde.

And it fortuneth whill they were there / her tyme was come / the chylde be deliuered. And she brought forth her fyrst begotten sonne / & wrapped him in swablinge clothes: & layed him in a manger / because there was no roume for them with in the ynn.

And there were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. And lo the angell of the Lorde stode hard by them / and the brightnes of the Lorde shone rounde aboute them / and they were sore afrayed. But the angell sayde vnto them: Be not afrayed. For behold / I bringe you tydings of greute joye that shall come to all the people: for vnto you is borne this daye in the cite of Dauid / a sauoure which is Christ the Lorde. And take this for a signe: ye shall fynde the chylde swadled / and layed in a manger. And streyght waye there was with the angell a multitude of heauē lyso wdiers / laudinge God ad saynge. Glory to God an hys / & peace on the earth: and vnto men reioysynge.

And it fortuneth / as sone as the angels were gone awaye from them in to heauen / the shepherdes sayd one to another: let vs goo euē vnto Bethleē / & se this thyng that is happened which the Lorde hath shewed vnto vs. And they came with haste ad founde

Of S. Luke **To Irbis**
Founde Mary and Joseph and the babe layde in a manger And when they had seene it / they published abroad the sayinge which was tolde them of that chylde. And all that hearde it wondered at those thynges which were tolde them of the shepherdes. But Mary kept all those saynges / and pondered the in hys hert. And the shepherdes returned / playinge & laudinge God for all that they had hearde and seene / as it was told vnto them.

And when the eyght daye was come that the chylde shold be circumcised / his name was caled Iosus / which was named of the angell before he was conceived in the wombe.

And when the tyme of their purification was come / after the lawe of Moyses / whos tyme / they brought him to Iherusalem / to offer him to the Lorde (as it is written in the lawe of the Lorde: euery man that first opened the matrix / shall call the chylde to the Lorde / and to offer as it is sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pions.

And beholde there was a man in Iherusalem whose name was Simeon / And the same man was iust & feared God & longed for the consolation of Israel: & the holly goost was in hys. And an answer was geuen him of the holly goost: that he shold not be dead before he had seene the Lorde Christ. And he came by inspiration into the temple.

And when the faether brought in the chylde Iesus / to do for him after the custome of the lawe the toke he him vnto his armes and sayde.

Lorde / Now lettest thou thy seruant departe in peace accordinge to thy promys. For myne eyes haue seene & saueour sent from the. Which thou hast prepared before the face of all people.

A light to lighten the gentyls / and the glory of thy people Israel.

And his faether and mother marvelled at those

Leu. xii. a.

Math. i. c.

Leu. xii. a.

Bro. xii. a.

Lu. vii. a.

Leu. xii. c.

Mat. vii. c.
Rom. x. g.
1. Pet. i. b.

The Gospell

those things which were spoke of him. And they
meon blessed them / and sayde vnto Mary his mo-
ther beholde / this chylde shalbe & fall and redreeda-
on of many in Israel / and a signe which shalbe spo-
ken agaynste. And moreover the swerde shal pear-
ce thy soole / that the thoughtes of many hertes maye
be opened.

And there was a Prophetesse / oone Anna / the
doughter of Phanuel of & tribe of Aser: which was
of a greate age / and had lyuech with an husbande
vi. yeres from her virginitie.

And she had bene a wedowe aboute .iiiij. scors
and .iiij. yere / with went neuer oute of the temple /
but serued God with fastinge and prayer nyght and
daye. And she came forth that same houre / and
prayed the Lorde / and spake of him to all that lo-
ked for redemption in Iherusalem.

And assone as they had performed all thinges
accordinge to the lawe of the Lorde / they returned
into Galile to their aune cite Nazareth. And the chyld
he grew & waxed stronge in sperte / & was filled with
wyssdome / & the grace of God was with him.

And his father and mother wet to Iherusalem
euery yere at & feaste of easter. And when he was
xii. yere oolde / they went vp to Iherusalem after
the custome of the feaste.

And when they had fulfilled the dayes / as they
returned home / the chyld Jesus boode hym in Ihe-
rusalem unknowynge to his father & mother. For
they supposed he had bene in the company / and there-
fore came a dayes iourney sought him amonge these
kynfolke and acquaintance. And when they fo-
unde him not / they went backe agayne to Iherusa-
lem and sought him. And it fortuneth after .iiij. day-
es that they founde him in the temple / sittinge in
myddes of the doctours / booth hearinge them and po-
singe them. And all that hearde him / marvelled at
his wit and answers.

And

Of S. Luke.

Jo. i. c.

And when they sawe him / they were astonied.
And his mother sayde vnto him: sonne / why had
thou thus deale with vs? Beholde thy father & I /
have sought the / for so wenge. And he sayde vnto them
how is it that ye sought me? Wilt ye not that I must
goe aboute my fathers besynes? And they understo-
de not the sayinge that he spake to them. And he went
with them / & came to Nazareth / & was obedient to
them. But his mother kept all these thinges in herte.
And Jesus increased in wyldome and age / and
in fauour with god and man.

¶ John preached the baptyme of repentance.
Of them that asked John what they shuld do.
Of Herode and John.
Christ is baptised.

The genealogie of Christ.

¶ The .iiij. Chapter.

In the .xv. yeres of the raygne of Tiberius the
Emperoure / Pontius Pilate beinge leste-
naut of Iarie / and Herode beinge Tetrach of
Galile / and his brother Philip Tetrach in Iturea
and in the region of Traconites / and Lysanias the
Tetrach of Abilene / when Anna & Cayphas were
the hye priestes & worde of God came vnto John the
sonne of Zacharias in the wilderness. And he came
into all the coastes aboute Jordan / preachinge & bap-
tyme of repentance for the remission of synnes / as
it is writte in the booke of the sayinges of Esaias &
Prophet which sayeth. The voyce of a cryar in wil-
dernes prepare the waye of the Lorde / make his pa-
thes straight. Every valley shalbe fylled / and eu-
ry mountayne and hill shalbe brought lowe. And
crooked thinges shalbe made straight & the rough
wayes shalbe made smoth: & all flesh shal see the
saunour sent of God.

¶ Then sayde he to the people that were come to
be baptised of him: O generation of vipers / who
hath taught you to fye fro the wrath to come? Bryn-
ge forth

mat. iii. a.
Mar. i. a.

Mat. xi. a.
Johan. i. c.

Mat. i. b.

J. v.

ge forth

ge forth the fruite of repentance / and begynnen to
to save in yowre selues / we have Abraham to our
father. For I saye unto you: God is able of these
stones to rease up chyl dren unto Abraham. Now
also is the axe leyed vnto the roote of the trees: so that
every tree which bringeth not forth good frute / shall
be hewen downe / and caste in to the fyre.

And the people asked him sayinge: What shall
we do then? He answered and sayde vnto them:
He that hath two cootes / let him parte with him
that hath none: and he that hath meate / let him do
lyke wyse.

Then came there publicane to be baptised / and
sayde vnto him: Master / what shall we do? And he
sayde vnto them: requyre no more then that which
is appoynted vnto you.

The loud yowres lyke wyse demaunded of him
sayinge: what shall we do? And he sayde to them:
Do violence to noo man: neither trouble any man
wylfully: but be content with yowre wages.

As the people were in a doute / and all men dis
puted in there hertes of John / whither he were be
lievinge in Christ: John answered and sayde to them all
I baptise you with water / but a stronger then I com
meth after me / whose shoe I latche I am not wor
thy to vntouch: he will baptise you with the holly
goost / and with fyre: which hath his fanne in his
hond / and will poure his floore / and will gather
the come I to his barn: but the chaffe will he boorne
with fyre that neuer shalbe quenched. And ma
ny other thinges in his exhortation preached he vnto
the people.

Then Herode the Tetrarch (when he was rebu
ked of him for Herodias his brother Philippes
wyfe. & for all yowres which Herode had done) ad
ded this above all: & leyed John in prison.
And it fortuned as all the people receaved baptisme
(and when Iesus was baptised and did praye)

that

that heauen was opened and the holly goost came downe
in a bodily shape lyke a dove vpon him: & a voyce
came from heauen sayinge: Thou arte my dere sonne
in the do I deelyte.

And Iesus him selfe was about thirtie yere of
age when he beganne / bringe as men supposed the
sonne of Joseph.

which was the sonne of Eli:

which was the sonne of Mathathias:

which was the sonne of Leui:

which was the sonne of Melchis:

which was the sonne of Iannas:

which was the sonne of Joseph:

which was the sonne of Matathias:

which was the sonne of Amos:

which was the sonne of Nahum:

which was the sonne of Eli:

which was the sonne of Ragge:

which was the sonne of Maath:

which was the sonne of Matathias:

which was the sonne of Semel:

which was the sonne of Joseph:

which was the sonne of Inda:

which was the sonne of Iohanna:

which was the sonne of Elieyas:

which was the sonne of Sorobabel:

which was the sonne of Salathiel:

which was the sonne of Meri:

which was the sonne of Melchis:

which was the sonne of Addi:

which was the sonne of Colam:

which was the sonne of Helmadam:

which was the sonne of Heri:

which was the sonne of Ieso:

which was the sonne of Helicler:

which was the sonne of Ioram:

which was the sonne of Mattha:

which was the sonne of Leui:

which

The Gospel

Which was the sonne of Simeon:
 Which was the sonne of Juda:
 Which was the sonne of Joseph:
 Which was the sonne of Ioyan:
 Which was the sonne of Melchiram:
 Which was the sonne of Melchir:
 Which was the sonne of Menan:
 Which was the sonne of Mathathian:
 Which was the sonne of Nathan:
 Which was the sonne of Dauid:
 Which was the sonne of Iesse:
 Which was the sonne of Obed:
 Which was the sonne of Boos:
 Which was the sonne of Salmon:
 Which was the sonne of Naalon:
 Which was the sonne of Amnadaab:
 Which was the sonne of Aram:
 Which was the sonne of Elrom:
 Which was the sonne of Phares:
 Which was the sonne of Juda:
 Which was the sonne of Jacob:
 Which was the sonne of Isaac:
 Which was the sonne of Abraham:
 Which was the sonne of Tharras:
 Which was the sonne of Nachor:
 Which was the sonne of Haruch:
 Which was the sonne of Ragam:
 Which was the sonne of Phalec:
 Which was the sonne of Heber:
 Which was the sonne of Sala:
 Which was the sonne of Cainan:
 Which was the sonne of Arphaxad:
 Which was the sonne of Sem:
 Which was the sonne of Noe:
 Which was the sonne of Lamech:
 Which was the sonne of Matthalas:
 Which was the sonne of Enoch:
 Which was the sonne of Jareth:

Which

Of S. Luke.

To. xxi.

Which was the sonne of Malalehel:
 Which was the sonne of Cainan:
 Which was the sonne of Enos:
 Which was the sonne of Seth:
 Which was the sonne of Adam:
 Which was the sonne of God.

¶ How Christ fasted & was tempted of Sathan
 Jesus beyng brought of the Jewes unto the edge
 of an hye mountayne to haue been throwen
 downe / and himselfe ad departed from them,
 Of the vncleane spete.

Of Symon Peter moethere lasse.

How he healed diuerse that were diseased.

¶ The. liii. Chapter.

Iesus then full of the holly goost returnyd fro
 Jordan and was carped of the spete into
 wildernes / and was xl. dayes tempted of the de-
 uyll. And in those dayes ate he nothinge. And
 when they were ended / he after ward hongred. And
 the deuyll sayde vnto him: yf thou be the sonne of
 God commaunde this stonethat it be bread. And
 Iesus answered him sayinge: It is writen / man shall
 not liue by bread only / but by euery worde of God.

mat. lii. a.
 Mar. i. b.

And the deuyll toke him vp into an hye moun-
 tayne / & shewed him all the kyngdome of the worlde
 & cude in the twinklinge of an eye. And the deuyll
 sayde vnto him: all this power will I geue the euery
 with the gloze of them: for that is deliuered to me
 and to whosoever I will / I geue it. If thou ther-
 fore wilt worshipp me / they shall be all thyne. Je-
 sus answered him and sayde: hence from me Satā.
 For it is writen: Thou shalt honour the Lorde
 thy God and him only serue.

Deut. viii. f.

Deut. vi. e.
 And. x. d.

And he carped him to Ierusalem / & set him on a
 pynacle of the temple / and sayd vnto him: Yf thou
 be the sonne of God / cast thy selfe downe from hence.
 For it is writen / he shall geue his Angels charge
 over the to kepe the / and with their hōdis they shall
 beye the

Psalm. cxi. a.

The Gospell.

Mat. vi. c.

they the vp that thou shalt not thy foot agaynst a stone. Jesus answered & sayde to him / it is sayd: thou shalt not tempt the Lord thy God. Allone as the deuyll had ended all his temptacions / he departed from him for a season.

Mat. iii. b.

Mat. i. b.

John. iii. c.

Mat. xii. b.

Bar. vi. a.

John. iii. c.

Clay. lxi.

And Jesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region rounde aboute. And he taught in their synagoges & was commended of all men.

And he came to Nazareth where he was nourished & as his custome was / went into the synagoge on the Saboth dayes and stode vp for to reade. And there was deliuered vnto him the booke of the prophete Esaias. And when he had opened the booke / he founde the place / where it was written, The spirit of the Lord is vpon me / because he hath anointed me: to preach the Gospell to the poore he hath sent me: to heale the broken hearted: to preach the limmance to the captiue: and syght to the blynde / and frely to set at libertie them that are bruised / & to preach the acceptable yeare of the Lord.

And he closed the booke / & gaue it agayne to the minister / & satte doune. And the eyes of all that were in the synagoge / were fastened on him. And he began to saye vnto the. This daye is this scripture fulfilled in your eares. And all bare hi witness / & wondered at the gracious wordes which proceeded oute of his mouth. And sayde: Is not this Iosephs sonne?

And he sayde vnto them: Ye maye very well saye vnto me this prouerbe. Whilicion / heale thy selfe. Whatsoener we haue heard done in Capernaum do the same here lyke wyse in thyne awne countre. And he sayde verely I saye vnto you: No prophet is accepted in his awne countre.

But I tell you of a truth / many wyddowes were in Israel in the dayes of Helyas / when heauyn was set the yeres and sixe monethes / when the samphunt was through oute all the lande / and

John. iii. c.

1. Re. xvi.

Jaco. v. d.

Of S. Luke.

Jo. lxxv.

vnto none of them was Helyas sent / saue into Samaria besydes Sydon vnto a woman that was a wydow. And many lepers were in Israel in the tyme of Helyas the prophete: and yet none of them was healed sauinge Naaman of Syria.

And as many as were in the synagoge when they hearde that / were filled with wrath: & roose vp and thrust him oute of the churche / and ledde him euen vnto the edge of the hill / where on the cite was pylle to cast him doune headlyng. But he went his waye euen thorow the myddes of them. And came vnto Capernaum a cite of Galile / & there taught they on the Saboth dayes. And they were astonied at his doctrine: for his preachinge was with power.

And in the synagoge there was a man which had a spirit of an vnleane deuyll / and cryed with aloud voice sayinge: let me alone / what hast thou to do with vs thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte / euen the holly of God. And Jesus rebuked him sayinge: holde thy peace & come oute of him. And the deuyll therfore him in the myddes of them and came oute of him and hurt him not. And feare came on them all as they spake amongest them selues sayinge: what manner a thinge is this? For with auctorite and power he commaundeth the foule spites / & they come out: And yf some of him sprede abroode thorow oute all places of the countre round aboute.

And he roose vp and came oute of the synagoge / and entred into Symons house. And Symons mother lawe was taken with a greater feuer: & they made intercessio to hi for her. And he stode ouer her and rebuked the feuer: & it left her. And immediatly he arose and ministered vnto them.

When the sonne was doune / all they that had sicke taken with diuers diseases / brought them vnto him: and he layde his handes on euery one of them & healed them. And deuyls also came out of many of the

iiij. Re. v. d.

mat. xii. b.

Mat. i. c.

mat. viij. d.

Mat. i. c.

mat. viij. a.

Mat. i. c.

of them crying and saying: thou art Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knewe that he was Christ.

Mat. 13.

Alone as it was daye/ he departed and went a waye into a desert place/ and the people sought him and came to him/ & kept him that he should not departe from them. And he sayde vnto them I will to other cities also preache the kyngdome of God: for therfore am I sent. And he preached in the synagogues of Galile.

¶ Of the draught of fyshes.

Of the leper.

Of him that had the palsy.

Of Leuy the Publican.

Howe Iesus did eate with publicans & synners Wherefore the disciples of John dyd fast and Christes not.

Actes and olde agree not.

¶ The v. Chapter.

It came to passe as the people pressed vpon him/ to heare the worde of God/ that he stood by the lake of Genesareth: and sawe two shippes stonde by the lake syde/ but the fisher men were gone out of them/ and were walshynge their nettes. And he entred into oone of the shippes/ which perteyned to Simon/ and prayed him/ that he wolde thrust out a lytell from y^e londe. And he satte downe and taught the people out of the ship.

When he had left speakinge/ he sayde vnto Simon: Launche out into the depe/ and let dreyne your nettes to make a draught. And Simon answered & sayde to him Master/ we haue labored all nyght/ & haue taken nothinge. Nevertheless at thy worde I will loose forth the net. And when they had so done/ they inclosed a greate multitude of fyshes. And their net brake: but they made signes to their felowes which were in the oother ship/ & they shuld come & helpe them. And they came & filled booth the shippes.

pes

pes that they sonde agayne.

When Simon Peter sawe that he fell downe at Iesus knees sayinge: Lorde go from me/ for I am a synfull man. For he was utterly astounded and all that were with him/ at the draught of fyshes which they tooke. & so was also James & John the sonnes of Zebede which were partners with Simon: And Iesus sayde vnto Simon: feare not/ from hence forth thou shalt take men. And they brought the shippes to londe/ & forsooke all and folowed him.

And it fortuned as he was in a certayne cite he holde/ there was a man full of leprosy: & when he had spied Iesus/ he fell on his face/ & besought him sayinge: Lorde if thou wilt/ thou canst make me cleane. And he stretcheth forth the hand/ & touched him sayinge: I will/ be thou cleane. And immediately the leprosy departed from him. And he warned him/ that he shold tell no man. but that he shold go ad shewe him selfe to the Priest/ and offer for his cleansing/ accordyng as Moyses commaundement was/ for a witnes vnto them.

mat. viii. &
Mar. i. d.

But so moche the moare wold there a fame abroad of him/ & moche people came to geder to heare/ & to be healed of him/ of their infirmities. And he kept him selfe aparte in the wildernesses/ and gaue him selfe to prayer.

Leui. xiii. a

¶ And it happened on a certayne daye/ that he thought: and there came the Pharisees and doctours of the lawe/ which were come out of all the countes of Galile/ Iurie/ and Ierusalem. And the power of the Lorde was to heale the. And beholde/ men brought a man lyinge in his bedde which was taken with a palsy: & sought meanes to bringe him in and to laye him before him. And when they coulde not fynde by what waye they myght bringe him in/ because of the people/ they went vpon the coppe of the house/ and let him downe thorow the tpyllyng/ bedde and all in the myddes before Iesus. When he sawe their faith/ he sayde

Mat. ix. a.
Marc. ii. a

mat. xiii. c.
Mar. i. d.

The Gospel

sayde vnto him: man / thy synnes are forgiven the.
And the Scribes & the Pharises began to thinke
saige: What selest thou is this which speaketh blasphemie:
Who can forgive synnes but God only.

When Jesus perceived their thoughtes / he answered & sayde vnto them: What thinke ye in your hartes:
Whether is easer to saye / thy synnes are forgiven the / or to saye: ryse and walke: But that ye maye knowe that the sonne of man hath power to forgive synnes on earth / he sayde vnto the sicke of the palsy: I saye to the / arise / take vp thy bedde and go home to thy house. And immediately he rose vp before them / & toke vp his bedde where on he laye / & departed to his owne house praysinge God. And they were all amazed & they lauded God / and were filled with feare sayinge. We haue sene strange thynges to daye.

And after that he went forth and sawe a publican named Leuy / settinge at the receypte of custome / and sayde vnto him: folow me. And he left all / roose vp and folowed him. And that same Leuy made him a greate feast at home in his owne house. And there was a greate company of publicans & of other that sat at meate with him. And the Scribes & Pharises murmured agaynst his disciples / sayinge: Why eate ye and drinke ye with publicans and synners? Jesus answered and sayde vnto them: They that are whole neede not of the physicion. but they that are sicke. I came not to call the ryghtes / but synners to repentance.

Then they sayde vnto him: Why do the disciples of Iohn fast often and praye / and the disciples of the Pharises also: and theyne eate and drinke? And he sayde vnto them: Can ye make the chylde of the weddinge fast / as long as the bydgrome is present with the? The dayes will come / when the bydgrome shall be taken awaye from the church: & then they fast in those dayes.

Then

Of S. Luke.

Fo. lxxij.

Then he spake vnto them in a similitude: No man putteth a peece of a new garment / into an olde vestment: for yf he do: then breaketh he the newe / & the peece that was taken out of the newe / agreeth not with the olde. Also / no man poureth newe wyne into olde vessels. For yf he do / the newe wyne breaketh the vessels / & runneth out it selfe / and the vessels perishe: But newe wyne must be poynted into newe vessels / & boote are preserved. Also / no man & drinkehth olde wyne / straight waie can a waie with newe for he sayeth / the olde is plesanter.

The disciples beinge hungrye bide eate of the corne as they went on the Saboth daye.

Of him that had the withered hand.

The election of chosynge of the Apostles.

Of the blessings.

We must loue our enemies.

Forgive and ye shall be forgiven.

It is not lawfull to rōdēne oure neygboare.

The tree is knowen by his frute.

The tonge speaketh of the aboundance of the hert.

To bylde on a roche & on sande what it is.

The vi. Chapter.

It happened on an after Saboth / that he went thorow the corne felde / and that his disciples plucked the eares of corne / and ate / and rubbed them in their hondes. And certayne of the Pharises saye vnto them. Why do ye that which is not lawfull to do on the Saboth dayes? And Jesus answered them and sayde: Haue ye not redde what Dauid did: when he him selfe was anhyngred and they which were with him: howe he went into the house of God / and toke and ate the loues of halowed bread / and gaue also to them which were with him: which was not lawfull to eate / but for y priests only. And he sayde vnto them. The sonne of man is Lord of the Saboth daye.

B. ij

And

mat. xxi. d.
Mar. i. d.

l. the. xxi. g

Mat. ix. a.
Mar. i. b.

Mat. ix. b.
Dan. i. c.

The Gospel

✠ And it fortuned in another Saboth also /
 that he entred into the synagoge and taught. And
 there was a ma whose ryght honde was dyed vp.
 And the Scribes and Pharisees watched him / to se
 whether he wolde heale on the Saboth daye / that
 they myght fynde an accusacion agaynst him. But
 he knewe their thoughtes / and sayde to the ma which
 had the wyddered honde: Ryse vp / and stonde forth
 in the myddes. And he arose & stepped forth: Then
 sayde Iesus vnto them: I will axe you a question.
 Whether is it lawfull on the Saboth dayes to do
 good or to do euill: to saue lyfe or for to destroye it?
 And he behelde them all in compasse / and sayed vnto
 the man: Stretche forth thy honde. And he dyde
 so: and his honde was restored / and made as whool
 le as the other. And they were filled full of madnes
 and comenched one with another / what they myght
 do to Iesu. **✠**

And it fortuned in those dayes / that he went out
 into a mountayne for to praye / and continued all
 nyght in prayer to God. And as soon as it was daye /
 he called his disciples / and of them he chose twelue /
 which also he called Apostles. Simon whom he na-
 med Peter / and Andrew his brother. James and
 John / Philip / and Bartolomew / Mathew and
 Thomas / James the sonne of Alphesus / and Simon
 called Zelotes and Judas James sonne / & Judas
 Iscariot / which same was the traytoure.

✠ And he came doune with them and rode in
 the playne feilde with the company of his disciples /
 & a great multitude of people out of all parties of Iu-
 dea and Ierusalem and from the see coast of Tyre
 and Sidon / which came to heare him / & to be hea-
 led of their diseases: and they also that were vexed
 with foule spites / and they were healed. And all
 people pressed to thouch him: for there went vnto
 him out of him / and healed them all.

And he lifted vp his eyes & pon the disciples / &
 sayde

Of S. Luke.

To. lxxv.

sayde. Blessed be ye poore: for yours is the kyngdom
 of God. Blessed are ye that hunger now: for ye
 shalbe satisfied. Blessed are ye that wepe now
 for ye shal laugh. Blessed are ye when men hate you
 and thrust you oute of their companye / and rayle /
 and abhorre your name as an euill thinge / for the
 sonne of mannes sake. Reioyse ye then / and be glad
 befor beholde / your rewarde is grete in heauē. &
 After this manner their facthers entreated the Pro-
 phetes.

But woe be to you that are ryche: for ye haue
 therein youre consolacion. Woe be to you that are full
 for ye shal hunger. Woe be to you that now laugh
 for ye shal wepe and wepe. Woe be to you which all
 men prayse you: for so did their facthers to the false
 prophetes.

But I saye vnto you which heare: Love your
 enemyes. Do good to them which hate you. Blesse
 they that curse you. And praye for they which wrong
 full ye trouble you. And vnto him that smyteth the
 one cheek / offer also the other. And him that
 taketh away thy gowne: forbide not to take thy coo-
 te also. Geue to euery man that axeth of the. And
 of him that taketh away thy goodes / are them not
 agayne. And as ye wolde that men shold do to you
 so do ye to them lyke wyse.

✠ If ye love them which love you: what thanke
 are ye worthy of? For the very synners love their
 louers. And if ye do for they which do for you: what
 thanke are ye worthy of? For the very synners do
 euen the same. If ye lende to them of whome ye ha-
 ue to receaue. What thanke shall ye haue: for the very
 synners lende to synners to receaue as much agay-
 ne. Wherefore / love ye your enemyes / do good and
 lende / lokenge for nothinge agayne and your re-
 warde shalbe grete / and ye shalbe the chylidren of
 the heuē: for he is kynde vnto the vniuersite and to
 the euill.

Co. liij

✠ Be

Mat. v. a.

Amos. vi. a.
Eccl. xxi. a

Mat. v. a.

Mat. viij. b.
Co. liij. c.
Mat. v. g.

The Gospell

Mat. vi. a * We ye therefore mercifull / as your father is
mercifull. Judge not / & ye shall not be judged. Con-
demne not / & ye shall not be condemned. Forgive / &
ye shall be forgiven. Give / and it shall be given unto
Mat. xij. a you: good measure / pressed downe / shaken together
mar. iij. c. & runnyng over: shall men give into your holmes
for with what measure ye mete / with that shall
men mete to you agayne.

Mat. xv. b And he put forth a similitude unto them. Can the
blinde leade the blinde? Do they not both fall
into the dyche? The disciple is not above his mas-
ter. Every man shall be perfecte / euen as his master
is. Why seest thou a mote in thy brothers eye / & thou
seest not the beame that is in thine owne eye?
Mat. x. c. Either how cannest thou saye to thy brother: Brother
thou / let me pull out the mote that is in thine eye
while thou perceavest not the beame that is in thine
owne eye? Ypocrite cast out the beame out of thine
Joh. xij. b owne eye first / & then shalt thou see perfectly / to pull
mat. vi. a. out the mote out of thy brothers eye.

Mat. vi. a It is not a good tree that bringeth forth the good
Mar. xij. frute: neither is that an euill tree / that bringeth forth
the good frute. For every tree is knowen by his fru-
te. Neither of thornes gadder men figes / nor of bus-
shes gadder they grapes. A good man out of a good
treasure of his heart / bringeth forth that which is go-
od. And an all euill man out of a euill treasure of his
heart / bringeth forth that which is euill. For of the
aboundance of the heart his mouth speaketh.

Why call ye me Master Master / & do not as
I bidde you: whosoever cometh to me / & heareth my
sayings / and doth the same / I will sende you to
whome he is lyke. He is lyke a man which bylt an
house: & dygged depe & layde a foundation on a ro-
cke. When the waters arose / the house bet upon that
house: & coulde not moue it. For it was grounded
upon a rocke. But he that careth & doth not / is ly-
ke a man that with out foundacio bylt an house upon
the

Of S. Luke.

To. lxxv.

The earth / agaynst which the flude did bet: and it fell
by & by. And the fall of that house was greate.

The Centurions seruant was lyke.
The only sonne of the wedowe.
John sent disciples to Christ.
Of hir that anoynted Jesus with oymment.
The. vii. Chapter.

Mat. viij. When he had ended all his sayings in the au-
dience of the people / he entred into Caperna-
naum. And a certayne Centurions seruante
was sicke and redy to dye / whome he made moche
of. And when he hearde of Jesus he sent vnto
him the elders of the Jewes / beseeching him that
he wolde come and heale his seruant. And they
came to Jesus and besought him instantly sayinge
He is worthy that thou shouldest do this for him.
For he loveth our nation / & hath bylt vs a synago-
ge. Jesus went with them.
And while he was not farr from the house / the
Centurio sende skeddes to him sayinge vnto him.
Lorde trouble not thy selfe: for I am not worthy
& thou shouldest enter vnder my rooffe. Wherefore I
thought not my selfe worthy to come vnto thee: but
saye the worde / and my seruant shall be whole.
For I lyke wyse am a man vnder power / and ha-
ue vnder me souldiers / and I saye vnto wone / go
and he goeth. And to another / come and he cometh.
And to my seruant / do this: and he doeth it. When
Jesus harde this / he mercyfuld at him / and turned
him about and sayd to the people that folowed him:
I saye vnto you / I haue not fowde so greate saynt
no / not in Israel. And they that were sent / turned
backe home agayne / & fowde the seruant that was
sicke / whole.

* And it fortuned after that / & he went into
a cite called Bala / and many of his disciples went
with him & moche people. When he came nye to the
gate of the cite: beholde there was a dead man caryed

l. liij. out

out which was the only sone of his moether / & he was a wydowe / and moche people of the cite was with her. And when the Lorde sawe her / he had compassion on her / & sayde vnto her: wepe not. And he wet a touched the coffin / & they that bare him / stode still. And he sayde: Yonge man / I saye vnto the / aryse. And the dead sat vp / & begonne to speake. And he deliuered him to his moether. And there cam a feare on them all. And they glorified God sayinge: a greater Prophet is risen amonge vs / & God hath visited his people. ¶ And this rumor of him wet for the trowthout all Iurie / and thowse out all the regions which he rounde about.

Mat. xi. a.

And the disciples of John besored him of all the se thinges. And John caled vnto him. ii. of his disciples / and sent the to Iesus sayinge: Arte thou he that shoulde come? or shall we louke for another? When the men were come vnto him they sayde: John baptiste sent vs vnto the sayinge: Arte thou he that shoulde come. or shall we waite for another? And at that same tyme he cured many of their infirmities and plagues / and of euill spites / & vnto many that were blinde he gaue sight. And Iesus answered / and sayd vnto them: Go your wayes and shewe John / what thinges ye haue sene and harde: how that the blinde se / the hault go / the lepers are cleansed / the deafe heare / the dead a ryse / to the poore is the glad tydinges preached / & happy is he / that is not offended by me.

Gay. ix.

When the messengers of John were departed / he began to speake vnto the people of John. What went ye out into the wilbernes for to se? wet ye to se a reede shaken with the wynde? But what went ye out for to se: A man clothed in lyste raiment? Beholde they which are gorgeously apparelled / and lyue delicately / are in kynges courtes. But what wet ye forth to se? A Prophet? Ye I saye to you / and moare then a Prophet. This is he of whom it is written

written: Beholde I sende my messenger before thy face / to prepare thy waye before the. For I saye vnto you: a greater Prophet then John / amonge Iewes & chyliden is there none. Acuerlelle oone that is lesse in the kyngdome of God / is greater then he. ¶ And all the people that heard / and the publicans / iustified God / ad were baptised with the baptism of John. But the Pharises and Scribes despyed the counsel of God agaynst them selues / and were not baptised of him.

Mat. xi. a.

And the Lorde sayd: What vnto Ball I lyke? men of his generacio / ad what thinge are they lyke? They are lyke vnto chyliden sittinge in the market place / and cryinge oone to another / and sayinge: We haue pyed vnto you / & ye haue not daunced: we haue mourned to you / & ye haue not wept. For John Baptist cam / nether eatyng bread ner drynkynge wyne / & ye saye he hath the deuill. The sonne of man is come ad eateth & drynketh / and ye saye: beholde a man / which is a glotten / and a dryncker of wyne & frende of publicans & synners. Yet is wysdome iustified of all her chyliden.

¶ And oone of the Pharises despyed him that he wolde rate with him. And he went into the Pharises house / and late doune to meate. And beholde a woman in that cite / which was a synner / allone as we knowe / Iesus late at meate in the Pharises house / he brought an alabaster boxe of oynment / ad bestode at his fete behynde him wepyng / & began to wet he his fete with teares / and did wype the with the heares of her head / and kyled his fete / and anoynted them with oynment.

When the Pharise which badde him / sawe that he spake with in him selfe / sayinge: If this man were a Prophet / he wolde surely haue knowne whos and what maner woman this is which toucheth him / for she is a synner. And Iesus answered and sayde vnto him: Simon I haue some what to saye vnto the.

L. v. And

The Gospel

And he sayd maister saye on. There was a certayn lender which had two debtors/ the one oughte fyne hundred pence and the oether forty. When they had nothinge to paye he forgave them bothe. Which of them tell me/ will love him moost? Simon answered and sayde/ I suppose/ that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman and sayde vnto Simon: Heirst thou this woman? I entred into thy house/ & thou gauest me no water to my fete/ but she hath washed my fete with teares/ & wiped the with the heeres of her head. Thou gauest me no kisse/ but she lence & tyme I came in/ hath not ceased to kisse my fete. Whynne hearty with oyle thou dydest not anointed: but she hath anointed my fete with oymment. Wherfore I saye vnto the: men thy synnes are forgiven her/ for she loved moche. To whom lesse is forgiven/ the same doeth lesse love.

And he sayde vnto her/ thy synnes are forgiven thee. And they that sate at meate with him/ beganne to saye with in them selues: Who is this which forgiveth synnes also? And he sayde to the woman: Thy faith hath saved the: Go in peace.

The parable of the sower.

The sower is expounded.

Of the mother and brethren of Christ.

How Christ rebuked the see.

Of him that had a legion of devyle.

Of the rulers daughter.

Of the woman which had an yllue of bloude.

The viij. Chapter.

And it fortuneth after that/ that he hi selfe went throughout cities and townes/ preachynge/ and besorginge the kyngdome of God/ and the twelve with him. And also certayne women/ which were healed of euill sprytes/ & infirmities: Mary called Magdalen/ out of whom went seuen devyle/ & Anna

Of S. Luke.

Jo. I. xliij.

Anna the wyfe of Ansa Herodes steward/ & Sanna & many oether/ which ministered vnto them of their substance. When moche people were gathered to gether/ and were come to him out of all cities/ he spake by a similitude. A sower went out to sow his seed: & as he sowed some fell by the waye syde/ & it was troden vnder fete/ & the foules of the ayre deuoured it vp. And some fell on stones/ & as soon as it was spronge vp/ it withered awaye/ because it lacked moystnes. And some fell amonge thornes/ & the thornes spronge vp with it/ & choked it. And some fell on good ground/ and spronge vp & bare frute/ an hundred fold. And as he sayde these thinges/ he cryed. He that hath eares to heare/ let him heare.

And his disciples asked him sayinge: What manner similitude is this? And he sayde vnto you it is geuen to knowe the secretes of the kyngdome of God: but to oether in similitudes/ that when they shuld not se/ and when they heare they shuld not vnderstonde.

The similitude is this. The seed is the worde of God. Those that are besyde the waye/ are they that heare/ and afterwarde cometh the devyl and taketh awaye the worde out of their hertes lest they shold beleue and be saved. They on the stones/ are they which when they heare/ receaue the worde with ioye. But these haue no rootes/ which for a while beleue/ & in tyme of temptation goo awaye. And those which fell amonge thornes/ are they which heare/ and goo forth/ and are choked with cares and with riches/ and voluptuous lyvinge/ and bringe forth noo frute. That in the good grounde/ are they which with a good and pure hert/ heare & worde and kepe it and bringe forth frute with patience.

No man lighteth a candell/ & concealeth it vnder a vessel/ nether putteth it vnder the table but setteth it on a candellsticke/ that they that enter in/ maye se the

Mat. xliij. & Mar. xliij. &

Mat. viij. a. Mar. xliij. b. John. xliij. f. Ro. xi. b.

Mat. x. b. Mar. xliij. c. Mar. x. c. Mar. xliij. c.

The Gospell

mat. xij. b.
and. xij. c.
mat. xij. c.
Mat. xij. d.
Mar. iij. d.

the lyght. Nothynge is in secret that shall not come
abroode: Neither any thinge hyde/that shall not be
knowe: & come to lyght. Take herbe therfore howe
ye heare. For whosoever hath/to him shall be geuen
And whosoever hath not / from him shall be taken /
even that same which he supposed that he hath.

Then came to him his mother and his brethren /
and coulde not come at him for preale. And they tol-
de him sayinge. Thy mother and thy brethren stande
with out / and wolde se the. He answered and sayde
vnto them: my mother and my brethren are these
which heare the woide of God and do it.

mat. viij. c.
mar. iij. d.

And it chafsed on a certayne daye that he went
into a shippe and his disciples also / and he sayde vnto
them: Let vs go ouer vnto the oether syde of the lake
And they launched forth. And as they sayled / he
fell a sleape / and there arose a storme of wynde / &
lake / & they were fylled with water / and were in le-
opardy. And they went to him and awooke him say-
inge: Master / we are lost. Then he arose and rebui-
ked the wynde and the tempest of water / and they
ceased / and it waxed calme.

mat. viij. c.
Mar. v. a.

And he sayd vnto
them: where is youre faith? They feared & woddred say-
inge oone to another: what felow is this / for he com-
maundeth booth / & wyndes & water / and they obey
him: And they sayled vnto the region of the Gad-
renites / which is ouer agaynst Galile.

And as he went out to londe / there met him a cer-
tayne man out of the cite / which had a deuyll longe
tyme / and ware no clothes / neither aboode en any
house: but amonge graues.

When he sawe Iesus / he cryed / and fell doune
before him / and with a loude voyce sayde: What ha-
ue I to do with the Iesus the sone of the God most
hight? He the the torment me not. When he com-
maunded the soule spete to come out of the m. For
of te tyme he caught him / and he was bounde with
chaynes and kept with fetters: and he brake the bon-
des.

Of S. Luke.

To Luke.

Des / & was carped of the sene / into synagogs.

And Iesus axed him sayinge: what is thy name?
And he sayde: Legio / because many deuyls were en-
tered into him. And they besought him / that he wolde
not commaunde them to go out into the depe. And
ther was there by an herde of many swyne / se-
dyng on an hyll & they besought him / & he wolde
suffre them to entre into them. And he suffered them.
Then went the deuyls oute of the man / and entred
into the swyne: And the herd toke their course and
ran headlyng into the lake / and were chokyd. Wher
the herdmen sawe what had chaunced / they fledd ad-
tolde it in the cite and in the byllages.

And they came out to se what was done & came
to Iesus / & founde the man / out of whome the deuyls
were departed / sittynge at the fete of Iesus / clothed
and in his right mynde / & they were asrayde. They
also which sawe it / tolde them by what meanes he
was possided of the deuyl / was healed. And all the
whole multitude of the contrye of the Gadrenites /
besought him that he wolde departe from them: for
they were taken with greute feare. And he gate him
into the shippe and returned backe agayne. The
man out of whome the deuyls were departed / besought
him that he myght be with him. But Iesus sent him
awaye sayinge. God home agayne into thyne a sone
houle / & se howe what great thinges God hath done
to the. And he went his waye / and preached thow-
out all the cite what great thinges Iesus had done
vnto him.

And it fortuned when Iesus was come agayne
that the people receaued him. For they all waited
for him. And beholde there came a man named Jaa-
irus / & he was a ruler of the synagoge / & he fell doune
at Iesus fete / and besought him & he wolde come
into his house / for he had but a daughter only a-
pon a twelue ycare of age / and she laye a dyng.
And as he went / people thronged him.

Mat. ix. c.
Mat. v. d.

And

The Gospel.

And a woman havinge an issue of bloud twelve yeres (which had spent all her substance amonge physicians/nether coulde beholpen of eny) came behinde him/ & touched the hem of his garment/ and immediately her issue of bloud stanneth. And Jesus sayde: Who is it that touched me? When every man denyed/ Peter and they that were with him/ sayde: Master, the people thrust the and were the: & sayest thou who touched me? And Jesus sayde. Some body touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hyd/ she came trunblyng / and fell at his fete/ and tolde him before all the people for what cause she had touched him/ and howe she was healed immediately. And he sayde unto hyr: Doughter be of good comfort: Thy faith hath made the whole/ goo in peace.

Whyll he yet spake, there came oone from them rulers of the synagogis house which sayde to him: thy doughter is dead / desense not the master. When Jesus heard that/ he answered the father/ sayinge: Feare not / beleue only and she shalbe made whole. And when he came to the house he suffred no man to goo in with him / save Peter / James and John / and the father and the mother of the mayden. Every body wept and sorowed for her. And he sayde: wepe not: for she is not dead/ but slepeth. And they leugh him to scorn. For they knew that she was dead. And he thrust them all out/ and caught her by the honde/ and cryed sayinge: Mayde aryse. And hyr syete came agayne/ and she rose straight waye. And he commaunded to geve her meate. And the father and the mother of hyr were astonied. But he warned them that they shuld tell noo man what was done.

¶ How Jesus sent forth the .xij. and gave them power and auctorite.

Herod heard of Jesus what myracles he did.

Of the

Of S. Luke.

Jo. lxxv.

Of the synclones and two synthes.

How Christ axed of his disciples whome men sayde that he was.

The transfiguration of Christ.

The spirit of the fallinge sickness is cast out.

The disputacion who shulde be the greatest of the Apostles.

Of him that was forbydden of the Apostles that he shoulde not cast out devyls.

Christ forbydden that they shoulde desyer vengeance of the / shold not receave the to harbour

The .x. Chapter.

¶ Then called he the .xij. together and gave them power/ & auctorite over all devyls/ and that they myght heale diseases. And he sent them to preache the kyngdome of God / and to cure the sick. And he sayde to them: Take nothinge to lucker you by the waye: nether staffe / nor scrip/ nether bread / nether monney / nether have two coates. And whatsoever house ye enter into there abyde and thence departe. And whosoever will not receave you/ when ye go out of that cite / shake of the very dust from youre fete / for a testimony agaynst them. And they went out/ and went thorow the townes/ preachinge the gospel and healinge every where.

And Herod the tetrarch harde of all that was done by him/ and doubted/ because that it was sayde of some that John was risen agayne from death/ and of some/ that Elias had apered/ and of some/ that oone of the olde prophetes was risen agayne. And Herod sayde: John have I beheaded: who then is this of whom I heare suche thynges? And he desired to se him.

And the Apostles returned/ & tolde him what great thynges they had done. And he toke them and went a lyde into a solitary place / nye to a cite calle Bethsaida. And the people knewe of it / and folowed

Mat. x. a.
Mar. vi. b.

Mat. x. a.
Mar. x. a.
Mat. x. a.
Mar. vi. a.

Act. xij.

Mat. xij. a.
Mar. vi. b.

Mat. vi. b.

The Gospel:

mat. xvi. b.
Mar. viij.

ਮਨੁ, ੧੫੬. ੭
ਭਾਰ, ੭੬੧.

Mat. r. D.
2nd vol.

2008.011.
2008.011.0.

Вар.х.б.
Вар.н.б.

FOIERR

Mat. rbf. 6
Hark. r. 8

Math. 2011
Math. 2011

¶ And it chaunced on the nexte daye as they came
downe from the hyl/ moche people met him. And be-
holde a man of the company cryed out sayinge: Ma-
ster/ I beseeche the beholde my sonne / for he is all
I haue: and se / a spere taketh him and sodenly he
reth / and he teareth him that he se meth agayne / &
with moche payne departeth fro him / when he hath
ton: him / and I besought thy disciples to cast him
out / and they coude not. Iesus answered / and say-

2

0-1

The Gospel

der: In oration with our spirit / and cried: how longe shall I be with you? and shall suffice you? Winge thy soune hiddet. As he yet was a commynge / the fende rent him and tare him. And Iesus rebuked the unclean spirit / and healed the childe and deliuered him to his father. And they were all amazed at the myghty power of God.

Whyll they wondered euery oene at all thynges which he did he sayd vnto his disciples: Let these saynges synke doune into youre eares. The tyme will come / when the sonne of man shall be deliuered into the hondes of men. But they wist not what that worde ment / and it was hyd from them / that they vnderstode it not. And they feared to aske him of that saynge.

Mat. xvi. b
Mark. ix. c
Then there arose a disputacion amonge the whowuld be the greatest. When Iesus perceaued the thoughtes of their hertes / he toke a chylde / & set him hard by him / & sayd vnto them whosoever receaueth this chylde in my name / receaueth me. And whosoever receaueth me / receaueth him that sent me. For he that is least amonge you all the same shall be grete.

And Iohn answered and sayde Master we sawe come callinge out deuils in thy name / and we forbadde him / because he kneweth not wuth be. And Iesus sayd vnto him / forbyd ye him not: For he that is not agaynst vs / is with vs.

And it folowed when the tyme was come that he shoulde be receaued vp / then he set his face to go to Iherusalem / and sent messengers before him. And they went and entered into a cite of the Samaritans to make redy for him. But they wolde not receaue him / because his face was as though he wolde go to Iherusalem. When his disciples James and Iohn sawe that / they sayde. Lorde / wilt thou that we commaunde / that fyre come doune from heauen and consume them / such as Elias didde. Iesus turned about / and rebuked them saynge: ye wote not what

mat. xvi. c

Of S. Luke.

Jo. lxxviii

maner spere ye are of. The sonne of man is not come to destroye mennes liues / but to saue them. And they went to another toun.

Mat. xvi. a
And it chaunced as he went in the waye / a certayne man sayd vnto him: I will folowe the whithersoever thou go. Iesus sayd vnto him: Foxes haue holes / and byddes of the ayre haue nestes: but the sonne of man hath not whereon to laye his head.

And he sayde vnto a nother: folowe me. And the same sayde: Lorde suffice me first to go and burye my father. Iesus sayd vnto him: Let the dead burye their dead: But go thou & preache the kynge dome of God.

And another sayde: I will folowe the Lorde: but let me first goo bid them fare well / which are at home at my houlse. Iesus sayde vnto him: No man that putteth his hand to the plow / and loketh backe / is apte to the kynge dome of God.

The seuentie are sent.

The question of the lawyer.

Of the Samaritan & fell in the handes of theues
Of Martha and her syster Mary.

The .x. Chapter.

Mat. ix. a
After these thynges / the Lorde apointed out the seuentie also / and sent them two & two before him into euery cite & place / whithere he himselfe wolde come. And he sayde vnto them: the harvest is grete but the laborers are fewe. Praye therefore the Lorde of the harvest / to send forth laborers into his harvest. Go your wayes: behold / I sende you forth as lambes amonge wolues. Beare noo wallet neither scrippe / ney shooes / & salute no man by the waye. Into whatsoeuer houlse ye enter / first saye: Peace be to this houlse. And if the sonne of peace be there / your peace shall rest vpon him: if not / it shall turne to you agayne. And in that same houlse tarye still eatinge & drinkinge such as they haue. For the laborer is worthy of his rewarde.

Go not from houlse to houlse and into whatsoeuer

Lu. uer

The Gospell

Math. x. c.
a. Tim. v. c.

uer cite ye entre / if they receaue you / eache soche
things as are set before you / and heale the sick that
are there / and saye vnto the: the kyngdome of God
is come nye vpon you. But into what souer cite ye
shall enter / if they receaue you not go youre wayes
out into the stretes of the same and saye: euen the ve-
ry dust which cleaueth en vs of your cite / we wipe
of agaynst you: Not with standinge / make this that
the kyngdome of God was come nye vpon you. Ye
and if I saye to you: that it shall be cast in that daye
for Sodome then for that cite.

Wo be to the Chorazin: wo be to the Bethsaida:
For yf the miracles had bene done in Tyre and Sidon /
which haue bene done in you / they had a grea-
te whyle agone repented / sitting in heere and as yet.
Nevertheless it shall be castier for Tyre and Sidon /
at the iudgement / then for you. And thou Caperna-
um which art exalted to heauen shalt be thrust down
to hell. Ye that heareth you / heareth me: and he
that despiseth you / despiseth me: and he that despi-
seth me / despiseth him that sent me.

And the seuentie turned agayne with ioye / say-
inge: Lorde euen the very deuyls are subdured to vs
thorowe thy name. And he sayde vnto them: I sawe
Satan / as it had bene lightening / sacle downe from
heauen. Beholde I geue vnto you power to treade
on serpentes and scorpions / and ouer all manner po-
wer of the enemye / and nothinge shall hurt you. Re-
uerthelike / in this reioyse not / that the spytes are
vnder youre power: but reioyse / because youre names
are written in heauen.

Math. x. d
Math. x. i. d
That same tyme reioysed Iesus in the spyte /
and sayde: I confesse vnto the father / Lorde of hea-
uen I pray: that thou hast hid these things fro the
wyse and prudent / and hast opened them to the ba-
boz. Euen so father / forso pleased it the. All thinges
are geue me of my father. And no man knoweth who
the sonne is / but yf the father / neither who the father is /
saue

Of S. Luke.

fo. lxxviii.

saue the sonne / & he to whiche y sonne wyll be sowe him.

And he turned to his disciples and sayd secret-
ly. Happy are the eyes which see that ye see. For
I tell you that many Prophetes and kynges haue de-
sired to see those thinges which ye see / and haue not se-
ne them: and to heare those thinges which ye heare /
and haue not heard of them.

And beholde a certayne lawyer stode / and tē-
ted him / sayinge: Master what shall I do to inher-
et eternall lyfe? He sayd vnto him: What is writte
in the lawe? How redest thou? And he answered /
and sayde: Louethy Lorde God / with all thy hert /
and with all thy soule / and with all thy strengthe /
and with all thy mynde: and thy noryghbour as thy
selfe. And he sayde vnto him: Thou haeste answer-
ed right. This do and thou shalt liue. He wil linge
to iustifie himselfe / sayde vnto Iesus: Who is then
my noryghbour?

Iesus answered and sayde: A certayne man de-
scended from Ierusalem into Hierico / and fell in to
the hondes of theues / which robbed him of his rai-
ment and wounde him / & departed leaunge him
halfe dead. And by chaunce there came a certayne
Prieste that same waye / and when he sawe him / he
passed by. And lyke wyse a Levite / when he was
come nye to te place / went and looked on him / and
passed by. Then a certayne Samaritane / as he for-
nyed / came nye vnto him / and went to and bounde
vp his woundes / and poured in oyle and wyne / &
put him on his awne beast / and brought him to a
commen ynn / and made prouision for him. And
on the morowe when he departed / he tocke out twa
pence and gaue them to the host / and sayde vnto
him: Take cure of him / and whatsoeuer thou specest
moare / when I come agayne / I will recompence y.
Which now of these thys thyntest thou / was nery-
gour vnto him that fell into the theues hondes? And
he sayde: he that shewed mercy on him. Then sayde
L. iii. Iesus

The Gospell

Jesus vnto him: Good and do thou lyke wyse. **+**
+ It fortuned as they went/that he entred in
to a certayne toun. And a certayne woman named
Martha/receaued him into her house. And this wo-
man had a sister caled Mary/which satt at Jesus fe-
te/and harde his preachynge. And Martha was com-
berd about meche scruiunge/and stonde and sayde:
Master/deest thou not care/that my sister haeth
lett me minister alone? Hide her therefore/that she
helpe me. And Jesus answered/and sayde vnto her
Martha/Martha/thou carest / and arte troubled
about many thynges: Merely oone is needfull. Mary
haeth chesen her that good parte/which shall not be
taken awaye from her. **+**

¶ The pater noster.
Prayer what it doeth.
Of him that was deuine.
Of the woman that cryed to Christ.
Who be happye.
Of them that requyred a signe.
Of the pharisee that badde Christ to dyne.
How Christ rebuketh Scribes/Pharisees and
hypocrites.

The. xi. Chapter.

Math. vi. b **+** And it fortuned as he was prayenge in a cer-
tayne place: when he ceased/ oone of his di-
sciples sayde vnto him: Master/teache vs to pra-
ye/as John taught his disciples. And he sayde vn-
to them When ye praye/saye: Our father which
arte in heauen. hallowe be thy name. Thy kyngdo-
me come. Thy will be fulfilled/ euen in earth as it is
in heauen: Dure daerly bread geue vs euermore. And
forgiue vs oure synnes: For euen we forgiue euery
man that recaspaeth vs. And ledde vs not into temp-
tacion. But deliuer vs from euill.

And he sayde vnto them: **+** Many of you
shuld haue a frende/and shuld go to him at mydnyght
and

Of S. Luke.

Jo. lxxxiij.

and saye vnto him: frende lende me thre loues/ for a
frende of mine is come out of the waye to me/and I
haue nothinge to set before him: he within shuld ar-
rise and saye/trouble me not/the doore is now shut/
and my seruantes are with me in the chamber/ I ca-
not ryse & geue them to the. I saye vnto you/though
he wolde not arise and geue him/ because he is his fre-
de: yet because of his importunite he wolde ryse/and
geue him as many as he neded.

And I saye vnto you: and it shall be geuen **Mat. vii. a**
Byou. Seeke and ye shall finde. Knocke/and it shall be **and. xxi. c**
opened vnto you. For euery oone that axeth / recea- **Mark. xi. c**
ueth: & he that seeketh findeth: & to him that knocketh / **Joh. viii. d**
shall it be opened. Yf the sonne shall axe bread of any **and. xvi. c**
of you that is a father: will he geue him a stone? Or **Jaco. i. a**
yf he axeth a fyre: will he geue him a scorpion? **Mar. vii. a**
Or yf he axe an egge: will he offer him a scorpion? **Math. ix. a**
Yf ye then which are euill/can geue good gyftes vnto **and. xii. b**
your chyldren/how muche moare shall the fa- **Mark. iii. b**
ther of heauen geue an holly spete to them/that de-
spise it of him? **+**

+ And he wasa castinge out a deuyll / which
was donne. And it folowed when the deuyll was
gone out/the donne spacke/and the people won-
dered. But some of them sayde: he casteth out deuyls
by the power of Belzebub the cheefe of y deuyls. And
oother tempted him schynge of him a signe from hea-
uen. But he knewe their thoughtes/ and sayde vnto
them: Euery kyngdome deuided with in it selfe shall
be desolate: and oone house shall fall vpon another.
So yf Satan be deuided with in him selfe: how
shall his kyngdome endure? Because ye saye that
I cast out deuyls by the power of Belzebub. If I/by
the power of Belzebub caste out deuyls: by whome
do your chyldren cast them out? Therefore shal they
be your iudges. But if I/with the finger of God cast
out deuyls/no doute the kyngdome of God is come
vpon you.

Liii When

The Gospell

When and stronge mā armed watched his house
 that he possessed is in peace. But when a strong-
 er then he cometh vpon him and ouercometh him
 he taketh from him his harness wherein he trusted/
 and deuideth his gooddes. He that is not with me/
 is against me. And he that gathereth not with me/
 scattereth.

When the violence spire is gone out of a man/
 he walketh through waterlesse places / skinge rest.
 And when he findeth none / he saith: I will retur-
 ne agayne vnto my house whence I came out. And
 when he cometh / he findeth it swept and garnish-
 ed. Then goeth he and taketh to him seven other
 spires wylle then him selfe: and they enter in / and
 dwell there. And the ende of that man / is worse
 then the beginninge.

And it fortuned as he spake these thinges / and
 certayne woman of the company lyfte vphir voyce/
 and sayde vnto him: Happy is the wombe that bare
 the / and the pappes which gaue the sucke. But he
 sayde: Ye / happy are they that heare the worde of
 God and keape it.

When the people were gathered thicke to gether
 he began to saye: This is an euill nation: they seeke
 a signe / and they shall no signe be geuen them / but
 the signe of Ionas the prophet. For as Ionas was
 a signe to the Nininites / so shall the sonne of man
 be to this nation. The queene of the south shall rise
 at iudgement / with the men of this generacion / and
 condemne them: for she came from the ende of the
 worlde, to heare the wisdom of Salomon. And be-
 holden a greater then Salomon is here. The men of

the north shall rise at the iudgement with this genera-
 tion: and shall condemne them: for they repented at
 the preaching of Ionas. And beholden a greater then

Ionas is here.

No man lighteth a candell / and putteth it
 in a peny place / nether vnder a bushell. But on

Of S. Luke

Jo. lxxv.

a candellsticke / that they shal come in and maner the light.
 The light of thy body is thyne eye. Therefore whē
 thyne eye is single: then is all thy body full of light.
 But if thyne eye be euill: then shall all thy body be
 full of darknes. Take heed therefore that the light
 which is in the / be not darknes. For if all thy bo-
 dy shall be light / hauinge no parte darke: then shall
 all be full of light / such as when a candell doeth li-
 ght the with his brightnes.

And as he spake / a certayne Pharise besought
 him to dyne with him: and he went in and late dou-
 ne to meate. When the Pharise sawe that / he mer-
 uiled that he had not first washed before dynner. And
 the Lorde sayde to him: Now do ye Pharises / ma-
 ke cleane the out syde of the cup / and the platter: but
 poure in wardepottes are full of raueninge and wi-
 chednes. Ye foules / diide not he shal make that which
 is with out: make that which is within also.

Neuerthelesse geue almosse of that ye haue / and
 beholde all is cleane to you.

But wo be to you Pharises / for ye tythe the
 mint and rue / and all manner erbes / and passe ou-
 er iudgement and the loue of God. These ought
 ye to haue done / and yet not to haue lost the other
 vndone.

Wo be to you Pharises: for ye loue the hyper-
 most seates in the synagoges / and greetings in the
 marketes.

Wo be to you scribes and Pharises hypocrites / for
 ye are as graues which appere not / and the men that
 walke ouer them / are not ware of them.

Then answered oone of the lawyers / & sayed
 vnto him: Master / thus sayinge / thou puttest vs to
 reche also. Then he sayde: Wo be to you also ye la-
 wyers: for ye lardemen with burthens greuous to
 be borne / and ye poure selues touche not the paches
 with oone of youre fingers.

Wo be to you ye bylde the sepulchres of the pro-
 phetes

Math. xlii.

Math. xlii.

Mat. xlii.

The Gospel

phetes / & your fathers killed the truly prophete swi-
nes / that reuolue the deedes of your fathers: for
they killed them / & ye build their sepulchres.

Therefore sayd the wisdom of God: I will send
the Prophetes & Apostles / and of the they shall see
a persecute: that the bloude of all Prophetes / which
was shed from the beginninge of the worlde / maye
be requyred of this generation / from the bloud of A-
bell vnto the bloud of Zachary / which perished be-
twene the alter & the temple. Verily I saye vnto
you: it shall be requyred of this nation.

Nowe be to you lawyers: for ye haue take a swape
the keye of knowledge / ye entre d not in your selues
and them that came in ye forlade.

When he thus spake vnto them / the lawyers &
the Pharises began to were besse about him / & to
stop his mouth with many questions / layminge way-
es for him / and seekinge to cathe some thinge of his
mouth / whereby they might accuse him.

¶ The leuen of the Pharises.

Of him that requyred Christ to deuide his en he-
ritance betwene his brother and him.

The parable of the rich man.

For earthly thinges we ought to take no thought:
Ceuetyenes must be despised.

Of the watchinge seruant.

Contende not with your aduersaries.

¶ The. xii. Chapter.

Matth. xvi. **A**s they gathered together an innumerable
Mark. viii. multitude of people (in so moche that they
Matth. x. c. stood one a nother) he began to saye vnto his disci-
Mark. xiii. ples: First of all beware of the leuen of the Pharises
which is hypocrisy. For there is no thinge couered /
shall not be vncouered: neither hide that shall not be
known. For whatsoeuer ye haue spoke in darkness
that same shall be harde in light. And that which ye
haue spoken in the eare / euen in secret places / shall be
preached euen on the toppes of the houses.

I saye

Of S. Luke.

Jo. lxxvi.

I saye vnto you my frendes: Be not afrayde of
them that kill the body / & after that haue no more
that they can do. But I will shewe you / whom ye
shall feare. Feare him which after he hath killed /
hath power to cast into hell. Ye I saye vnto you
him feare. Are not fyue sparowes bought for two far-
thinges? And yet not one of them is forgotten of God.
Also euen the very haeres of your heades are reckon-
ed. Feare not therefore: Ye are more of value then
many sparowes.

I saye vnto you. Whosoever confelleth me be-
fore men / euen him shall the sonne of man confesse
also before the angels of God. And he that denyeth
me before men: shall be denyed before the angels of
God. And whosoever speaketh a worde agaynst
some of man / it shall be forgate him. But vnto him
blasphemeth the holly goost / it shall not be forgotten.

When they bringe you vnto the synagoges / and
vnto the rulers / and officers take no thought how
or what thinge ye shall answer / or what ye shall spea-
ke. For the holly goost shall teache you in the same
houre / what ye ought to saye.

¶ Done of the company sayde vnto him: Mae-
ster dide my brother deuide the enheritaunce with
me. And he sayde vnto him: Man / who maed me a
iudge or deuider ouer you? Wherefore he sayde vnto
them: take heede / and beware of couetousnes. For no
mannes lyfe stodeth in the aboundaunce of the thin-
ges which he posselleth. And he put forth a similitude
vnto them sayinge.

The grounde of a certayne ryche man brought
forth frutes plentiously / & he thought in him selfe say-
yng: what shall I do? because I haue no roume
where to bestowe my frutes? And he sayde: This
will I do. I will destroye my barnes / & byld grea-
ter / & therein will I gadder all my frutes / & my goo-
des: and I will saye to my soule: Soule thou hast
much goodes layde vp in store for many yeares / take
thyne

Matth. x. d.
Mark. xiii.

Matth. xiii. c.
Mark. xiii.

Eccle. xi. c.

The Gospell

thyne ease: eate/dyncke/and be mery. But God say
de vnto him: Thou folle/this nyght will they fetch
away thy soule agayne from the. The whole shall
those thynges be which thou hast prouyded? So is
it with him that gadereth ryches: and is not ryche
in God.

Math. vi. c
1. p. r. x. b
Mat. l. iiii

And he spake vnto his disciples. Therefore I
saye vnto you: Take no thought for youre lyfe/
what ye shall eate: neither for youre body/what ye
shall put on. The lyfe is moare then meate/and the
bodye is moare then rayment. Consydre the rauen/
for they neither sow nor reape/which neither haue sto
oze house nor barn: and yet God fedeth the. How
moche are ye better then the foules.

Which of you with takynge thought can adde to
his stature one cubit? If ye then be not able to do
the thyng which is least/why take ye thought for
remynant? Consydre the lylies how they growe: they
laboure not: they spine not: and yet I saye vnto you/
that Salomon in all his royalte/was not clothed ly
ke to one of these.

If the grasse which is to daye in the felde/and
to morowe shall be cast in to the fornaice / God so clo
theth how much moore will he cloth you/o ye endued
with lyell sayth: And are not what ye shall eate/or
ye shall drinke/nether clyme ye vpon hye: for all su
che thynges the heithen people of the worlde seeke for.

Math. v. c.

Your father knoweth that ye haue nede of suche
thynges. Wherefore seeke ye after the kyngdome of
God/and all these thynges shall be ministered vnto you.
Feare not lytell flocke / for it is youre fathers
pleasure/to geue you a kyngdome. Sell that ye ha
ue/and geue almes. And make you bagges/which
sore not olde/and treasure that fayleth not in hea
uen/where no thefe cometh/neither moth corrupteth.
For where youre treasure is/there will youre hartes
be also.

Let your lynes be gredde about / and youre
lyghtes

Of S. Luke.

Pol. xxi. b.

lyghtes brannyng/and ye your selues lyte vnto
men/that wayte for their maester/when he will re
torne from a weddyng: that as sone as he cometh
he knopeth/they may open vnto him. Happy are tho
se seruauntes/which the Lorde when he cometh/
shall fynde swakynge. Verely I saye vnto you/he
will gydde himselfe about/and make them sit dou
ne to meate/a swalke by/and minister vnto them.

And yf he come in the seconde watche/ye yf he
come in the thyrde watche/and shall fynde them so/
happy are those seruauntes.

This vnderstonde/that yf the good man of the
house knewe/what houre the thefe wolde come/he
wolde suerly watche/and not suffer his house to be
broke by. Be ye prepared therfore: for the sonne of
man will come at an houre when ye thinke not.

Then Peter sayede vnto him: Maester/ tellest
thou this similitude vnto vs/or to all men/ and the
Lorde sayde: If there be any faythfull seruaunt/ a
fayle/whom his lord shall make ruler ouer his hou
se/ to geue them their deute of meate at due sea
son happy is that seruaunt/whom his maester when
he cometh/ shall fynde so doynge. Of a truely I
saye vnto you/that he will make him ruler ouer all
that he hath. But and yf the euill seruaunt shall sa
ye in his herte: My maester will deferre his com
ynge/and shall begynne to smyte the seruauntes/a
maydens and to eate and dyncke/and to be dronke
ken the lord of that seruaunt will come in a daye/
when he thinketh not / and at an houre when he is
not ware/and will deuide him / and will geue him
his rewarde with the vnbelouers.

The seruaunt that knewe his masters will/ a
prepared not himselfe/neither dyde accordynge to his
will/ shall be beaten with many strypes. But he that
knewe not/and yet dyde committe thynges worthy
of strypes/ shall be beaten with fewe strypes. For vn
to whom moche is geuen/of him shall be moche re
quired

quired. And to whom men moche comynge / the more
are of him will they are.

I am come to sende fyre on earth: and what is
my desyre / but that it were all redde kyndled: Not
with stonunge I must be baptised with a baptisme:
and how am I payned till it be ended: Suppose ye
that I am come to sende peace on earth: I tell you
naye / but rather debate. For from hence forth there
shall be fyre in done house devided / thre agaynst
two / and two agaynst thre: The father shall be de-
vided agaynst the sonne / and the sonne agaynst the fa-
ther. The mother agaynst the doughter / and the
doughter agaynst the mother. The motherelawe
agaynst hyr doughterelawe / and the doughterelawe
agaynst hyr motherelawe.

Then sayde he to the people: when yee see a clowd
de ryse out of the west / straight waye ye saye: we
shall haue a shower / and so it is. And when ye see the
south wynde blow / ye saye: we shall haue heat / and
it cometh to passe. Ypoerites / ye can skyl of the falli-
on of the earth / & of the skye: but what is the cause for
ye can not skyl of this tyme: Ye & why iudge it not of
your selues what is righte?

Whyll thou goest with thyne aduersary to the
rules: as a quartie in the waye / geue diligence that
thou mayest be deliuered from him / lest he bringe
the to the iudge / and the iudge deliuer the to the iay-
lar / and the iaylar cast the in to prison. I tell the /
thou departe not thence / till thou haue made good
the vniuersall naye.

¶ Of the Galileans and them of Siloe.

The fygge tree that bare no fruite.

The woman that was bowed to gether is healed

The Saboth is broken.

The parable of mustard seed & leuen.

Of him that enquired whether there shuld be
many saued or no.

Of them that followed Christ that Herode larde
wayte

wayte for him.

Jerusalem kylleth the Prophetes.

¶ The. xiii. Chapter.

A Hear where present at the same season / that
he wed him of the Galileans / whose bloude
Pilate mengled with their a lone sacrifice. And Je-
sus answered / and sayde vnto them: Suppose ye
that these Galileans were greater synners then all
the other Galileans / because they suffered suche pu-
nishment: I tell you naye: but except ye repent /
ye shall all in lyke wyse perishe. Of those. xviij. opo
which the toure in Syloe fell / and slewe the / thinke
ye that they were synners about all men that dwell
in Jerusalem: I tell you naye: But except ye repent
ye all shall lyke wyse perishe.

¶ He put forth this similitude: A certayne mā
had a fygge tree planted in his vyneyard / & he ca-
me & sought fruite thereon / & founde none. The sayde
he to the dresser of his vyneyard: Beholde this thre
yeare haue I come & sought fruite in this fygge tree /
& fynde none: cut it doune: why cōbereth it the groun-
de: And he answered & sayde vnto him: Lorde let it
alone this yeare also / till I dygge rounde aboute it /
& donge it / to se whether it will beare fruite: & yf it
beare not then / after that / cut it doune.

And he taught in none of their synagoges on the
Saboth dayes. And beholde there was a woman
which had a spete of infirmite. xviij. yeares: and was
bowed to gether / and coulde not lyfte byr selfe at
all: When Jesus sawe her / he caled her to him / and
sayde to her: woman thou arte deliuered fro thy dy-
sonce. And he layde his handes on her / and immediat-
ly she was made strayght / & glorified God and the
ruler of the synagoge answered with indignacion / be-
cause that Jesus had healed on the Saboth daye / &
sayde vnto the people. There are fixe dayes in which
men ought to worke: in them come and be healed /
and not on the Saboth daye.

¶ Then

Mat. xvi.
Mar. vii

Math. v. d.

The Gospell

Then answered him the Lorde/and sayd. Ypse write docith not cache one of you on the saboth daye/ to wch his oxe or his asse from the fall / & leade him to the water. And ought not this daughter of Abraham/whom Satan hath bounde lo. xlii. yeres / be loosed from this bande on the Saboth daye. And when he thus sayde/all his aduersaries were ashamed / & all the people reioysed on all the excellent dedes/that were done by him.

Then sayde he: What is the kyngdome of God lyke: or wher to shall I compare it. It is lyke a graine of mustard seede/ which a man toke and sowd in his garden/ and it grew and waxed a grate tree/ and the foules of the ayre made nestes in the boughes of it.

And agayne he sayde: where vnto shall I lyken the kyngdome of God. It is lyke leuen / which a woman toke/ and hydde in thre busshels of floure / till all was leuened. And he went thorow all maner of cities/ and townes teachyng/ and iorneyng to wardes Jerusalem.

Then sayde he vnto him: Lorde/ are there teares for that shall be saued. And he sayde vnto them: Strype with yere selues to enter in at the strait gate. For many I saye vnto you/ will seke to enter in/ and shall not be able. When the good man of the house is ryfen vp/ and hath doore to the doze/ ye shall beginne to stonde with out/ and so knocke at the doze sayyng: Lorde/ lorde open vnto vs: and he shall answer/ and saye vnto you: I knowe you not where ye are. Then shall ye begin to saye: We haue eate in thy presence and dronke/ and thou hast taught in oure streetes. And he shall say: I tell you I knowe you not. Whence ye are: departe from me all ye workers of iniquite. There shall be wepyng and gnashynge of teeth/ when ye shall se Abraham and Isaac and Jacob/ & all the Prophetes in the kyngdome of God/ and yere selues thrust oute at dores. And they shall come

Of S. Luke.

Fo. lxxii.

come from the east & from the west and from the north/ and from the south / and shall sit downe in the kyngdome of God. And beholde/ there are last/ which shall be first. And there are first which shall be last.

The same daye there came certayne of the Pharisees and sayd vnto him: Get thee out of the waye/ & departe hence: for Herode will kyll the. And he sayd vnto hem. Go ye and tell that folke / beholde I cast and cure deuyls and heale the people to daye and to morrowe / and the thyrde daye I make an ende. Heuer. Mat. xii. d. the kille / I must walke to daye and to morrowe / and y daye to solowng: for it cannot be/ that a Prophet periue any other where/ save at Jerusalem.

Jerusalem / Jerusalem / which kyllest Prophetes/ and stonest them that are sent to the: how oft I wolde I haue gathered thy chyldren togedder/ as the hen gathereth her nest vnder her wynges/ but ye wolde not. Beholde yere habitation shall be left vnto yere desolate. For I tell yere/ ye shall not se me vntill the tyme come: that ye shall saye/ blessed is he that cometh in the name of the Lorde.

Of him that had the dropsie.

Count not the vppermost scales.
Feed the poore rather then thy frendes.
Of them that were bidden to the supper.
The parable of the towre.
Salt is good.

The. xliii. Chapter.

And it chaunced that he went into the house of one of the these Pharisees to eate bread/ on a Saboth daye: and they watched him. And beholde there was a man before him/ which had the dropsie. And Iesus answered and spake vnto the lawyers and Pharisees sayyng: is it lawfull to heale on the Saboth daye. And they helde their peace. And he toke him and healed him / and let him go: and answered them sayyng/ whiche of yere shall haue an asse or an oxe falle into a pit / and shall not straight waye ye pull

The Gospell

ye pull him out on the sabbath daye: And they coulde not anser him agayne to that.

He put forth a similitude to the gesses/ when he marked how they pleased to the hyest rounes/ and sayd vnto the. When thou arte bidden to a weddinge of any man/ sit not downe in the hyest rounce/ lest a more honorable man then thou be bidden of him/ & he that badde bothe him & the/ come & saye to the: geue this man rounce/ & thou shalt begynne with wasme to take the lowest rounce. But rather when thou arte bidden/ go & sit in the lowest rounce / that whē he that badde the cometh/ he maye saye vnto & frende sit by hyer. When shalt thou haue worshippe in the presence of them that sit at meate with tho. For whosoeuer exalteth him selfe/ shal be brought lowe. And he that humbleth him selfe/ shal be exalted.

Thou. xv.

Mat. xxiii.
Ebi. m. a
Thou. m. b.

When sayde he also to him that had desyred him to dinner: & Whē thou makest a dinner or a supper: call not thy frendes/ nor thy brether/ neither thy kynne men or yett the neighbours: lest they bidde the agayne/ and recompence be made the. But when thou makest a feast/ call the poore/ the maymed/ the lame and the blynde/ and thou shalt be happy/ for they can not recompence the: But thou shalt be recompensed at the resurrection of the iustemen.

Mat. xxiii.
Ipe. xix.

When one of the that sat at meate also hadde that / he sayde vnto him: happy is he that eateth bread in the kyngdome of God. & Then sayde he to him. & A certayne man ordered a greate supper/ & hadde manny/ and sent his seruaunt at supper tyme/ to saye to them that were bidde/ come for all thinges are now redy. And they all at once beganne to make excuse. The first sayd vnto him: I haue bought a ferme/ and I must nedes go and se it/ I praye the haue me excused. And another sayde: I haue bought fyue yokes of oxen/ and I go to plow them/ I praye the haue me excused. The thyrde sayde: I haue maryed a wyfe and therfore I can not co-

Of S. Luke.

For.

not come. And the seruaunt went/ and brought his maester worde therof.

Then was the good man of the houlle displeased/ and sayd to his seruaunt: Go out quickly into the stretes and quarters of the cite/ & bringe in hyde the poore and the maymed & the halt & that blynde. And the seruaunt sayd: Lorde it is done as thou commaundest/ and yet there is rounce. And the Lorde sayd to the seruaunt: Go out into the hye wayes and hedges/ and compell them to come in / that my houlle maye be filled. For I saye vnto you / that noone of those men which were bidden/ shall tast of my supper.

Math. x. d.

There went a greate company with him/ & he turned and sayde vnto them: & If a man come to me/ & haue not his father & mother & wyfe and chyldren/ & brether and sisters/ moreover and his awne lyfe he cannot be my disciple. And whosoeuer beare not his crosse/ & come after me cannot be my disciple.

Math. x. d.

and. xvi. d

Mat. viii. d

Which of you disposed to bylde a toure / sytteth not downe before and counteth the cost whethere he haue sufficient to perfoyme it/ lest after he haeth layd the fundacion/ and is not able to perfoyme it/ all that beholde it begynne to mocke him sayyng: this man beganne to bylde/ & was not able to make an ende. Or what kynge goeth to make batayle agaynst another kynge/ and sytteth not downe first/ and callyth in his mynde/ whether he be able with ten thousande / to meete him that cometh agaynst him xx. thousande. Or els whyll the oether is yett a greater waye of/ he will sende ambassetours/ and despyce ece. So lyke wyse noone of you that forsaketh not all that he naeth/ can be my disciple.

Math. v. b.

Mat. ix. g

Salt is good/ but yf salt haue loste hye saltnes/ what shall be seasoned therewith? It is neither good for the londe nor yett for the donghyll/ but me cast it out at the doores. He that hath eares to heare/ let him heare.

Mat. ii.

The

The Gospel

The parable of the hundred Sheepe & ten grotes.
Of the wastfull and riotouse sonne.

The .xv. Chapter.

After returned vnto him all the Publicans & Sinners / for to heare him. And the Pharisees and Scribes murmured sayinge: He receaueth to his company sinners / and eateth with them. Then put he for the this similitude to them sayinge: What men of you haueinge an hundred Sheepe / if he lose one of them / doeth not leaue nyne and nyne in the woldernes / and goeth after that which is lost vntill he fynde him? And when he hath founde him / he putteth him on his shoulders with ioye. And allone as he cometh home / he calleth to gedde his louers and neighbours sayinge vnto them: reioyce with me / for I haue founde my Sheepe which was lost. I saye vnto you / that lyke wyse ioye shalbe in heauē ouer one synner that repenteth / more then ouer nyne and nyne iuste persons whiche make no repentance. Either what woman haueinge .x. grotes / if she lose one / doeth not light a candell / and swepe the house / and seeketh diligently till she fynde it? And when she hath founde it she calleth her louers and her neighbours sayinge: Reioyce with me / for I haue founde the grote which I had lost. Lyke wyse I saye vnto you / ioye is made in the presence of the aengels of God ouer one synner that repenteth.

And he sayde: a certayne man had two sonnes / and the yonger of them sayde to his father: father geue my parte of the goodes that to me belongeth. And he deuided vnto them his substance. And not longe after / the yonger sonne gaddered all that he had to gedde / and toke his iorney into a farre countrey / & there he wasteth his goodes with riotouse livinge. And when he had spent all that he had / there arose a greate dertyth / so that he was fayne to go out all that same londe / & he began to lacke. And he went and came to a cote syn

of that

Of S. Luke

To .xv.

of that same cote / which sent him to his felde / to kepe his swyne. And he wolde fayne haue fylled his belly with the coddres & yf swyne ate: & no mā gaue him.

Then he came to himselfe and sayde: how manye hyred seruantes at my fathers / haue bread & nocht / and I dye for hunger. I will aryse / and go to my father and will saye vnto him: father / I haue synned agaynst heauē and before the / and am no more worthy to be caled thy sonne / make me as one of thy hyred seruantes. And he arose and went to his father. And when he was yet a greate waye of / his father sawe him and had compassion / and ran & fell on his necke and kysed him. And the sonne sayde vnto him: father / I haue synned agaynst heauē / & in thy sight and am no more worthy to be caled thy sonne. But his father sayde to his seruantes: bringe for that best garment and put it on him / and put a ryng on his honde / and shooes on his fete. And bringe hyde / & that fatted cause and kyl him / and let vs eate and be merry: for this my sonne was dead / and is alivē agayne / he was lost / and is now founde. And they began to be merry.

The elder brother was in the felde / and when he came and drew nye to the house / he harde minstrale and daunsyng / and caled one of his seruantes / and asked what those thynges meante. And he sayde vnto him: thy brother is come / and thy father hath kylled the fatted cause / because he hath receaued him safe & sounde. And he was angry / and wolde not go in. Then came his father out and entreated him. He answered / and sayde to his father: Lo these many yeres haue I done the seruice / neuer brake at any tyme thy commaundement / and yet thou me neuer so much as a kide to make merry with my louers: but allone as this thy sonne was come / which had deuoured thy goodes with harlots / thou heste for his pleasure kylled the fatted cause. And he sayde vnto him: Sonne / thou

was

The Gospell
swast ever with me/and all that I haue is thyn: it
was meete that we shuld make mery and be glad: for
this thy brother was dead/and is alque agayne/and
was loste/and is founde. **R**

The wycked steward.
Don tyle of the laswe shall not scape till all be
fulfilled.

To deuote is not law full.

Of the ryche glotted and poore Lazarus.

The .xvi. Chapter.

And he sayd also vnto his disciples.
+ There was a certayne rich man/which
had a steward/that was accused vnto him/that he
had waeked his goodes. And he caled him/and sayd
vnto him: how is it/that I heare this of thee? Gette a
comptes of thy stewardshippe: for thou mayeste be
no longer steward. The steward sayd with in
himselfe: what shall I do: for my maester will take
awaye from me the stewardshippe. I can not dyg-
ge/and to begge/ I am ashamed. I wrote what to
do/that whiche I am put out of the stewardshippe/they
maye receaue me into their houses.

Then caled he all his maesters debtors/and sayd
vnto the first: how moche owest thou vnto my ma-
ster? And he sayd: an hondred tonnes of oyle. And
he sayd to him: Take thy byll/and sit e downe quic-
kly and wyte ffitte. The sayd he to another: what
owest thou? And he sayd: an hondred quarters of
wheate. He sayd to him: Take thy byll/and wyte
fitte foure scoore. And the Lord commended the vni-
uerse steward because he had done wylly. For the chy-
ldren of this worlde are in their kynde/ wyseer then
the chyliden of lyght. And I saye also vnto you:
make you frendes of the wycked mammon/that whiche
ye shall departe/they may receaue you in to euerla-
stinge habitacions. **R**

+ He that is saythfull in that which is lesse/that
same is saythfull in moche. And he that is fals in the
small

Of S. Luke.

For. xlii.

full in the least: is vnfaithfull also in moche. So then
if ye haue not ben saythfull in the wycked mammon:
whiche will helpe you in that which is true? And if ye
haue not ben saythfull in another mannes busynesse:
whiche shall geue you your owne? No seruaunt can ser-
ue two maesters: for other he shall hate to the oone &
loue the oother/or els he shall lene to the oone & despise
the oother. Ye can not serue God and mammon.

All these thynges hearde the Pharisees also which
were couetous/and they mocked him. And he sayd
vnto them: Ye are they which iustifie youre selues be-
fore men: but God knoweth youre hartes. For that
which is hyghly esteemed amonge men/is abhomi-
nabie in the syght of God. **R**

The lawe and the Prophetes ragghned vntyll
the tyme of Iohn: since that tyme the kyngdome of
God is preached/and euery man stryuethe to go in. **Math. v. c**

Soner shall heauen & earth perill then one ty-
tle of the lawe shall perill. Whosoever forsaketh
his wyfe and marryeth another/breaketh matrimony **Math. v. c**
And euery man which marryeth her that is deuoted
from her husbände/committeth a duoutry also. **Mark. x. b**

And there was a certayne rich man/which
was clothed in purple and fyne bylle/and fared deli-
ciously euery daye. And there was a certayne begger
named Lazarus/whiche laye at his gate full of sores
desyringe to be refreshed with the cromes whiche fell
from the rich mannes boorde. Neuerthelesse/the
dogges came and licked his sores. And it fortun-
ed that the begger dyed/and was carryed by the angel-
les into Abrahams bosome. The rich man also dyed/
and was buryed.

And beinge in hell in tormentes/he lyfte vp his
eyes and sawe Abraham a farre of/and Lazarus in
his bosome/and he cryed and sayd: Father Abra-
ham/haue mercy on me/ & sende Lazarus that he ma-
ye dippe the tippe of his fynger in water/and coole my
tonge: for I am tourmented in this flame. But Abraham

Math. xlii. sayd

The Gospell.

sayd vnto him: Sonne/ remember that thou in thy lyfe tyme/receauedst thy pleasure/ and contrary wylle Lazarus payne. Now therfore is he comforted/ and thou art punished. Beyond all this / bytwene you and vs there is a greate space set / so that they which wolde go from hence to you cannot nether maye come from thence to vs.

When he sayd: I praye the therefore faether / send him to my fathers house. For I haue foue brethren for to warne them lest they also come into the place of tounment. Abraham sayd vnto him: they haue Moses and the Prophetes / let them heare them. And he sayd: naye faether Abraham / but if oone come vnto them from the dead / they wolde repent. He sayd vnto him: If they heare not Moses and the Prophetes / nether will they beleue / though oone rose from death agayne.

¶ Wo be to him that grieveth offences.

¶ Forgive thy brother if he offende the.

¶ What faeth maye do.

¶ Of the ten lepers.

¶ The Pharises axed of Christ when the kyngdome of God shulde come.

The xvii. Chapter

Mat. xviii. Mark. ix. l. **¶** When sayde he to his disciples / it can not be I answered but that offences will come. Neuer thelesse wo be to him thowso whoon they come. It were better for him that a millstone were hanged aboute his necke / and that he were cast into the see / then that he shuld offende oone of this lytle ones. Take heede to youre selues. If thy brother trespass agaynst the rebuke him / and if he repent / forgive him. And though he synne agaynst the seven tymes in a daye / and seven tymes in a daye tounce agayne to the sayinge: it repenteth me / forgive him.

And the apostles sayde vnto the Lorde: increas se our feyth. And the Lorde sayde: if ye had feyth

Of S. Luke.

For xliii.

take a grayne of mustard seede / and shuld saye vnto this syranne tree / plucke thy selfe vp by the rootes & plant thy selfe in the see. he shuld obey you.

¶ Who is it of you yf he had a seruaunte plowing or sedinge catell / that shoulde saye vnto him when he were come fro the felde: God quickly & sitte downe to meate: and wolde not rather saye to him / dresse where with I maye sup / and gyde by thy selfe and serue me / till I haue eaten and dronken: and afterwarde / eate thou / and drinke thou? Woeth he than he that seruaunt because he dieth that which was commaunded vnto him? I trowe not. Soe lyke wyse ye when ye haue done all thoose thinges which are commaunded you saye / we are vnprofitable seruaunts. We haue done that which was our due to do.

¶ And it chaunced wher he went to Jerusalem that he passed thowso Samaria and Galile. And as he entred into a certayne tounce / there met him ten men that were lepers. Which stode a farre off and put forth their voyces & sayde: Iesu maister / haue mercy on vs. When he sawe them / he sayde vnto the: Go and shewe youre selues to the priestes. And it chaunced as they went / they were censed. And oone of them / when he sawe that he was censed / turned backe agayne / and with a loude voyce prayled God / and fell downe on his face at his feete / and gaue him thanks. And the same was a Samaritan. And Jesus answered and sayde: are there not ten censed? But wher are the nyne? There are not foonde & returned agayne / to geue God prayse save ooly this stranger. And he sayde vnto him: aryse / and go thy waye / thy feyth hath made the whole. **¶**

¶ When he was demaunded of the Pharises / when the kyngdome of God shuld come: he answered the and sayde: The kyngdome of God cometh not with wytynginge for. Neither shall men saye: Lo here / lo there. For behold: the kyngdome of God is with in you.

And he sayde vnto the disciples: The dayes will come / whē ye shall desire to see oone daye of the sonne of man / & ye shall not see it. And they shall say to you: Se here / Se there. Go not after them / nor folowe them / for as the lightenyng that appeareth out of the oone parte of the heauen / and shyneth vnto the oother parte of heauen: So shall the sonne of man be in his dayes. But first must he suffer many thynges / and be refused of this nation.

Mat. xxiii. As it happened in the tyme of Noe: So shall it be in the tyme of the sonne of man. They ate / they dranke / they married wyues and were married / euen vnto that same daye that Noe went in to the arke: & the flood came & destroyed the all. Lyke wyse also as it chaunced in the dayes of Lot: They ate / they dranke / they bought / they solde / they planted / they bilte. And euen the same daye that Lot went out of Sodō it rained fyre & brimstone from heauen & destroyed them all. After thesē ensamples / Shall it be in y daye when the sonne of man shall appere.

Gene. xix

At that daye he that is on the house toppe / and his stuffe in the house: let him not come downe to take it out. And lyke wyse let not him that is in the scaldes / tume backe agayne to that he lefts behynde. Remember Lottes wyfe. Whosoever will go about to saue his lyfe / shall lose it: and whosoever shall lose his lyfe / shall saue it.

Gene. xix

I tell you in that nyght / there shall be two in one bedde / the oone shall be receaved & the other shall be forsaken. Two shall be also agryndinge to godde: the oone shall be receaved / and the oother forsaken. And they answered / and sayde to him: where Lord? And he sayde vnto them: whersoever the body shall be / thē that will the egles receyue.

Mat. x. c. d.

Math. viii.

John. xii. d.

Mat. xxiii.

Praye and cease not.

Of the wycked iudge.

Of the Pharise and the Publican.

To chyldeyē belongeth the kyngdome of God.

Of the

Of the riche man that came to Christ.
Of him that was blinde.

The. cxi. Chapter.

And he put forth a similitude vnto them / A gnynginge that men ought alwayes to praye & not to be swery / sayng: Ther was a Judge in a certayne cite / which feared not god nether regarded man. And there was a certayne wedowe in the same cite / which came vnto him sayng: avenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not God / nor care for man / yet because this wedowe troubleth me / I will avenge her lest at the laste. He come and hange on me.

And the Lord sayde: heare what the vnrighte wos Judge sayeth. And shall not God avenge his electe / which crye daye & nyght vnto him / ye though he deferre them: I tell you he will avenge them and that quickly. & Acuerthelesse / when the sonne of man cometh suppose ye / that he shall finde fapth on the earth.

And he put forth this similitude / vnto certayne which trusted in them selues that they were perfecte / and despyled oether. Two men went vp into the temple to praye: the oone a Pharise and the oother a Publican. The Pharise stode and prayed thus with him selfe. God I thanke the that I am not as oether men are / extortioners / vnjuste / auowtres / or as this Publican. I fast twyse in the weeke. I geue tythe of all that I possesse. And the Publican stode a farr of / and wolde not lyfte vp his eyes to heauen / but smote his brest sayng: God be mercifull to me a synner. I tell you: this man departed home to his house iustified moare then the oother. For every man that exalteth him selfe / shall be brought lowe: And he that humbleth him selfe / shall be exalted.

They brought vnto him also babes / that the

Math. xxi

bulde

The Gospell

saide touche them. When his disciples sawe that they rebuked them. But Jesus called the unto him/ and sayde: Suffre chylidren to come vnto me / and forbidde them not. For of soche is that kyngdome of God. Merely I saye vnto you: whosoever receaiveth **Mathe. x. v. not the kyngdome of God/as a chylde: he shal not en-
Mark. x. v. ter there in:**

And a certayne ruler ased him sayyng: Good master what ought I to do/to obtayne eternall lyfe? Jesus sayde vnto him: Why callest thou me good? No man is good: save God only. Thou knowest the commandementes: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not beare false witness: Honour thy father and thy mother. And he sayde: all these have I kept from my yowthe. When Jesus harde that/ he sayde vnto him: Yet lackest thou oone thinge. Sell all that thou hast/ and distribute it vnto the poore/ and thou shalt have treasure in heaven/ and come and folowe me. When he harde that/ he was he-
Exod. x. up: for he was very ryche.

When Jesus sawe him moorne/ he sayde: with what difficultie shall they that have ryches/ enter in to the kyngdome of God: it is easer for a camell to goo thowse a needles eye / then for a ryche man to enter into the kyngdome of God. Then sayde they that harde that: And who shall then be saved? And he sayde: Things which are impossible with men/ are possible with God.

Then Peter sayde: Lo we have lefte all/ & have folowed the. And he sayde vnto them: Merely I saye vnto you: there is no man that leaveth housse/ other father/ & mother/ other brethren/ or wyfe/ or chylidren for the kyngdome of Goddes sake/ which sa-
**Mathe. x. v. me: shall not receaue moche more in this worlde: &
Mark. x. v. in the worlde to come/ lyfe overlastinge.**

He tocke vnto him twelve/ and sayde vnto them: Beholde we go vp to Jerusalem/ and all shal be ful-

Of S. Luke.

To. xv.

be fulfilled that are written by the Prophetes of the sonne of man. He shal be delivred vnto the gentyls and shal be mocked and shal be despytfully entreated and shal be spitted on: and when they have scourged him they shal put him to death/ and the thyrde daye he shal aryse agayne. But they understode none of these thinges. And this sayyng was hid from them. And they perceaved not the thinges which were spoken.

And it came to passe/ as he was comynge vnto **Mathe. xx. d
Mark. x. g** Hierico/ a certayne blynde man satte by the waye syde beggyng: And when he harde the people passe by/ he ased what it meant. And they sayde vnto him that Jesus of Nazareth passed by. And he cryed sayyng: Jesus the sonne of David/ have thou mercy on me. And they which went before rebuked him/ that he shuld holde his peace. But he cryed so moche the more/ thou sonne of David have mercy on me. And Jesus stode still/ and commaunded him to be brought vnto him. And when he was come neare/ he ased him sayyng: what wilt thou that I do vnto thee? And he sayde: Lorde that I maye receaue my sight. Jesus sayde vnto him: Because thy sight/ thy faith hath saved the. And immediately he sawe and folowed him/ prayyng God. And all the people/ when they sawe it/ gave laude to God.

Of Zachary the Publiken.

Of the ten servauntes the which the talentes are geuen.

Of the colts that Christ sent for.

Jesus beseyled Jerusalem.

Jesus cast out the buyers and sellers in the temple.

The. xix. Chapter.

AND he entered in and went thorow Hierico. And beholde / there was a man named Zachary / which was a ruler amonge the Publicans/ and was ryche also. And he made mence to se Jesus / what he shuld be: and could not
for the

The Gospell

for the peace / because he was of a lowe stature.
Wherfore he ran before / and ascended by into a
wilde figge tree / to shew him: for he shulde come that
waye. And when Jesus cam to the place / he lo-
ked by / and sawe him / and sayde vnto him: Sache /
at once come doune / for to daye I must abyde at
thy house. And he came doune hastelye & receaved
him ioyfully. And when they sawe that / they all
grudged sayyng: He is gone into tarry with a man
that is a synner.

Math. xviii.
Luth. ix. f.

And Sache stoode forth and sayde vnto the Lord
de: beholde Lord the haulte of my gooddes I geue
to the poore / and if I haue done eny man wronge /
I will restore him twofold. And Jesus sayde
to him: this daye is health come vnto this house /
for as moche as it also is become the chylde of Abra-
ham. For the sonne of man is come to seeke and to
saue that which was loste.

As they harde these thynges / he added there
to a similitude / because he was nye to Hierusalem /
and because also they thought that the kyngdome of
God shuld shortly appere. He sayde therfore: A
certaine noble man / went into a farre contre / to re-
ceave him a kyngdome / and then to come agayne.
And he caled his ten seruautes and deliuered the
ten pounde sayyng vnto them: by and sell till I co-
me. But his ciuelens hated him / and sent messengers
after him sayyng: we will not haue this man to ray-
gne ouer vs.

And it came to passe / when he was come agay-
ne and had receaved his kyngdome / he commaun-
ded these seruautes / to be caled to him (to whom
he gaue his money) to woth what euery man had
done. Then came the first sayyng: Lord / thy pounde
hath encreased ten pounde. And he sayed vnto
him: Well good seruaunt / because thou was faith-
full ma very lytell thyng / take thou auctourte o-
uer ten ciuelens. And the oother came sayyng: Lord
thy

Of S. Luke.

Jo. xxi.

thy pounde hath encreased fyue pounde. And to the
same he sayde: & be thou also ruler ouer fyue ciues.

And the thyrde came and sayde: Lord / behol-
de here thy pounde / which I haue kepte in a nap-
kyn / for I feared the because thou arte a stryete man
thou takest by that thou laydest not doune / and re-
pest that thou didest not losse. And he sayde vnto
him: Of thine awoe mouth / iudge I the thou ca-
upt seruaunt. Knewest thou that I am a stryete
man takinge by that I sayde not doune / and re-
pyng that I dyd not losse: Wherfore then gauest
not thou my money into the banke / that at my com-
myng I might haue required myne awoe with
vauntager.

And he sayde to them that stoode by: take from
him that pounde / and geue it him that hath ten pounde.
And they sayde vnto him: Lord he hath ten pounde.
I say vnto you / that vnto all them that haue /
it shalbe geuen & from him that hath not / eue that he
hath shalbe take from him. Moreover those mine o-
nemyes / which wolde not that I shuld raygne ouer
them / bringe hither / & clec them before me. And when
he had thus spoken / he proceded forth before / allen-
dinge by to Hierusalem.

Mat. xiii. b
and. xxi
Mar. xiii. e.

And it fortuned / when he was come nye to Beth-
phage & Betany / besides mounte oliuete / he sent two
of his disciples sayyng: Go ye in to that toun which
is ouer agayns you. In y which as lone as ye are co-
me / ye shal finde a colt tyed / wher on yet neuer man
sate. Loue him & bringe him hither. And if eny man
aske you / why that ye losse him: thus saye vnto him /
the Lord hath neede of him.

Mat. xxi. a.
Mark. xi. a.

They that were sent / went their waye / & founde
de / euen as he had sayde vnto them. And as they
were alosinge & coole / the owners sayde vnto the
why losse ye the coole? And they sayde: for the
Lord hath neede of him. And they brought him
to Jesus. And they cast their rayment on the colt
and sat

Jo. xii. b

The Gospell.

and set Jesus thereon. And as he went / they spreadde
their clothes in the waye.

And when he was now come / where he shuld
go doune from the mounte oliuete / the whole multi-
tude of the disciples began to reioyce / and to laude
God with a loude voyce / for all the myracles that
they had seene sayenge: blessed be the kynge that com-
meth in the name of the Lorde peace in heauen / and
glory in the hysse. And some of the Pharisees of the
company sayde vnto him: Master reuoke thy disci-
ples. He answered / and sayde vnto them: I tell you
yt these shuld holde their peace / the synes shoulde
crye.

And when he was come nere / he behelde
the curre / and wept on it sayenge: Yf thou haddest kno-
wn those thynges which belonge vnto thy peace /
euen at this thy tyme. But now are they hidde from
thyne eyes. For the dayes shall come vpon the / that
thy enemies shall cast a banke aboute the / and com-
passe the rounde / and keepe the in on every syde / and
make the curre with the grounde / with thy chyldeun
which are in the. And they shall not leue in the oene
stone vpon another / because thou knowest not the tyme
of thy visitation.

Mat. xlii.
Lk. xlii. a

And he went in vnto the temple / and beganne to
cast out them that solde therein / and them that bought
sayenge vnto hem / it is written: my house is the house
of prayer: but ye haue made it a den of theues. And
he taught daily in the temple. The hye Prie-
stes and the Scribes and the chiefe of the people
were about to destroye him: but coude not fynde what to
do. For all the people slacke by him / and gaue him
audience.

Mat. xxi. b.
Lk. xxi. b.
Ex. lvi.

¶ Of the elders that enquired of Christ by
what power he did those thynges.
The parable of the vnyuerdarde.
The question of tribute.
Of the Saducees that denyed the resurrection
The ques

Of S. Luke.

Pa. xlii.

Then question of Christ agaynst the Pharisees.

The xx. Chapter.

And it fortuned in oone of those dayes / as
he taught the people in the temple and pre-
ached the gospell: the hye Prieistes and the Scribes
came with the elders and spake vnto him sayenge:
Tell vs by what auctorite thou doest these thynges?
Wher who is he that gaue the this auctorite? He
answered and sayde vnto them: I also will aske
you a question / and answer me. The baptisme of
John: was it from heauen or of men? And they
thought within them selues sayenge: yf we shall
saye from heauen he will saye: why then beleued ye
him not? But and yf we shall saye of men / all the
people will stone vs. For they be perswaded that
John is a Prophete. And they answered that they
coude not tell whence it was. And Jesus sayde
vnto them: nether tell I you by what auctorite I do
these thynges.

¶ Then beganne he to put forth to the people
this similitude. A certayne man planted a vnyuerdarde
de / and let it forth to sermes / and went himselfe in
to a straunge countre for a greace season. And when
the tyme was come / he sent a seruaunt to his tena-
ntes that they shuld geue him of the frutes of the
vnyuerdarde. And the tenants dyde beat him / and
sent him a waye empty. And agayne he sent yet a-
nother seruaunt. And they dyde beat him / and fou-
le entreated him also / and sent him a waye emptye.
Moreover / he sent the thyrde to / and him they wo-
unded / and cast oute. Then sayde the lord of the
vnyuerdarde: what shall I do? I will sende my dea-
re sonne / him peradventure they shall reuerence /
when they see him.

¶ But when the farmers sawe him / they thought
in them selues sayenge: this is the heyre / come let vs
kyl him / that the inheritance maye be oures. And
they cast him out of the vnyuerdarde / and kyled him.

¶ And now

The Gospell

Now what shall the lord of the vineyard do vnto them? He will come and destroye these farmers/ and will let out his vineyard to other. When they harde that they sayde: God for byd.

And he behelde them & sayde: what meaneth Isai. xlvii this then that is written: The stone that the bpl. Act. iii. b ders refused/ the same is made the head corner Ro. vi. 8. ne? Whosoever stumbe at that stone shall be broken i. Pet. ii. a. but on whosoever it fall vpon it will grinde him to Isai. xlviii powder. And the hyspellers & the Scribes the same houre went about to laye hōdes on him/ but they feared the people. For they perceaued that he had spoken this similitude agaynst them.

And they watched him/ and sent forth spies/ Math. xxi. which shuld sayne them felues perfecte / to take him Mark. xii. b in his wordes / & to deliuer him vnto the power and auctorite of the debite. And they axed him sayng: Master / we knowe that thou sayest & teachest right / neither considerest thou eny mannes degre/ but teachest the waye of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftines/ & sayde vnto them: whye tempt ye me? Shewe me a penny. Whose ymage & superscription hath it? They answered & sayde: Cessars. And he sayde vnto them: Geue then vnto Cesar / that which belongeth vnto Cesar: and to God that which pertaineth to God. And they coulde not reprove his sayinge before the people. But they maruailed at his answer and helde their peace.

Then came to him certayne of the Saduces which denye that there is eny resurrection. And they asked him sayinge: Master / Moses wrote vnto vs of eny mannes brother dyng hauinge a wyfe/ and the same dyng with out yssue: that then his brother shulde take his wyfe / & raise vp seede vnto his brother. Thear were seuen brethren / & the fyrste toke a wyfe/ and dyed with out chyldren. And the seconde toke the wyfe/ and he dyed chyldlesse. And the thyrde toke

Of S. Luke.

Jo. xlviii

toke her/ and in lyke wyse the residue of the seven/ and left no chyldren behynde them/ and dyed. Last of all the woman dyed also. Now at the resurrection on whose wyfe of them shal he be? For seuen had her to wyfe.

Jesus answered and sayde vnto them. The chyldren of this worlde marry wyues/ and are married/ but they which shal be made worthy to enioye & worlde and the resurrection from death neither marry wyues nether are married / nor yet can dye any moare. For they are equal vnto the angels/ and are the sonnes of God/ in as moche as they are the chyldren of the resurrection. And that the dead shal rise againe/ euen Moses signified beydes the bulke/ when he sayde: the Lord God of Abraham and the God of Isaac/ and the God of Jacob. For he is not the God of the dead/ but of them which liue. For all liue in him. Then certayne of the Pharisees answered and sayde: Master thou hast wel sayde. And after that durst they not axe him eny question at all.

Then sayde he vnto them: how saye they that Christ is Dauides sonne? And Dauid himselfe sayeth in the booke of the Psalmes: The Lord sayde vnto my Lord/ sit on my right honde/ till I make thyn enemy thy fete stole. Seinge Dauid calleth him Lord: how is he then his sonne? Math. xxi. b Mark. xii. b Psal. cx. d

Then in the audience of all the people/ he sayde vnto his disciples: beware of the Scribes/ which desire to goo in longe clothynges/ and loue gretynges in the markets/ and the hyest seates in the synagoges and chiefe roones at festes/ which deuoure widows houses/ and that vnder a couclure of longe prayng: the same shal receaue greater damnacion. Math. xxi. b Mark. xii. d

¶ Of the poore wedowe that offered two mytes.

¶ Of the destruction of the temple.

Jesus speweth before the tokens that shal come.

¶ Of the destruction of the temple.

The Gospell
me afore the destruction of Jerusalem
The signes.
Watch continually and praye.

The .xxi. Chapter.

Mat. xxi. d. **A**s he behelde / he sawe the ryche man / howe
they cast in theyr offeringes into the treasury.
And he sawe also a certayne poore wyddowe / which
cast in thyrther two maces. And he sayde: of
all I saye vnto you / this poore wyddowe haeth
put in more then they all. For they all haue of their
superfluyte added vnto the offeringe of God: but she
of her penury haeth cast in all the substance that
she had.

As some spake of the temple / howe it was garnish
ed with goodly stones & icwels / he sayde: The da
yes will come / when of these thinges which ye se /
shall not be lefte stonde vpon stonde / that shall not be
throwen downe. And they axed him sayinge: Ma
ster when shall these thinges be / and what signe will
shewe / when suche thinges shall come to passe.

And he sayde: take heed / that ye be not decay
ued: For many will come in thy name sayinge: I am
he / and the tyme draweth nere. So shal ye not them
therfore. But when ye heare of warre and dissencie
be not a frayed. For these thinges must first come:
but the ende shal not be by and by. Then sayd he
vnto them: Nation shall ryle agaynst nation / and
kingdome agaynst kingdome / and grete earthqua
kes shall be in all quarters / and hunger and pestilen
ce / and warfull thinges. And grete signes shall the
be from heauen.

But before all these / they shall laye their hon
des on you and persecute you / deliueringe you vp to
the synagoges and vnto prison / and bringe you be
fore kynges & rulers for my names sake. And this shall
chaunce you for a testimony. Let it like there fore
faste in youre hertes / not ones to stody before /
what ye shall answer for: I will geue you a mouth

Of S. Luke.

To .xix.

and wyldome / where agaynst / all your aduersarys
shall not be able to speake nor resist. Ye and ye shall
be betrayed of youre fathers and mothers / and of
your brethren / and kinsmen / and louers / and some
of you shall they put to death. And hated shall ye be
of all men for my names sake. But ther shall not o
ne heare of youre heades perishe. With youre pacien
ce possesse youre soules.

And when ye se Jerusalem beseged with an ho
ste / then understode that the desolation of the same
is nye. Then let them which are in Jewrye fle to
the mountaynes. And let the which are in the middes
of it / departe out. And let not them that are in o
ther countreys / entee there in. For these be the dayes
of vengeance to fulfill all that are written. But woe be
to them that be with chylde / and to them that geue
sucke in those dayes: for thear shall be grete trouble
in the lode / and wrath ouer all this people. And they
shall fall on the edge of the sworde / and shall be le
de captiue / into all nations. And Jerusalem shall be
troden vnder foot of the gentyls / vntill the tyme of
the gentyls be fulfilled.

And thar shall be signes in the sunne / and
in the moone / and in the starres / and in the earth / the
people shall be in soche perplexite / that they shall not
tell which waye to turne themselves. The see and
the waters shall roote / and mennes hertes shall fayle
them for feare / and for lockinge after those thinges
which shall come on the earth. For the powers of he
auen shall moue. And then shall they see the sonne of
man come in a cload with power and grete glory.
When these thinges beginne to come to passe: then
locke vp / and liue vp youre heades for youre red
emption draweth nye.

And he beswed the a similitude: beholde the fig
ge tree / and all other trees / when they shute forth
their buddes / ye see and knowe of youre awne selues
that sommer is then nye at hand. So lyke wyse ye

Shall. (when

Mat. xxiii.

Mark. xiii.

Mat. ix. g.

Mat. xxiii.

Mark. xiii.

Mat. xiii. b.

Eccl. xxiii.

Joel. ii. c.

The Gospel.

¶ When we se these things come to passe) vnderstande
that the kingdome of God is nre. Merely I sape
vnto you: This generation shall not passe / till all be
fulfilled. Heauen and earth shall passe: but my woꝝ
des shall not passe. k

✠ Take heede to youre felices/lest youre her-
tes be overcome with surferinge and dronkenness
and cares of this worlde and that/that daye come on
you onwares. For as a snare shall it come on all that
sit on the face of the earth. Wathe therfore continu-
ally and praye that ye maye obtayne grace to fye
all this that shall come/and that ye maye stonde be-
fore the sonne of man. ✠

In the daye tyme/ he taught in the temple/ and
at night/ he went out/ and had abydinge in ⁊ mount
Oliuete. And all the people came in the moorninge to
him in the temple/ for to heare him.

Christ is betrayed of Judas.

Of the auster lambc.

The institution of the Sacrament

Of the strife betwene the Apostles which of
them shuld be the chiefe.

Now Thut was troubled in the belly.

Matchless care was stricken off.

Jesus was led unto the high priests.

¶ The. xxi. Chapter. ✠

Math. xxi. **U** The feast of breadd due nye which is ca-
Luk. xii. led easter / and the hye Priestes and Scribes
sought how to kill him / but they feared the people.
Math. xxi. When entered Satan into Judas / whose surname
was Iscarioth (which was of the nombre of the twel-
Luk. xii. ue) and he went his waye and communed with the
hye Priestes / and officers how he myght betraye
him to them. And they were glad / and promised to
geue him mouny. And he consented / and sought o-
portunitye to betraye him vnto them / when the peo-
ple were aswaye.

When came the days of sweet bread / when of
needs

Of 5,000

D.O.C.

necessity the easter lambe must be offered. And he Math. xxvi
 sent Peter and John saying: go and prepare us Mark. xiii
 the easter lambe/ that we maye eat. The sacorde to
 him. Where wilt thou/ that we prepare? And he sa-
 yde vnto them/ Beholde when ye be entered into
 the cite/ there shall a man meete you bearynge a pit-
 cher of water/ him folowre into the same house that
 he entereth in/ and saye vnto the good man of the
 house. The maester sayeth vnto the: Where is the
 guest chamber/ where I shall eat myne easter lam-
 be with my disciples? And he shall shew you a grete
 parloure paved. There make redy. And they went/
 and founde as he sayde vnto them: and made redy
 easter lambe.

And when the houre was come / he sate downe
 And the twelue Apostles with him. And he sayde vnto
 them: I haue inwardly desired to eate this easter Math. xxvi.
 lambe which you befre that I suffer. For I saie Mark. xiii.
 vnto you hence forth I will not eate of it any more / i. Cor. xi.
 vntill it be fulfilled in the kyngdome of God. And
 he toke the cup / and gaue thakes / & sayd. Take this
 and drinke it amonge you. For I saie vnto you: I
 will not drinke of the frute of the vyne / vntill the
 kyngdome of God become.

And he tooke bread/gaue thanks/and gaue to
them sayinge: This is my body which is geue for
you. This do in the remembraunce of me. Lyke wyse
also/when they had supped/he tooke the cup sayn-
ge: This cup is the newe testament in my bloude/
which shall for you be shedde.

Yet beholde the honds of him that betrayeth
me / is with me on the table. And the sonne of man **Math. xxvi.**
goeth as it is apointed: But who be to that man by **Mark. xiii.**
whoom he is betrayed. And they began to enquire a- **John. xiii.**
monge them selues / which of them it shulde be / that **Isai. xli.**
shulde do that.

¶ And there was a strepe amōge the / which of
the ſhilde be taken for the greateſt: And he ſayd
R.iii. vnto

Math. xi. b
Mark. x. f.

unto them: the kynges of the gentyls raygne ouer them/and they that beare rule ouer them/are caled gracious lordes. But ye shall not be so. But he that is greatest amonge you/shall be as the yongest: and he that is chiefe shall be as the minister. For whether is greater/he that sitteth at meate: or he that serueth? Is not he that sitteth at meate? And I am amonge you/as he that ministrerth. Ye are they which haue bidden with me in my temptacions. And I appoint unto you a kyngdome/as my father hath appointed to me: that ye maye cate/and dryncke at my table in my kyngdome/and sit on seates/and iudge the twelue tribes of Israel.

And the Lorde sayde: Simon/Simon beholde/ Satan hath desired you/ to tiste you/as it were wheate: but I haue prayed for the that/ thy fauour shal be as the wind. And when thou arte conuerted/ strengthen thy brethren. And he sayde vnto him. Lorde I am redy to go with thee into prison/and to death. And he sayde: I tell the Peter/the cocke shall not crowe this daye/tyll thou haue thise denied that thou knowest me.

And he sayde vnto them: when I sent you without wallet and scrippe and shoes: lacked ye any thinge? And they sayde/ no. And he sayde to them: but now he that hath a wallet let him take it vp/and lyke wyse his scrippe. And he that hath a sword/let him sell his coate and bye one. For I saye vnto you/that ye that which is wyrtten/ must be performed in me: euen with the wyrtten was he nombred. For those thinges which are wyrtten of me/haue an ende. And they sayde. Lorde beholde here are two swordes. And he sayde vnto them: it is ynough.

And he came out/and went as he was wonte/ to mount oliuete. And the disciples folowed him. And when he came to the place/ he sayde to the pra-

ye/lest ye fall into temptacion.

And he gate him selfe from them/about a stoones cast/a knyled doune/a prayed/sayinge: Father yf thou wilt/with drawe this cup from me. Neuerthelesse/not my will/but thine be fulfilled. And there appered an angell vnto him from heauen/ confortinge him. And he was in an agonye/and prayed some what longer. And his swate was lyke droppes of bloud/tricklyng doune to the grounde. And he rose vp from prayer/a came to his disciples/and founde them sleepinge for sorowe/and sayde vnto the. Why sleepe ye? Rise a praye/lest ye fall into temptacion.

Whyl he yet spake: beholde/there came a company/and he that was caled Judas one of the twelue/went before them/and pressed nye vnto Iesus to kisse him. And Iesus sayde vnto him: Judas/be trauest thou the sonne of man with a kysse? When they which were about him sawe what wolde folowe/they sayde vnto him. Lorde/shall we smyte with swerde? And one of them smote a seruaunt of the hysse of all/a smote of his right eare. And Iesus answered and sayde: Suffre ye thus farre forthe. And he touched his eare/and healed him.

Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to him. Be ye come out/as vnto a theefe with swerde and stauers? When I was delyueryd with you in the temple/ye stretchyd not forth hondes agaynst me. But this is euen your betryhoure/and the powere of darkness. Then toke they him/and ledde him/a brought him to the hye prestes house. And Peter followed a farre of.

When they had kyndled a fyre in the myddes of the palays/and were set doune to gether Peter also sat doune amonge them. And one of the wenches behelde him as he sat by the fyre/and set good eye sight on him and sayde: this same was also with him. Then he denyed him sayinge: woman I knowe

Mat. xxvi.
Mark. xiii.
John. xvi.

Math. xxi.
Mark. xiii.
John. xvi.

The Gospell

See him not. And after a lytell whyle/another sa-
we him/and sayde:thou arte also of them. And Pe-
ter sayde:man I am not. And about the space of an
houre after/another affirmed sayyng: verely euen
this felowe was with him/for he is of Galile/and
Peter sayde: Whan I wote not what thou sayest.
And immediately whil he yet spake/the cocke croke.
And the Lorde turned backe and looked vpon Pe-
ter. And Peter remembered the wordes of the Lorde/how
he sayde vnto him/before the cocke croke/
thou shalt denye me thysse. And Peter went out/ and
wepte bitterly.

And the men that stood about Iesus / mocked
him/and smote him/and blyndfolded him/ & smoo-
te his face. And asked him sayyng: arte thou who it is &
smote the. And many oether thinges despytfull ye
sayd they agaynst him.

And alsoe as it was daye the elders of the pe-
ple and the hye Priestes and Scribes/ came to ge-
ther/and ledde him into their counsell sayyng: arte
thou verely Christ? tell vs. And he sayde vnto them:
yf I shall tell you/ye shall not beleue. And yf also I
are you/ye shall not answere me or let me go. Hereaf-
ter shall the sonne of man sitte on the right honde of
the power of God. Then sayde they all: Arte thou
then the sonne of God? He sayde to them: ye saye
that I am. Then sayde they: what neede we eny
further witness? We oure selues haue herde of his
awne mouthe.

¶ He was ledde to Pylate.

He was mocked of Herodes.

Pylate and Herode were made frendes.

Simon of Sirens was compelled to beare the
croste.

Of the women that bewailed Iesus.

The manner of his tormentes and death.

His body was begged and layde in a sepulchre.

¶ The .xiii. Chapter.

And

Of S. Luke.

¶ 10: 11

And the whole multitude of the arose: & ledde
him vnto Pylate. And they beganne to accu-
se him sayyng. We haue founde this felowe peruer-
tyng & people/ & forbydyng to paye tribute to Ce-
sar: sayyng/ & he is Christ a kynge. And Pylate appo-
sed him sayyng: arte thou the kynge of the Jewes?
He answered him & sayde: thou sayest it: Then say-
de Pylate to the hye Priestes/ & to y people I fynde no
faute in this man. And they were & moore scarce say-
yng. He moueth the people / teachynge thowse out
Jewry/ & beganne at Galile/ euen to this place.

When Pylate harde mencion of Galile he asked
whether the man were of Galile. And assone as he
knewe that he was of Herodes iurisdiction/ he sent
him to Herode/ which was also at Jerusalem in the-
se dayes. And when Herode sawe Iesus/ he was ex-
ceedingly glad. For he was desyrous to see him of a lon-
ge season/ because he had harde many thinges of him
& trusted to haue sene some miracle done by him.
The quelled he with him of many thinges. But
he answered him not oone worde. The hye Priestes &
Scribes/ stood forth & accused him stravyly. And ho-
rod with his me of warre/ despyled him/ & mocked h/ &
arayed him in whyte / and sent him agayne to Py-
late. And the same daye Pylate & Herode were made
frendes together. For before they were at varynce.

And Pylate called to gether the hye Priestes &
the rulers / and the people / and sayde vnto them:
Ye haue brought this man vnto me/ as oone that per-
uerted the people. And beholde I haue examined
him before you / and haue founde no faute in this man
of those thinges whereof ye accuse him. Nor yet
Herode. For I sent you to him/ and lo no thinge wor-
thy of death is done to him. I will therefore chasten
him/ and let him loose. For of necessity/ he must ha-
ue let oone loose vnto them at that feast.

And all the people cryed at oonce sayyng: a swa-
re with h/ & deliuer to vs Barrabas: which for insur-

Mat. xlii.
Mark. xii
Mat. xxvii.
Mar. xv. a.
John. xviii.

Mat. xxvii.
Mark. xv. b
John. xviii.
and. xii. c

SECTION

Mat. xlii.
Mark. xv.
John. xviii.

The Gospell

rection made in the cite/and mozt her/ was cast into prison. Pilate spake agayne to them willinge to let Iesus loose. And they cryed sayinge: Crucify him. He sayde vnto them the thyrd tyme. What euill hath he done? I fynde no cause of death in him. I will therefore chaellen him/and let him loose. And they cryed with loude voyces/a required that he might be crucified. And the voyce of them of the hye Priestes preuailed.

And Pilate gaue sentence that it shuld be as they required and let loose vnto them/him that for insurrection and mozt her/ was cast into prison/ whiche they desired: and deliuered Iesus to do with him what they wolde. And as they ledde him awaye/ they caught one Symon of Cyrene/commynge out of the feilde and on him layde they the crosse/to beare it after Iesus.

Mat. xxvii. And there folowed him a grete company of people.
 Mark. xv. b of women/whiche women bewailed and lamented him. But Iesus turned backe vnto them/and sayde:
 Mat. xiii. a Daughters of Jerusalem/weepe not for me: but weape
 Mat. xiii. a for youre selues/and for youre chyldren. For behold/the daies will come/when men shall saye:
 Mat. xiii. a happy are the barren and the wombes that neuer bare
 Mat. xiii. a re and the pappes which neuer gaue sucke. The shall
 Mat. xiii. a they begynne to saye to the moztaynes fall on vs:
 Mat. xiii. a to hylls/ couer vs. For if they do this to a greene
 Mat. xiii. a tree/what shall be done to the dryer?

Mat. xxvii. And there were two euill doers ledde with him to
 Mark. xv. b to be slayne. And when they were come to the place/
 John. xix. b which is called Calvary/there they crucified him/a
 Mat. xxvii. the euill doers/one on thy right hande/and the o-
 Mark. xv. b ther on the lefte. When sayde Iesus: father forgiue
 them/for they wote not what they do. And they par-
 ted his raiment/and cast lottes. And the people stode.
 And behelde.

And the rulers mocked him/with them sayinge:
 he holpe oether men/let him helpe him selfe/ if he be
 Christ

Of S. Luke.

Jo. xiii.

Christ the chosen of God. The soudiers also mock-
 ed him/and came and gaue him vinegar and acyde.
 If thou be that kynge of the Jewes saue thy selfe.
 And his superscription was written ouer him/ in
 Greke/ in Latin/ and Hebrew: This is the kynge of
 the Jewes.

And one of the euill doers which hanged/ ray-
 led on him sayinge: If thou be Christ saue thy selfe
 and vs. The oether answered and rebuked him say-
 inge: Neither fearest thou God/ because thou arte in
 the same damnacion. We are righteously punished/
 for we receaue accordyng to our deades: But this
 man hath done no thynge amysse. And he sayde vn-
 to Iesus: Lord remember me when thou comest in
 to thy kynge dome. And Iesus sayde vnto him: Verely
 I saye vnto the/to daye shalt thou be with me in
 Paradyse.

And it was about the sixt houre. And there came
 a darknes ouer all the londe/vntill the nyeth hou-
 re/ and the sunne was darkned. And the bayle of the
 temple did rent euen thowse the myddes. And Je-
 sus cryed with a grete voyce and sayde: Father/ in-
 to thy handes I commende my spyrte. And when
 he thus had sayde he gauo vp the goost. When the
 Centurion sawe what had happened/ he glorified
 God sayinge: Of a suretie this man was perfecte.
 And all the people that came to geter to that sight be-
 holdyng the thinges which were done: smote their
 brestes/ and returned hoom. And all his acquaint-
 aunce/ and the women/ that folowed him from Ga-
 lile stode a farr off beholdyng these thinges.

And beholde there was a man named Iosaph/a co-
 sellour/ and was a good man and a iuste/a vnde not
 consent to the counsell and dede of them/ which was
 of Aramathia/a cite of the Jewes: which came also
 wrapped for the kynge dome of God: he went vnto
 Pilate/a begged the body of Iesus/a tocke it dou-
 ne/and wrapped it in a linnen cloth/and laied it in
 an he.

Mat. xxvii.
 Mark. xv
 John. xix. g

an he wen tounbe. wher in was neuer man before laied. And that daye was the Saboth euen / & the Saboth dwe on. The women that folowed after which came wih him from Galile / behelde the sepulchre & he wih his body was laied. And they retourned & prepared odours & oynemētes: but rested the Saboth daye / accordynge to the commaundement.

The women visited the sepulchre

Peter came vnto the graue.

Of the pilgrimes that went vnto Emmaus.

Jesus stode in the middes of his disciples.

How Jesus ascended into heauen.

The xxiii. Chapter.

Mat. xvi. **John. xx.** **O**n the morowe after the Saboth / early in the mornynge / they came vnto the tounbe and brought the odours which they had prepared and oether women with them. And they founde the stoon rolled awaye from the sepulchre / and went in: but founde not the body of the Lorde Jesu. And it happened / as they were amased therat: Beholde two men stode by them in synynge vestures. And as they were a frayde / and bowed downe their faces to the earth: they sayd to them: why like ye the lyfynge amonge the dead: he is not heere: but is risen. **Mat. xxvii.** Remember how he spake vnto you / when he was with you in Galile / sayynge: that the sonne of man must be deliuered into the hōdes of synfull men / and be crucified / and the thyrde daye ryl agayne.

And they remembred his wordes / and returned from the sepulchre / and tolde all these thinges vnto the cleuen / and to all the remanant. It was Mary Magdalen / and Joanna / and Mary Jacobi / and oether that were with them / which tolde these thinges vnto the Apostles / and their wordes seemed vnto them fayned thinges / nether beleued they them. Then arose Peter and ran vnto the sepulchre / and stooped in and sawe the linnen clothes layde by themselves / and departed wondrynge in hān selfe at that

that which had happened.

And beholde / two of them went that same daye to a tounbe which was fro Jerusalem about thre scoore for longes / called Emmaus: & they talked together of all these thinges that had happened. And it chaunced / as they commened to geber & reasoned / that Jesus him selfe dwe neare / & went with them. But their eyes were holden / that they could not knowe him. And he sayde vnto them: What maner of communications are these that ye haue done to another as ye walke / & are sadde. And the oone of the named Cleophas / answered & sayd vnto him: arte thou on ly a stranger in Jerusalem / & haste not knowen the thinges which haue chaunced therein in these dayes? To whom he sayd: what thinges?

And they sayd vnto him: of Jesus of Nazareth which was a Prophet / myghtie in dede & worde before God / & all the people. And how the hie Priestes / and our rulers deliuered him to be condemned to death: and haue crucified him. But we trusted that it shuld haue bene he that shuld haue deliuered Israel. And as thouchinge all these thinges to daye is euen the thirde daye that they were done.

Dye & certayne women also of dure cōpany made a ston yed wiche came early vnto the sepulchre / & founde nat his body: & came sayynge & they had sene a visiō of angels / which sayde: & he was alpye. And certayne of them which were with vs / wen their waye to the sepulchre / & founde it euen so as the women had sayde: but him they sawe not.

And he sayde vnto the: woful & slowe of hearte to beuile all & the Prophetes haue spoken. Dought not Christ to haue suffered these thinges / & to enter into his glory? And he began at Moses / and at all the Prophetes / and interpreted vnto them in all scriptures / which were written of him. And they came nye vnto the tounbe which they went to. And he made as though he wolde haue gone forther: But

The Gospell.

But they constrained him sayinge / abyde with vs / for it draweth towarde night / and the daye is farre passed. And he went in / to tarry with them.

And it came to passe as he sat at meate with them / he took bread / blessed it / brake and gaue to the. And their eyes were opened & they knewe him: & he vanisshed out of their sight. And they sayde betwene the selues: did not oure hertes burne with in vs / whill he talketh with vs by the waye / and as he opened to vs the scriptures? And they rose by the same houre / and returned agayne to Jerusalem / and founde the eleuen gathered together / and them that were with them / which sayde: the lord is risen in dede / and hath apered to Simon. And they tolde what thinges was done in the waye / and how they knewe him in breakinge of bread. **h**

Mat. xxviii.
Mark. xvi.
John. xxi. c.

As they thus spake & Iesus him selfe stode in the middes of them / and sayde vnto them: peace be with you. And they were abashed and assayed / supposyng that they had seene a spere. And he sayde vnto them: Why are ye troubled / & why do thougthtes arise in youre hertes? Beholde my hondes & my fete / that it is euen my selfe. Handle me and see: for spiers haue no fleshe and bones / as ye see me haue. And when he had thus spoken / he shewed them his hondes and his fete. And whyll they yet beleued not for ioye and wondred / he sayde vnto them: Haue ye here any meate? And they gaue him a peece of a broyled fyfhe / and of an hony combe. And he took it / and ate it before them.

And he sayde vnto the. These are the wordes which I spake vnto you / whyll I was yet with you: that al must be fulfilled which were written of me in the lawe of Moyses and in the Prophetes / and in the Psalmes. Then opened he their wyntes / that they myght vnderstand the scriptures / and sayde vnto them. Thus is it written / and thus it behoued Christ to suffer / & to rise agayne from death the thyrde daye.

Of S. Luke.

Forbi

de haue / and that repentance and remission of syns shuld be preached in his name amonge all nations / & must beginne at Jerusalem. And ye are witness of these thinges. And beholde / I will sende the promes of my father vpon you. But tary ye in the cite of Jerusalem / vntill ye be endued with power from and hye.

Actu. i. a
John. xvi. c.

And he ledde them out into Bethany / and blessed them by his hondes and blessed them. And it cam to passe / as he blessed them / he departed from them / and was carryed vp into heauen. And they worshipped him / and returned to Jerusalem with greate ioye / & were continually in the temple / praeyfinge and lauding God. Amen.

Actu. i. a
Mar. xvi. d

**Where endeth the Gospell of
S. Luke.**

John.

Iohn / what he was / is manifest by the thre first Euangelistes. First Christes Apostle and that oone of the chefe. Then Christes my kynsman / and for his singuler innocencie and softenes / singulerlye beloued and of singuler familiarite with Christ and enen oone of the thre wytnesses of moost secret thinges. The cause of his wyrtynge was certayne heresies that arose in his tyme / and namelic two / of which oone denyed Christ to be verye God / and the other to be verye man and to be come in the verye fleshe / and nature of man. Agayne which two heresies he wrote beeth his Gospell / and also his first epistle / and in the begynnyng of his Gospell sayeth that the worde of thinge was at the begynnyng / and was with God / and was also verye God / and that all thinges was created and maede by it / and that it was also maede fleshe / that is to saye / became verye man. And he dwelt amonge vs (sayeth he) and we sawe his glorie.

Q

And

The Gospell

And in the begynnyng of his pisse/he saeyth we
 know you of the thinge that was from the beginnin-
 ge/which also we hard/sawe with oure eyes / and
 oure handes handeled. And agayne we know you
 euerlastyng lyfe/that was with the father and ape-
 red to vs/a we hard and sawe. In that he saeyth
 that it was from the begynnyng/a that it was eter-
 nall lyfe/a that it was with God he affirmeth him
 to be verie God. And that he saeyth/we harde/sawe
 and felte/he wytnelleth that he was verie man also.
 John also wrote last and therfore touched not the
 storie that the oether had compiled. But wytyeth
 moost of the saeyth and promyses/and of the sermo-
 nes of Christ. This he sufficient concernyng the ius-
 tuangelistes and their auctorite and worthynes to
 be beleued.

The Gospell

of Saynte John.

John Baptist bare witness of Christ.
 The Jewes enquired of S. John yf he were
 Christ.
 Of the callinge of Andrew/Peter/Philip/and
 Nathanael.



The first Chapter. ✠
In the begynnyng was
 the worde/ and the wor-
 de was with God: and the worde
 was God. The same was in
 the begynnyng with God. All
 thinges were made by it / and
 without it/ was made no thin-
 ge that was made. In it was ly-
 fe/ and the lyfe was the light of
 men/ and the light shyneth in the
 darke.

Of S. John.

Jo. 1.

Darknes but the darknes comprehended it not.
 There was a man sent from God / whose na-
 me was John. The same came as a witness to beare
 witness of the light / that all men through him might be-
 lieue. He was not that light: but to beare witness of
 the light. That was a true light which lighteth all
 men that come into the worlde. He was in the worl-
 de / and the worlde was made by him: and yet the
 worlde knewe him not.

He came amonge his (a)me) and his a)me recei-
 ued him not. But as many as receiued him / to them
 he gaue power to be the sonnes of God in that they
 beleued on his name: which were borne / not of blou-
 de / nor of the will of the flesh / nor yet of the wil of
 man: but of God.

And the worde was made flesh and dwelt a-
 monge vs / and we sawe the glory of it / as the glory
 of the only begotte sonne of the father / which wor-
 de was full of grace and verite. ✠

✠ John bare witness of him and cryed sayings
 This was he of whom I spake / he cometh after
 me / was before me / because he was hyer the I. And
 of his fulnes haue all we receiued euen (grace) for
 grace. For the lawe was geuen by Moses / but gra-
 ce & truthe came by Iesus Christ. No man hath se-
 ne God at any tyme. The only begotte sonne / which
 is in y become of y father / he hath declared him. ✠

✠ And this is y recorde of John: When the Je-
 wes sent Priests & Leuites fro Ierusalem / to axe him /
 what arte thou: And he confesse & denyed not a say-
 de playnly: I am not Christ. And they axed hi what
 then arte thou Elias: And he saeyde: I am not. Ar-
 te thou a prophete: And he answered no. The sayd
 they vnto him: what arte thou that we maye geue an
 answer to the that sent vs: What sayest thou of thy sel? He
 saeyde: I am the voyce of a errar in the wil-
 dernes / make straight the waye of the Lord / as
 sayde the prophete Elias.

Q. 1.

And

The Gospell

And they which were sent/were of the Pharisees. And they asked him/a sayde vnto him: why baptisest thou then yf thou be not Christ/nor Helias/nor a Prophet? John answered the sayinge: I baptise with water: but one is come amongs you/whom ye knowe not he it is that cometh after me / whiche was before me/whose shoe latchet I am not worthy to vniouse. These thinges were done in Bethabara beyonde Jordan wherere John dide baptise.

✠ The nexte daye John sawe Iesus comynge vnto him/and sayde: beholde the lambe of God/whiche taketh awaye the synne of the worlde. This is he of whom I sayde. After me cometh a man/whiche was before me/for he was hyer the I/ and I knew him not: but that he shuld be declared to Israel therefore am I come baptysynge with water.

Mat. iii. d. And John bare recorde sayynge: I sawe the sperte descende from heauen/lyke vnto a doue / and abyde upon him/and I knowe him not. But he that sent me to baptise in water/yf same sayde vnto me: upon whom thou shalt se the sperte descende/ and tarry styll on him/yf same is he which baptiseth with the holly goost. And I sawe and bare recorde that this is the sonne of God.

The nexte daye after/John stode agayne/and two of his disciples. And he behelde Iesus as he walked by/and sayde: beholde the lambe of God. And the two disciples harde him speake and folowed Iesus. And Iesus turned about/and sawe them folowe/and sayde vnto them: What seek ye? They sayde vnto him: Rabbi (which is to saye by interpretation/Master) where dwellest thou? He sayde vnto them: Come and se. They came and sawe where he dwelleth: and abode with him that daye. For it was about the tenth houre.

One of the two which harde John speake and folowed Iesus/ was Andrew Simon Peters brother. The same founde his brother Simon first/a sayde

Of S. John.

Po. xviii

sayde vnto him: we haue founde Messias/which is by interpretation/annoynted: & brought him to Iesus. And Iesus behelde him & sayde: Thou arte Simon the sonne of Jonas/thou shalt be cald Cephas which is by interpretation/a stone.

The daye folowynge Iesus wolde go into Galilee/a founde Philip/a sayde vnto him/folowe me. Philip was of Bethsaida the cite of Andrew and Peter. And Philip founde Nathanael/a sayde vnto him: We haue founde him of whom Moses in the lawe/a the Prophetes dide wyte. Iesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto him: can there any good thinge come out of Nazareth? Philip sayde to him: Come and se.

✠ Iesus sawe Nathanael comynge to him/a sayde of him: Beholde a ryght Israelite/in whom is no guyle. Nathanael sayd vnto him: Where knewest thou me? Iesus answered/a sayde vnto him: Before that Philip caled the/when thou wast vnder the figge tree? I sawe the. Nathanael answered / and sayde vnto him: Rabbi/thou arte the sonne of God thou arte the kynge of Israel. Iesus answered and sayde vnto him: Because I sayde vnto the/I sawe the vnder the figge tree/thou belecuest. Thou shalt se greater thinges the these. And he sayde vnto him: Verely/verely/I saye vnto you/herafter shall yee heare open/and the angels of God ascendynge and descendynge ouer the sonne of man.

✠ Of the mariage in the Cana of Galilee.

Of them that were cast oute of the temple.

How Iesus sayde/destrope ye this temple.

The. ii. Chapter.

✠ And the thyrde daye / was there a maryage in Cana a cite of Galilee/and the moother of Iesus was there. And Iesus was caled also and his disciples vnto the maryage. And when the wyne fayled/the moother of Iesus sayde vnto him: they haue no wyne. Iesus sayde vnto her: Woman

D. iii. what

Deut. xviii
Isai. xl. c.
and. xlv. b
Hierc. xxiij
Eze. xxxiii.
and. xxxvii.
Dan. ix. f

The Gospell

What haue I to do with the myne house is not yet come. His mother saeyde vnto the ministres: what soeuer her saeyth vnto you/ do it. And theare were stondynge theare/ six waterpottes of stone after the maner of the purspynge of the Jewes/contaynyngge two or thre hykins a pece.

And Iesus saeyde vnto the: Fill the water pottes with water. And they fylled the vp to the brim. And he saeyde vnto the: Draw out now a beere vnto the gouernour of the feast. And they bare it. Whē the ruler of the feast had tasted the water that was turned vnto wyne/ & knewe not whēce it was (but the ministres which drue the water knew) he caled the bydegrome/ and saeyde vnto him All men at y begynnynge/ set fourth good wyne/ & when men be dronke/ then that which is worst. But thou haest kept backe the good wyne/ vntill now.

This begynnynge of miracles did Iesus in Cana of Galile/ & shewed his gloze/ & his disciples beleued on him. After that he descended into Capernaum/ & his mother/ & his bretheren/ & his disciples: but continued not manye dayes theare.

And the Jewes easter was euen at hande/ & Iesus went vp to Jerusalem/ and founde synspynge in the temple thoose that soolde oxen & sheepe and doves and chaungers of monney. And he made a scourge of small cordes/ & droue them all out of the temple/ with the shepe and oxen and powred ouer the changers monney/ and ouerthwe the tables/ and saeyde vnto them that soolde doves: Haue these thynges hence/ and make not my fathers house an house of marchaundys. And his disciples remembred/ how that it was wyte. The zele of thyne house hath euen eaten me.

Then answered the Jewes & saeyde vnto him: What token shewest thou vnto vs/ seynge that thou dost these thynges? Iesus answered and saeyd vnto them: Destroye this temple/ & in thye dayes I will reare

Of S. John.

For. viii.

reare it vp agayne. Then saeyde the Jewes. xvi. yeres was this temple abyldynge: & wilt thou reare it vp in thye dayes? But he spake of the temple of his body. Whē therfore as he was rylen from deeth agayne his disciples remembred that he thus saeyde. And they beleued the scripture/ and the wordes which Iesus had saeyde.

When he was at Jerusalem at easter in the fraste/ many beleued on his name/ when they sawe his miracles which he dide. But Iesus put not him selfe in their hondes/ because he knewe all men/ and needed not/ that any man shuld testify of man. For he knewe what was in man. Psal. lii. b
and. lvi. c

Of Nicodemus and Iesus.

Of the baptyne of Iesus and John

The question of purification.

The. iii. Chapter. *

Nicodemus was a man of the Pharisees named Nicodemus a ruler amonge the Jewes. The same came to Iesus by nyght/ and saeyde vnto him: Rabbi/ we knowe that thou arte a teacher which thou arte come from God. For no man coulde do suche miracles as thou doest/ except God were with him. Iesus answered and saeyde vnto him: Verely/ verely I saye vnto the: except a man be bozen a newe/ he can not se the kyngdom of God. Nicodemus saeyde vnto him: How can a man be bozen when he is olde? can he enter into his mothers wombe and be bozen agayne? Iesus answered: Verely/ verely I saye vnto the: except that a man be bozen of water and of the spete/ he cannot enter into the kyngdome of God. That which is bozen of the fleshe/ is fleshe: and that which is bozen of the spete/ is spete. Maruaile not that I saeyd to the: ye must be bozen a newe. The wynde bloweth wher he listeth and thou hearest his sounde: but must not tell whence he cometh and whether he goeth. So is every man that is bozen of the spete.

John.

For.

Psal. lxxvii

Math. xxi.

and. xviij

Mar. xiiij.

and. xv. c.

The Gospell

And Nicodemus answered & saide vnto him: how can these thinges be? Iesus answered & saide vnto him: art thou a master in Israel / & knowest not these thinges: Verely / verely I saye vnto the: we speake & we knowe / & testify & we haue sene and ye receaue not oure witness. If when I tell you earthly thinges / ye beleue not: how shuld ye beleue yf I shall tell you of heauenly thinges.

And no man ascendeth vp to heaue / but he that came doune from heauen / that is to saye / the sonne of man which is in heauen.

Num. xxi. And as Moyses lyfte vp the serpent in the wilderness / euen so must the sonne of man be lifte vp / that noone that beleueth in him perishe: but haue eternall lyfe.

1. John. iiii. For God so loueth the worlde / that he haeth geuen his only sonne / that noone that beleue in him shuld perishe: but shuld haue euertlastinge lyfe. For God sent not his sonne into the worlde / to condemne the worlde: but that the worlde through him / might be saued. He that beleueth on him / shall not be condemned. But he that beleueth not / is condemned all redy / because he beleueth not in the name of the only sonne of God. And this is the condemnation / that light is come into the worlde / and the men loued darknesses moore then light / because their deaddes were euill. For every man that euill doeth / hateth the light: neither cometh to light lest his deaddes shuld be reproveth. But he that doeth truely / cometh to the light that his deaddes myght be knowen: how that they are wrought in God.

After these thinges came Iesus and his disciples into the Iewes lode / & there he haunted with them and baptised. And John also baptised in Enbedes Salim / because there was moche water there / and they came & were baptised: For John was not yett cast into prison.

And there arose a questiō betwene Johns disciples

Of S. Iohn.

Jo. i. Iohn and the Iewes about purifyinge. And they came vnto Iohn / & saide vnto him: Rabbi / he that was with the beyonge Jordan / to whom thou bearest witness. Beholde the same baptiseth / & all men come to him. Iohn answered / and saide: a man can receaue nothinge at all exceptit be geuen him from heauen. Ye youre selues are witnesses / how that I saye: I am not Christ / but am sent before him. He that hath the byde / is the bydegrome. But the frende of the bydegrome / which stoneth by and heareth him reioyseth greatly of the bydegromes voyce. This my ioy is fulfilled. He must increace / and I must decrease.

He that cometh from an hye is aboue all: he that is of y^e earth / is of the earth / & speaketh of the earth. He that cometh from heauen / is aboue all / and what he hath sene and harde: that he testifieth: but no man receaueth his testimonye. Howbeit / he that hath receaued his testimonye hath set to his seale that God is true. For he whom God hath sent / speaketh the wordes of God. For God geueth not the spere by measure. The father loueth the sonne and hath geuen all thinges into his honde. He that beleueth on the sonne / hath euertlastinge lyfe / and he that beleueth not the sonne / shall not se lyfe / but the wrath of God abydeh on him.

Jo. iiii. Of the woman of Samarie.
The rulers sonne that was sicke.

The iiii. Chapter.
After as the Lord had knowledge / how the Pharisees had harde / that Iesus made and baptised moore disciples then John (though that Iesus him selfe baptised not: but his disciples) he lefte Iewry / and departeth agayne into Galilee. And it was so that he must needs go thorow the Samaria. Then came he to a cite of Samaria called Sichar / besydes the possession that Jacob gaue to his sonne Joseph. And there was Jacobs well.

The Gospell

Gen. xlviii. Well. Jesus then wrotyed in his iorney / late thus on the well.

And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Jesus sayde vnto her: geue me drinke. For his disciples were gone awayne vnto the towne to buye meate. Then sayde the woman of Samaria vnto him: how is it / that thou beinge a Jewe / artst drinke of me / which am a Samaritan: for the Jewes medle not with the Samaritans. Jesus answered and sayde vnto her: yf thou knewest the gifte of God / & who it is that sayeth to the geue me drinke / thou wouldest haue asked of him / and he wolde haue geuen the water of lyfe. The woman sayde vnto him. Sir thou hast nothinge to drawe with / and the well is deape: from whence then hast thou that water of lyfe? Arte thou greater then oure faether Jacob which gaue vs the well / and he him selfe dranke ther of / & his childien / and his cattell?

Jesus answered and sayde vnto hir / whosoever drincketh of this water / shall thirst agayne. But whosoever shall drinke of the water that I shall geue him / shall neuer be more a thirst: but the water that I shall geue him / shall be in him a well of water springinge vp into euerlastinge lyfe. The woman sayde vnto him: Sir geue me of that water / that I thirst not / neither come hither to drawe. Jesus sayde vnto her. Go and call thy husband / and come hither. The woman answered and sayde to him: I haue no husband. Jesus sayde to her: Thou hast well sayd / I haue no husband. For thou hast had fye husbandes / & he wher thou now hast / is not thy husband. What saydest thou truly.

The woman sayde vnto him: Sir I perceaue / that thou arte a Prophet. Oure faethers worshipped in this mountayne: and yelape that in Ierusalem is the place wher men ought to worshippinge. Jesus sayde vnto her: woman beleeue me / the houre cometh / when ye shall

Of S. John.

Jo. vi.

ye shall neither in this mountayne / nor yet at Ierusalem / worshippinge the faether. No worshippinge ye wot not what we knowe what we worshippinge. For saluation cometh of the Jewes. But the houre cometh and now is / when the true worshippers shall worshippinge the faether in spete / and in trueth. For verily suche the faether requyryth to worshippinge him / God is a spete / and they that worshippinge him: must worshippinge him in spete and trueth.

The woman sayde vnto him: I wot well Messias shall come / which is caled Christ. When he is come / he will tell vs all thinges. Jesus sayde vnto hyr: I that speake vnto the am he. And euen at that poynte came his disciples / and maruelled that he talked with the woman. He not man sayde vnto him: What meanest thou / or why talkest thou with her? The woman then left her waterpot / and went her waye into the cite / and sayde to the men Come se a ma which tolde me all thinges that euer I did. Is not he Christ? Then they went out of the cite / and came vnto him.

And in the meane whyle his disciples prayed Chyn sayinge: Maester / cate. He sayde vnto them: I haue meate to cate / that ye knowe not of. Then sayde the disciples betwene them selues: hath any man brought him meate? Jesus sayde vnto them: my meate is to do the will of him that sent me. And to finish his worke. Saye not ye: there are yet foure monethes / and then cometh harvest? Beholde I saye vnto you lyfte vp your eyes / and looke on the regions: for they are whyte all redy vnto harvest. And he that retheth receaureth reward / & god detteth frute vnto life eternall: that boeth he that soweth / & he that retheth myght reioyse to gether. And here in is the sayinge true / that oone soweth and another retheth. I sent you to reth that wher on ye bestowed no labour. Other men laboured / and ye are spered into their labours.

Many

The Gospell

Manny of the Samaritans of that cite beleued on him/for the sayinge of the woman/which testified. he tolde me al thinges that euer I dide. The whiche the Samaritans were come vnto him they besought him/that he wolde tarry with them. And he abode there two dayes. And many moo beleued because of his awne wordes/and sayde vnto the woman: Now we beleue not because of thy sayinge. For we haue harde him oure selues/a knowe that this is euē in dede Christ the sauoure of the worlde.

After two dayes he departed thence/and went a-wayne into Galile. And Iesus himselfe testified a prophete hath none honoure in his awne countrey. Then as sone as he was come into Galile/the Galileans receiued him which had sene all thinges that he dide at Jerusalem at the feast. For they went also vnto the feast daye. And Iesus came agayne into Cana of Galile/where he turned water into wine.

And there was a certayne ruler/whose sonne was sicke at Capernaum. As sone as the same heard that Iesus was come out of Iewry into Galile/he went vnto him/and besought him/that he wolde descende and heale his sonne. For he was euen ready to dye. Then sayde Iesus vnto him: excepte ye see signes and wondres/ye can not beleue. The ruler sayde vnto him: Syr come awayne or euer that my chyldre dye. Iesus sayde vnto him: Go thy waye/thy sonne liueth. And the man beleued the wordes that Iesus had spoken vnto him and went his waye. And anon as he went on his waye/his seruantes met him/and tolde him sayinge: thy chyldre liueth. Then enquired he of them the houre when he began to amede. And they sayde vnto him: Yesterday the seuenth houre/the feuer left him. And y farther knew that it was the same houre in which Iesus sayde vnto him: Thy sonne liueth. And he beleued/and all his household. This is agayne the seconde myracle that Iesus dide/after he was come

Mat. xiii. a
Mark. vi. a
Luk. xiii. c
Math. xiii. b

Mark. i. d
Luk. xiii. c

Of S. John.

To. cxi

come oute of Iewry into Galile.

Of him that was. xxxviii. yere sicke.

The Iewes sought Iesus to destroye him.

Of the resurrection.

Search the scripture.

Moses accuseth the Iewes.

The. v. Chapter.

After that they were past a feast of the Iewes/and Iesus went vp to Jerusalem. And there is at Jerusalem/by the slaughterhouse/a poole called in the Hebre tongue Bethesda/hauinge fyue porches/in which laye a greate multitude of sicke folke/of blinde/halt and wyddered/saytinge for the movinge of the water. For an angell went downe at certayne season into the poole and troubled the water. Whosoever then after the stringe of the water/stepped in/was made whole of whatsoeuer disease he had. And a certayne man was there/which had bene diseased. xxxviii. yeres. When Iesus sawe him/ye and knewe that he now longe tyme had bene diseased/he sayde vnto him: Wilt thou be made whole? The sicke man answered him: Syr I haue no man when the water is troubled/to put me in to the poole. But in the meane tyme/whill I am about to come/another steppeth downe before me.

And Iesus sayde vnto him: Arise take vp thy bedde/and walke. And immediatly the man was made whole/a toke vp his bedde and went. And the same daye was the Saboth daye. The Iewes therefore sayde to him that was made whole. It is the Saboth daye/it is not lawfull for the to carry the bedde. He answered the. he that made me whole/sayde vnto me: Take vp thy bedde/and get thee hence. They axed the. What man is that which sayde vnto the/take vp thy bedde and walke? And he that was healed/swore not who it was. For Iesus had gotten him false awayne/because that there was many of people in the place.

And

The Gospel

And after that Iesus founde him in the temple / I sayd vnto him: beholde thou arte made whole / yette no moore / lest a worse thinge happen vnto the. The man departed and tolde the Jewes that it was Iesus / which had made him whole.

And therefore the Jewes did persecute Iesus / & sought the meanes to sleer him because he had done these thinges on the Saboth daye. And Iesus answered them: my father woortheth hidder to / & I worke. Therefore the Jewes sought the moare to kill him / not onely because he had broken the Saboth: but sayde also that God was his father and made him selfe equal with God.

Then answered Iesus and sayde vnto them: Verely / verely / I saye vnto you: the sonne can do nothinge of him selfe / but that he seeth the father do. For whatsoeuer he doeth / that doeth the sonne also. For the father loueth the sonne / and he hath giuen him all thinges / whatsoeuer he him selfe doeth. And he will shewe him greater workes then these / because ye shalde maruaile. For lyke wyse as the father rayseth vp the dead / and quickeneth them / euen so the sonne quickeneth whom he will. Neither iudgeth the father any man: but hath committed all iudgement vnto the sonne / because that all men shuld honour the sonne / euen as they honour the father. He that honoureth not the sonne the same honoureth not the father which hath sent him. Verely / verely / I saye vnto you: he that heareth my wordes and belueth on him that sent me / hath euerlastinge lyfe / and shal not come into damnation: but is escaped from death vnto lyfe.

Verely / verely / I saye vnto you: the tyme shall come / and now is / when the dead shall heare the voyce of the sonne of God. And they that heare / shall liue. For as the father hath life in him selfe / so lyke wyse hath he geuen to the sonne to haue life in him selfe: and hath geuen him power also to iudge / in that

Of S. Iohn.

To. 1.

that he is the sonne of man. Maruaile not at this: the houre shall come in the which all that are in the graues / shall heare his voyce and shall come fourth: they that haue done good vnto the resurrection of lyfe: and they that haue done euill / vnto the resurrection of damnation.

I can of myne owne selfe do nothinge at all. As I beare / I iudge / and my iudgement is iust / because I seeke not myne owne will / but the will of the father which hath sent me. If I beare witness of my selfe / my witness is not true. There is another that beareth witness of me / and I am sure that the witness which he beareth of me / is true.

Ye sent vnto Iohn / and he bare witness vnto the truth. But I receaue not recorde of man. Neuertheless / these thinges I saye / that ye myght beleeue. He was a burninge / and a shyninge light / ad ye wolde fr: a season haue reioysed in his light. But I haue greater witness then the witness of Iohn. For the workes / which the father hath geuen me to send / be: the same workes which I do beare witness of me / that the father sent me. And the father himselfe which hath sent me / beareth witness of me. I haue not harde his voyce at any tyme nor ye haue sent his s:ape: therfor his wordes haue ye not abydinge in you. For whom he hath sent him ye beleeue not.

Search the scriptures / for in them ye thinke ye haue eternall lyfe: and they are they which testify of me. And yett will ye not come to me / that ye myght haue lyfe. I receaue not prayse of men. But I knowe you / that ye haue not the leue of God in you. I am come in my fathers name / and ye receaue me not. If another shall come in his owne name / him will ye receaue. How can ye beleeue which receaue honoure one of another / and seeke not the honoure that cometh of God onely?

Do not thinke that I will accuse you to my father

The Gospell

father. The car is oono that accuseth you: euen Moyses in whom ye trust. For had ye beleued Moyses/ ye wold haue beleued me: for he wrote of me. But scinge ye beleuenot his wyttynge: how shuld ye beleue my wordes. ¶

¶ Of the fyue loues and two fyshes.

Jesús hid himselfe because the people wolde haue made him a kynge.

Jesús walkod on the see.

The people folowed Jesús with shippes.

The people requyred a signe.

Of the heauenly bread.

Many of the disciples of Jesús went bakke fro him.

What Peter saeyde to Christ.

The vi. Chapter.

Mat. xiii.

Mark. vi. c

Luke. ix. b

After these thinges Jesús went his waye o-
uer the see of Galilee nye to a cite caled Ti-
berias. And a greute multitude folowed him/ becau-
se they had scene his myracles which he dyde on
them that were diseased. And Jesús went vp in-
to a mountayne / and thcare he late with his disci-
ples. And easter a feast of the Jewes was nye. ¶
¶ When Jesús lyfte vp his eyes / and sawe a grea-
te company come vnto him / and sayde vnto Philip
when cc shall we bye bread that these myght eate.
This he saeyde to proue him: for he him selfe knewe
we what he wolde do.

Philip answered him / two hondred peny wor-
the of bread are not sufficient for them / that euery mā
haue a lytell. Then saeyd vnto him oone of his disci-
ples / Andrew Simon Peters brother. Thcare is
a lad hccre / which hath fyue barley loues and two fy-
shes: but what is that amonge so many? And Jesús
saeyde: Make the people sit doune: Thcare was mo-
che grasse in the place. And the men late doune / at
nōbre / about fyue thousand. And Jesús toke the bre-
ad / and gaue thanks / and gaue to the disciples / and
his disciples to them that were set doune. And lyke

sayde

Of S. John.

Jo. cxiij.

Wyle of the fyshes as moche as they wolde.

When they had eate ynough he saeyd vnto his
disciples: Gather vp the broken meate that remay-
neth / that no thynge be lost. And they gadred it to-
gether / and filled twelue baskettes with the broken
meate of the fyue barley loues / which broken meate re-
mayned vnto them that had eaten. When the men /
when they had scene the myracle that Jesús dyde sa-
eyde: this is of a trouth the Prophet that shulde co-
me into the worlde. ¶

When Jesús perceaued that they wolde come /
and take him vp to make him kynge / he departed
agayne into a mountayne him selfe aloone. Mat. xxiij.

And when euen was come his disciples went
vnto the see and entred into a shippe and went ouer
the see vnto Capernaum. And anoone it was darke
he / and Jesús was not come to them. And the see
arose with a greute wynde that blew. And when
they had rowen aboute a. xxv. or a. xxx. furlonges /
they sawe Jesús walke on the see / and drawe nye
vnto the shippe and were afrayed. And he saeyde vn-
to them: It is I / be not afrayde. Then wolde they
haue receaued him into the shippe and the shippe was
by a by at the londe whither they went.

The daye folowynge / the people which stode on
the oether syde of the see / sawe that thcare was no
ne oether shippe / thcare / saue that oone whear into
his disciples were entred / and that Jesús went not
in with his disciples in the shippe but that his disci-
ples were gone awayne aloone. How be it / thcare ca-
me a nother shippe from Tiberias nye vnto the pla-
ce / whcare they ate bread / when the Lord had bles-
sed. The when the people sawe that Jesús was not
thcare nether his disciples: they also toke shippynge
and came to Capernaum seekynge for Jesús.

And when they had founde him on the oether si-
de of the see / they saeyd vnto him: Rabbi / when
camest thou hiddy? Jesús answered them and saeyd

Jo de. v. c.

The Gospel

De: verely/ verely I saye vnto you: ye seeke me/not because ye sawe the myracles: but because ye acte of the loues/ and were filled. ✠ Laboure not for the meate which perissheth/ but for the meate that endureth vnto euerlastinge lyfe/ which meate the sonne of man shall geue vnto you. For him hath God the faether sealed.

Then sayde they vnto him: what shall we do that we might worke the workes of God? Iesus answered and sayde vnto them. This is the worke of God/ that ye beleue on him/ whom he hath sent. They sayde vnto him: what signe seest thou then/ that we maye see and beleue the? What doest thou worke? Our fathers dide eate Manna in the desert/ as it is wytten: He gaue them bread from heauen to eate. Iesus sayde vnto them: verely/ verely I saye vnto you: Moyses gaue you not bread from heauen: but my father geueth the true bread from heauen. For the bread of God is he which cometh downe from heauen/ and geueth lyfe vnto the worlde.

Then sayde they vnto him/ Lorde/ euer moore geue vs this bread. And Iesus sayde vnto them: I am that bread of lyfe. He that cometh to me/ shall not hunger: and he that beleueth on me shall neuer thirst. ✠ But I sayd vnto you: that ye haue seene me/ and yet beleue not. All that the father geueth me shall come to me: a him that cometh to me/ I cast not awaye. For I came downe from heauen: not to do myne owne will/ but his will which hath sent me. And this is the fathers will which hath sent me/ that of all which he hath geue me/ I shuld looke nothinge: but shuld rayse it vp agayne at the last daye. And this is the will of him that sent me: that every man which seith the sonne and beleueth on him/ haue euerlastinge lyfe. And I will rayse him vp at the last daye.

The Jewes then murmured at him/ because he sayd.

Of S. John.

Jo. 6. 41

sayd: I am that bread which is come downe from heauen. And they sayde: Is not this Iesus the sonne of Ioseph/ whose father and moether we knowe? How is it then that he sayeth/ I came downe from heauen? Iesus answered and sayde vnto the. Wherof mur not betwene youre selues.

✠ No man can come to me except the father which hath sent me/ drawe him. And I will rayse him vp at the last daye. It is wytten in the prophetes/ that they shall be all taught of God. Every man therefore that hath harde and hath learned of the father cometh vnto me. Not that eny man hath seene the father/ save he which is of God: the same hath seene the father. Verely/ verely I saye vnto you/ he that beleueth on me/ hath euerlastinge lyfe. I am that bread of lyfe. Your fathers dide eate Manna in the wilbernes/ and are dead: This is that bread which cometh from heauen that he which eateth of it/ shuld also not dye. I am & lyfinge bread which came downe from heauen. If eny man eate of this bread/ he shall liue for euer. And the bread that I will geue/ is my fleshe/ which I will geue for the lyfe of the worlde.

And the Jewes stroue amonge them selues sayinge: How can this selowe geue his fleshe to eate? Then Iesus sayde vnto them: Verely/ verely I saye vnto you/ except ye eate the fleshe of the sonne of man and drinke his bloude/ ye shall not haue lyfe in you. Whosoever eateth my fleshe and drinketh my bloude/ hath eternall lyfe: and I will rayse him/ vp at the last daye. ✠ For my fleshe is meate in deede and my bloude is drinke in deede. He that eateth my fleshe/ and drinketh my bloude/ dwelleth in me and I in him. As the liuinge father hath sent me/ euen so lyue I by my father: and he that eateth me/ shall liue by me. This is the bread which cam from heauen: not as your fathers haue eate Manna & are dead. He that eateth of this bread/ shall liue euer.

P. 11. These

Exod. xvi
Num. xi. 6
Psalm. lxxviii
Sap. xvi.

Eccl. xvi

Math. xxi.

Mat. xxi
Hier. xxi

Exod. xvi. a

The Gospel

These thinges sayde he in the synagoge as he taught in Capernaum. Many therfore of his disciples / when they had harde this / sayde this is an harde sayinge: Who can abyde thearings of it? Jesus knew in him selfe / that his disciples murmured at it / and sayde vnto them: Doeth this offende you? What and yf ye shall see the sonne of man ascende vp wher he was before? It is the spete that queneheth / the fl: the proffeth nothinge. The wordes that I speake vnto you / are spete and lyfe. But there are some of you that beleue not. For Jesus knewe from the beginnunge / which they were that beleued not / and who shuld betraye him. And he sayde: therfore sayde I vnto you: that no man can come vnto me / except it were geuen vnto him of my faether.

From that tyme many of his disciples went backe / and walked no moare with him. Then sayde Jesus to the twelue: will ye also go awaye? Then Simon Peter answered: Maister to whom shall we go? Thou haste the wordes of eternall lyfe / and we beleue and knowe that thou arte Christ the sonne of the lyvinge God. Jesus answered the: haue not I chosen you twelue / and yet oone of you is the deuyll? He spake it of Judas Iscariot the sonne of Simon. For he it was that shuld betraye him / and was oone of the twelue. ¶

¶ Jesus went pruely vp vnto the feast.

The Jewes marueled how he knewe the scriptures / and was not learned.

How the people were deuided for Jesus.

How the rulers and Nicodemus did contende.

The. vii. Chapter. ¶

After that / Jesus went about into Galile and wolde not go about in Ieremy for the Jewes sought to kill him. The Jewes tabernacle feast was at honde. His brethren therfore sayde vnto him: get the hence and go into Ieremy that thy disciples

Of S. John.

To. crb

ples maye se thy workes that thou doest. For thar is no man that doeth eny thinge secretly / and he him selfe seeketh to be knowne openly. If thou do soche thinges / Bewe thy selfe to the worlde. For as yet his brethren beleued not in him.

¶ Then Jesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye redde. The worlde cannot haete you. But me it hateth: because I testify of it / that the workes of it are euill. So go ye vnto this feast. I will not go ye yet vnto this feast / for my tyme is not yet full come. These wordes he sayde vnto them / and abode still in Galile. But as soon as his brethren were gone vp / he went he also vp vnto the feast: not openly / but as it were pruely. Then sought him the Jewes at the feast / and sayde: Where is he? And moche murmuringe was thar of him amonge the people. Some sayde: He is good. Wether sayde naye / but he detraceth the people. Howbeit no man spake openly of him / for feare of the Jewes. ¶

¶ In the middes of the feast / Jesus went vp into the temple and taught. And the Jewes marueyled sayinge: How knoweth he the scriptures / sayinge that he neuer learned? Jesus answered them / and sayde: My doctrine is not myne: but his that sent me: If eny man will do his will / he shall knowe of the doctrine / whether it be of God / or whether I speake of my selfe. He that speaketh of him selfe seeketh his owne prayse. But he that seeketh his prayse that sent him / the same is true and no vnrighthe welnes is in him.

Wilde not Moses geue you a lawe? yet none of you kepeth the lawe: Why go ye aboute to kyll me? The people answered and sayde: thou haste the deuyll: who goeth aboute to kill the? Jesus answered and sayde to them: I haue done oone worke / and ye all maruaile. Moses therfore gaue vnto you circumcision not because it is of Moses / but of the faethers.

¶. iii.

And

¶. iii. a.

The Gospell.

And yet ye on the Saboth daye/circumcise a man.
As a mā on the Saboth daye receaue circūcisiō wit
hout breakinge of the lawe of Moyses: disdayne ye at
me/because I haue made a man euery whit whoa
le on the Saboth daye: Judge not after the viter ap
pearance: but iudge righte wises iudgement.

Then sayde some of them of Jerusalem: is not
this he whom they go aboute to kyll? Beholde he
speaketh boldly / and they saye nothinge to him.
Now the rulers knowe in dede þ this is very Christ
Howbeit we knowe this man whence he is: but
when Christ cometh / no man shall knowe when
e he is.

Then cryed Jesus in the tēple as he taught say
inge: yeknowe me/and whēce I am ye knowe. And
yet I am not come of my selfe/but he that sent me is
true / whom yeknowe not. I knowe him: for I am
of him: & he hath sent me. Then they sought to take
him: but no man layde handes on him / because his
tyme was not yet come. Many of the people bele
ued on him and sayde: when Christ cometh / will he
do moore myracles then this man hath done?

The Phariseo harde that the people murmured
suche thynges about him. Wherefore the Pharisees &
hye priestes sent ministers forth to take him. Then
sayde Jesus vnto them: Yet am I a Iytell whyle
with you / and then go I vnto him that sent me. Ye
shall seeke me/and shall not fynde me: and whēce I
am / thither can ye not come. Then sayde the Je
wes but wene theym selues: whither will he go / that
we shall not fynde him? Will he go amonge the gen
tyls which are scattered all abroade / & teache the ge
ntyls: What manner of sayinge is this that he sayde
ye shall seeke me/and shall not fynde me: and whēce
I am thither can ye not come?

In the last daye/that great daye of the feast / Je
sus stoode and cryed sayinge: If any man thyrst/let
him come vnto me and drinke. He that beleeueth
on me

Of S. John:

Jo. rebt.

on my/as sayeth the scripture/out of his belly shall
flowe ryuers of water of lyfe. This spake he of the
spete which they that beleued on him/shal recea
ue. For the holly goost was not yet thēre / be
cause that Jesus was not yet glorified.

¶ Many of the people/when they harde
this sayinge sayde: of a truth this is a Prophet: De
ther sayde/This is Christ: Some sayde: Shall Christ
come out of Galilee? Sayeth not the scripture that
Christ shall come of the seed of Dauid: and out of the
townte of Bethleem whēce Dauid was? So was
there dissencion amonge the people about him. And
some of them wolde haue taken him: but no man la
yed handes on him.

¶ Then came the ministres to the hye Priestes &
Pharisees. And they sayde vnto them: Why haue
ye not brought him? The seruantes answered: Re
uer man spake as this man doth. Then answered
them the Pharisees: are ye also disceued? Doeth any
of the rulers or of the Pharisees beleue on him? But
the comen people which knowe not the lawe/are cur
sed. Nicodemus sayde vnto them: He that came to
Jesus by night/and was one of them. Wēch our
lawe iudge any man before it heare him/and knowe
what he hath done? They answered and sayde
vnto him: arte thou also of Galilee? Search and loe
ke/for out of Galilee aryseth no Prophet. And euery
man went vnto his owne house.

¶ The woman that was taken in aduor
try.

Of them that sayeth Jesus what he was.

How they asked him of his father.

The freedom that Christ promisseth to them that
beleue in him.

Of them that sayde Jesus had a deuyll.

The Jewes wolde haue stoned him because
he sayde he was a sone of Abraham was.

¶ The viij. Chapter.

Jo. iij.

End

The Gospell.

And Iesus went vnto mount oliuete/and early in the morninge came agayne into the temple and all the people came vnto him/and he satte downe and taught them. And the Scribes and Pharisees brought vnto him a woman taken in adultery/and set hir in the myddes and sayde vnto him: Master / this woman was taken in adultery/ euen as the dedde was adouping. Moses in the lawe commaunded vs that suche shulde be stoned. What sayest thou therfore? And this they sayde to tempt him / that they myght haue wherof to accuse him. Iesus stouped downe / and with his finger wrote on the grounde. And whyll they continued aringe him/ he lyfte him selfe vp / & sayde vnto the: let him that is amonge you without synne / cast the first stone at her. And agayne he stouped downe and wrote on the grounde. And allone as they harde that / they went out oone by / oone the eldest first. And Iesus was lefte aloone & the woman stondinge in the myddes. When Iesus had lyfte vphimselfe agayne/and sawe no man but the woman he sayde vnto hyr. Woman / where are those thyne accusars? hath no man cōdemned the? She sayde: No man Lord. And Iesus sayde: Neither do I cōdemne the. Go/and synne no more. Leut. xxi. n.

When spake Iesus agayne vnto them sayde: Deu. xxvij. When spake Iesus agayne vnto them sayde: i. John. i. b. g. I am the light of the worlde. He that foloweth me / shall not walke in darknes: but shall haue the light of lyfe. The Pharisees sayde vnto hyr: thou bearest recorde of thy selfe / thy recorde is not true. Iesus answered & sayde vnto the: thought I beare recorde of my selfe / yet my recorde is true: for I knowe whence I came & whither I go. But ye cannot tell whence I come & whither I go. Ye iudge after the flesh / I iudge noman. And yf I iudge / my iudgement is true. For I am not aloone: but I & my father & sent me. Deut. xix. b. He is also wyttne in youre lawe / & the testimony of Moyses & the lawe is true. I am oone & beare witness of my selfe / & my father

Of S. Iohn.

Jo: cxxij.

father & sent me / beareth witness of me. The scribe they vnto him: where is thy father? Iesus answered: yenchere knowe me / nor yet my father. Yf ye had knowe me / ye shuld haue knowe my father also. These wordes spake Iesus in the temple / as he taught in the temple / & noman layde handes on him / for his tyme was not yet come. ii. Cor. xii. Heb. x. f.

Then sayde Iesus agayne vnto them. Rom. ii. d. I goe into my fapre / and ye shall seeke me / and shall dye in your synnes. Whither I goe / thither can ye not come. Then sayde the Iewes: will he kyll himselfe / because he sayth: whither I goe / thither can ye not come? And he sayde vnto the: ye are belowe / I am from aboue. Ye are of this worlde / I am not of this worlde. I sayde therfore vnto you / that ye shall dye in youre synnes. For except ye beleue that I am he / ye shall dye in youre synnes.

The scribe they vnto him / who art thou? And Iesus sayde vnto them: Euen the very same thinge that I saye vnto you. I haue many thinges to saye and to iudge of you. Ye and he that sent me is true. And I speake in the worlde / those thinges which I haue harde of him. Howbeit they vnderstode not & he spake of his father.

Then sayde Iesus vnto them: when ye haue lift vp an hylde the sonne of man / then shall ye knowe that I am he / and that I do nothinge of my selfe: but as my father hath taught me / euen so I speake and he that sent me / is which me. The father hath not lefte me a loone / for I do alwaies those thinges that please him. As he spake these wordes / many beleued on him.

Then sayde Iesus to those Iewes which beleued on him. If ye continue in my wordes / then are ye my very disciples / and shall knowe the truth & the truth shall make you free. They answered him. We be Abrahams seede / and were neuer bonde to any man: why sayest thou then / ye shall be made free.

B. v.

Iesus

The Gospel

Rom. vi. c
4. Pet. ii. b.

Jesus answered them: Verely/verely I saye vnto you/that whosoever committeth synne/ is the seruaunt of synne. And the seruaunt abydeyth not in the housse for euer. But the synne abydeyth euer. If the synne therefore shall make you free/then are ye free in deede I knowe that ye are Abrahams seed but ye seeke meanes to kill me because my sayynges haue no place in you. I speake that I haue seene with my father: and ye do that which ye haue seene with your father.

They answered and sayde vnto him: Abraham is youre father. Jesus sayde vnto them: If ye were Abrahams chyldren/ye wolde do the deedes of Abraham. But now ye go about to kill me/a man that haue tolde you the trueth which I haue harde of God this dide not Abraham. Ye do the deedes of youre father. Then sayde they to him: we were not boync of fornicacion. We haue oone father/which is God. Jesus sayde vnto them: If God were youre father/then wolde ye loue me. For I proceeded forth and come from God. Nether came I of my selfe/ but he sent me. Why do ye not knowe my speech? Euen because I can not abyde the hearynge of my wordes.

1 Joh. iii. b

Ye are of youre father the deuyll / and the lustes of youre father ye will do. He was a murderere from the begynnyng and abode not in the trueth/ because there is no trueth in him. When he speaketh a lye/ then speaketh he of his awne. For he is a lyar/ and the father therof. And because I tell you the trueth/ therefore ye beleeue me not.

Which of you can rebuke me of synne? If I saye the trueth/ why doe not ye beleeue me? He that is of God heareth Gods wordes. Ye therefore heare them not/ because ye are not of God.

Then answered the Jewes & sayde vnto him: Saye we not well that thou arte a Samaritan/ & hast the deuyll? Jesus answered: I haue not the deuyll

up

Of S. John.

fo. cviii

will but I honour my father/ & ye haue dishonoured me. I seeke not myne owne prayse: but there is oone that seeketh and iudgeth.

Verely verely I saye vnto you/ if a man keape my sayynges/ he shall neuer see death. When theyde & Iewes to him: How knowe we that thou hast the deuyll. Abraham is dead/ and also the Prophetes: & yet thou sayest/ if a man keape my sayynges/ he shall neuer taste of death. Arte thou greater then our father Abraham/ which is dead? and the Prophetes are dead. Whom makest thou thy selfe?

Jesus answered: If I honour my selfe / myne honour is nothinge worth. It is my father that honoureth me/ which ye saye/ is youre God/ & ye haue not knowen him/ but I knowe him. And if I wuld saye/ I knowe him not/ I wuld be a lyar lyke vnto you. But I knowe him/ and keape his sayynges.

Youre father Abraham was glad to see my daye/ & he sawe it & reioyced. Then sayde the Jewes vnto him: thou arte not yet. A yere oolde/ & hast thou seene Abraham? Jesus sayde vnto them: Verely/ verely I saye vnto you/ per Abraham was/ I am. Then took they by stones/ to caste at him. But Jesus hyd him selfe/ & went out of the temple.

Of him that was borne blynde/ & the busynesse that was betwene him and the Pharises.

The Chapter.

As Jesus passed by/ he sawe a man which was blynde from his byrth. And his disciples asked him sayynges: Maister / who dide synne/ this man/ or his father and mother / that he was borne blynde? Jesus answered: Nether hath this man synned / nor yet his father and mother: but that the workes of God wuld be shewed on him. I must worke the workes of him that sent me/ whyll it is daye. The night cometh when noman can worke. As long as I am in the worlde / I am the light of the worlde.

Alto

The Gospel

Asorne as he had thus spoken / he spatte on the grounde and made claye of the spette / & rubbed the claye on the eyes of the blynde / & sayde vnto him: Go walke the in y^e poule of Syloe / which by interpretation / signifieth sent. He went his waye and washed and came agayne seinge. The neighbours and they that had scene him before how that he was a begger sayde: is not this he that sat & begged? Some sayde: this is he. Other sayde: he is lyke him.

But he himselfe sayde: I perceiue he. They sayde vnto him: How was thyne eyes opened then? He answered / and sayde: The man that is called Iesus made claye / and anoynted myne eyes / & sayde vnto me: Go to the poule Syloe and walke. And I went & washed & receaued my sight. They sayde vnto him: Where is he? He sayde: I cannot tell.

Then brought they to the Pharises / him that as yettell before was blynde: for it was the Saboth daye when Iesus made the claye & opened his eyes. The agayne the Pharises also axed him: how he had receaued his sight. He sayde vnto them: He put claye vnto myne eyes & I walked / and do see. Then sayde some of the Pharises: This man is not of God / because he keppeith not the Saboth daye. Other sayde: how can a man that is a sinner / do suche myracles? And there was streyfe amonge them. Then spake they vnto the blynde agayne: What sayest thou of him because he hath opened thyne eyes? And he sayde: He is a Prophet.

But the Jewes did not beleue of the felow / & how that he was blynde and receaued his sight / vntill they had caled the father and mother of him that has receaued his sight. And they axed the sayyng: Is this youre sonne / whome ye say was borne blynde? How dooth he now se then? His father and mother answered the & sayde: we wote well that this is our sonne / and that he was borne blynde: but by what means he now seith: that can we not

Of S. John.

For the

not tell / or who hath opened his eyes / can we not tell. He is olde ynough / axe him / let him answer for himselfe. Suche wordes spake his father & mother / because they feared the Jewes. For the Jewes had conspyred all redy that if any man dide confesse that he was Christ / he shuld be excommunicat out of the synagoge. Therefore sayde his father and mother / he is olde ynough / axe him.

Then agayne caled they the mā that was blynde / & sayde vnto him: Heare God the prayse: we knowe that this man is a synner. He answered and sayde: Whyther he be a synner / or no / I cannot tell: Done thinge I am sure of / that I was blynde / and now I see. They sayde they to him agayne: What did he to the: How opened he thyne eyes? He answered them: I tolde you yett whyle / & ye didde not heare. Wherefore wolde ye heare it agayne? Will ye also be his disciples? Then racted they him / & sayde: Thou arte his disciple. We be Moses disciples: We are sure that God spake with Moses. This felow we knowe not from whence he is.

D The man answered & sayde vnto them: this is a meruelous thinge that ye wote not whence he is seinge he hath opened myne eyes. For we be sure that God heareth not sinners. But if any man be a worshipper of God and do his will him heareth he. Since the worlde begaune was it not harde that any man opened the eyes of oone that was borne blynde? If this man were not of God / he coulde haue done no thinge. They answered & sayde vnto him: thou arte also borne in sinne / and dost thou trache vs? And they cast him out.

Iesus harde that they had excommunicate him and asorne as he had founde him / he sayde vnto him: doest thou beleue on the sonne of God? He answered and sayde: Who is it Lord / that I myght beleue on him? And Iesus sayde vnto him: Thou had scene him / and he it is that talketh truly the. And he sayde:

The Gospel.

Sayde: Forde I beleue and worshipped him. I
 Jesus sayde: I am come vnto iudgement into
 this worlde that they which see not myght see / and
 they which see myght be made blynde. And some
 of the Pharises which were with him / harde these
 saydes and sayde vnto him: we then blynde?
 Jesus sayde vnto them: yf we were blynde we
 haue no synne. But now we see / therefore ye
 are synners remayne.

¶ Of the good Shepheard and hyred seruant.

Jesus walked in Salomons porche.

The Jewes toke by stoones to haue stoned him.

The .x. Chapter.

Uterly verely I saye vnto you: he that entreteth
 not in by the doore / into the Shepfold / but
 clymmyeth vp some oother waye: the same is a theefe
 and a robber. He that goeth in by the doore is the Shep-
 herde of the sheepe: to him the poynter openeth /
 and the sheepe heare his voyce / ad he calleth his owne
 sheepe by name / and leadech them out. And when
 he hath sent forth his owne sheepe he goeth before
 them / and the sheepe folowe him: for they knowe his
 voyce. A straunger they will not folowe / but will
 flye from him: for they knowe not the voyce of straun-
 gers. This similitude spakke Jesus vnto them. But
 they vnderstode not what things they were which
 he spakke vnto them.

¶ Then sayde Jesus vnto them agayne. Utterly
 verely I saye vnto you I am: the doore of the sheepe
 stall / euen as many as came before me are theues &
 robbers: but the sheepe did not heare them. I am
 the doore: by me yf any man enter in / he shall be safe
 and shall go in and out and fynde pasture. The theefe
 cometh not but for to steale / kyll and destroye. I
 am come that they myght haue lyfe / and haue it mo-
 re abundantly.

¶ I am the good Shepheard. The good Shep-
 herd geueth his lyfe for the sheepe. And hyred ser-
 uant

Of S. John.

Jo. xxi.

naunt / which is not the shepheard neither the sheepe
 are his owne / such a wolfe comynge / & leauyth & Bee-
 pe / & sayeth / a & wolfe I am / & scattereth the shee-
 pe. The hyred seruant sayeth / because he is an hyred
 seruant / & careth not for the sheepe. I am that good
 shepheard / & knowe myne / and am known of myne
 As my father knoweth me: euen so knowe I my fa-
 ther. And I geue my lyfe for the sheepe: and oother
 sheepe I haue / which are not of this fold. When
 also must I bringe / & they maye heare my voyce / &
 that they may be oone flocke and oone shepheard.

¶ Therefore doth my father loue me because / I put
 my lyfe for me / & I myght take it agayne. No man
 taketh it fro me: but I put it awaye of my selfe. I ha-
 ue power to put it from me / and haue power to take it
 agayne. This commaundment haue I receaved of my
 father. And there was a dissencion agayne amonge
 the Jewes for these sayynges / & many of the sayd. He
 hath & deuyll / & is mad: why heare ye him? Other
 sayde / these are not the saydes of him that hath & de-
 uyll. Can the deuyll open the eyes of the blynde?

¶ And it was at Ierusalem the feast of the dedica-
 tion / & it was wynter. Jesus walked in Salomons
 porche. There came the Jewes rounde aboute him / &
 sayde vnto him: how longe dost thou make vs dou-
 ter? Yf thou be Christ tell vs plainly. Jesus answe-
 red them: I tolde you and ye beleue not. The say-
 ngs that I do in my fathers name / they beare wit-
 nes of me. But ye beleue not / because ye are not of
 my sheepe. As I sayde vnto you: my sheepe heare my
 voyce / and I knowe the / & they folowe me / and I
 geue vnto them eternall lyfe / and they shall neuer pe-
 rish / neither shall any man plucke them out of my
 hande. My father which gaue the me / is greater the
 all / and no man is able to take them out of my fa-
 thers hande. And I and my father are one.

¶ The the Jewes agayne toke by stoones / to sto-
 ne him with all. Jesus answered them many good
 sayynges

Gal. xli.
 Bre. xxviii.
 and. xxviii.

Bre. xxviii

The Gospel.

wookes haue I Betwed you from my father for
which of them will ye stonne me? The Jewes an-
swered him sayinge. For thy good wookes lacke
we stonne the not: but for thy blasphemie/and becau-
se that thou bringest a man/makest thy selfe God. Je-
sus answered them: Is it not written in your la-
wer: I saie/ye are goddes? Yf he caled them goddes
vnto whom the worde of God was spoken (and the
scripture can not be broken) saie ye then ho him/
wherem the father had sanctified/and sent into the
worlde/thou blasphemest/because I sayd I am
sonne of God? If I do not the wookes of my fa-
ther/believe me not. But yf I do/then though ye be-
lieue not me yet believe the wookes/that ye
knowe and believe that the father is in me/and
I in him.

Agayne they went aboute to take him / but he
escaped out of their hondes/and went awayne agay-
ne beyonde Jordan/into the place where John be-
fore had baptised/and there abode. And many re-
sorted vnto him & sayd. John dide no miracle: but
all thinges that John spake of this man / are true.
And many believed on him there.

Of the sayinge agayne of Lazarus.
Of the counsell of the Pharisees and Wyllers a-
gayne Jesus.

The xi. Chapter.

A Certaine man was sicke/named Lazarus/
of Bethania the toun of Mary and her si-
ster Martha. It was that Mary which annointed
Jesus with oylment and wiped his fete with her
haire/whose brother Lazarus was sicke / and his
sisters sent vnto him sayinge. Lorde beholde he
whom thou louest/is sicke. When Jesus harde that
he sayd: This infirmite is not vnto death / but for
the laude of God / that the sonne of God might be
prayed by the reason of it. Jesus loued Martha
and her sister and Lazarus. Then after he had har-

de that

Of S. John.

Jo. xxi.

de that he was sicke / yet abode he two dayes still
in the same place where he was.

Then after that/ sayd he to his disciples: let vs
go into Ierusalem agayne. His disciples sayde vnto hi-
m: Master / the Jewes lately sought meanes to stonne
the/and wilt thou go thither agayne? Jesus answer-
ed/ are there not twelue houres in the dayes? If a
man walke in the daye/he stumblith not/because he
seeth the light of this worlde. But yf a man walke in
the night/he stumblith/because there is no light in hi-
m. This sayde he / and after that he sayde vnto them:
oure frende Lazarus sleapeth/but I go to wake him
out of sleape. Then sayde his disciples: Lorde yf he
sleap/he shall do well ynough. Howbeit Jesus spae-
ke of his death: but they thought that he had spoke of
the naturall sleape. Then sayde Jesus vnto them
placynly Lazarus is dead/ & I am glad for your sa-
kes/that I was not there / because ye maye beleue.
Nouerthelesse let vs go vnto him. The sayde Tho-
mas which is caled Dydymus / vnto the disciples:
let vs also go / that we maye dye with him.

Then went Jesus / & founde that he had lyne in
his graue foure dayes already. Bethania was nye vnto
Ierusalem/aboute .xv. furlonges of and many of
the Jewes were come to Martha and Mary to com-
forte them ouer their brother. Martha alsoene as
she harde that Jesus was commynge / went and met
him: but Mary sate still in the house.

Then sayde Martha vnto Jesus: Lorde yf
thou haddest bene here/ my brother had not bene de-
ad: but neuerthelesse / I knowe & whatsoever thou
wrest of God/ God shall geue it the. Jesus sayde vnto
her: Thy brother shall rylse agayne. Martha say-
de vnto him: I knowe that he shall rylse agayne in
the resurrection at the last daye. Jesus sayde vnto her:
I am the resurrection and the lyfe: He that belie-
ueth on me/ye though he were dead/yet shall he ly-
ue. And whosoever lyueth and belueth on me/ shall

live.

The Gospell

never dye. Beleeue thou this: She sayde vnto him
ye Lord: I beleue that thou arte Christe sonne of
God which shuld come into the worlde.

And alsoone as he had so sayde / he went her
waie and caled Marie her sister secretly sayinge:
The maister is come & calteth for the. And he alsoone
as he harde that / arose quickly / and came vnto him.
Jesus was not yet come into the toun: but was in y
place where Maria met him. The Iewes then
which were with her in the house and comforted
her / when they sawe Mary / that he rose vphastely
ly / and went out / folowed her / sayng: She goeth
vnto the graue / to weep there.

Then whē Mary was come where Jesus was /
and sawe him / he fell doune at his feete / sayinge vnto
hē: Lord if thou haddest bene here / my brother
had not bene dead. When Jesus sawe her weep / &
the Iewes also weep / which came with her / he gro
ned in the spete / & was troubled in hī selfe & sayde:
Where haue ye layed him: They sayde vnto him:
Lord come and se. And Jesus wept: Then sayde y
Iewes: Beholde howe he loued him. And some of
them sayde: coulde not he which opened the eyes of
the blinde / haue made also / that this man shuld not
haue dyed: Jesus againe goned in him selfe / & ca
me to y graue. It was a raue & a stoone layde on it.

And Jesus sayd: take ye awaye the stoone.
Martha the sister of him that was dead / sayd vnto
him: Lord by this tyme he stinketh. For he hath be
ne dead foure dayes. Jesus sayde vnto her: Sayde
I not vnto the / that if thou didest beleue / thou shul
dest se the glorie of God. When they toke awaye the
stoone from the place where the dead was layde.
And Jesus lifte vp his eyes and sayde: Father I
thanke the because that thou hast hard me. I wot
that thou hearest me all wayes: but because of y peo
ple that standeth by I sayde it that they maye bele
ue: that thou hast sent me.

And

Of S. John.

Jo. xxij

And when he thus had spoken / he cryed with a
loud voyce. Lazarus come fourth. And he that was
dead / came fourth / bounde hand and fete with gra
ue bondes / and his face was bounde with a naphin.
Jesus sayde vnto them: loese him / and let him go.
Then many of the Iewes which came to Mary / &
had seene the thinges which Jesus dide / beleued on
him. But some of them went their wayes to y Pha
rises / and tolde them what Jesus had done.

Then gadered the hye Priestes and the Pha
rises a counsell and sayde: what do we? This man
doeth many miracles. If we let him craepe thus / all
men will beleue on him / and the Romaynes shall co
me and take awaye oure countre and the people.
And oone of them named Cayphas which was the
hye priest that same yere / sayde vnto them: Ye per
traue nothinge at all no. Yet consider that it is expe
dient for vs / that oone man dye for the people / and
not that all the people perillie. This spake he not of
him selfe / but beinge hye Prieste that same yere /
he prophesied that Jesus shulde dye for the people /
and not for the people onely / but that he shuld gader
to gedder in oone the chyldre of God which were scat
terd abroode. From that daye fourth they held a cou
sell to gedder / for to put him to death.

Jesus therfore walked no more openly amonge
the Iewes: but went his waye thence vnto a coun
tre nye to a wildernes into a cite caled Ephraim / &
there he dwelt with his disciples. And the Iewes
easter was nye at hand / and many went out of the
contre vp to Ierusalem before the easter / to purify
them selues. Then sought they for Jesus / and spake
he bitwene them selues as they stode in the temple:
What thinke ye sayng he cometh not to y feast.
The hye Priestes and Pharises had geuen a commaun
dement / that if any man knewe where he was / he
shuld shewe it / that they myght take him.

¶ Marie anoynted the feete of Jesus.

Mat.

Mcw.

The Gospel

How the people rocke palme in their hands
Saluted Christ.

Of the Greeks that enquired of Jesus.
Jesus came a light into the world.

Of the 11. Chapter. 

Mat. xxi. Mark. xvi. **T**hen Iesus sixe dayes before easter / came to Bethany where Lazarus was / which was dead and whom Iesus raepleth from death. There they made him a supper / and Martha serued: but Lazarus was one of them that sat at the table with him. Then took Mary a pounce of ointment called Nardus / perfect and precious / and anointed Iesus feet / and swept his feet with her heer and the house was filled of the sauer of the ointment. Then saide one of his disciples named Judas Iscariot Simons sonne / which afterwarde betrayed him: why was not this ointment solde for thre hundred pence / and geuen to the poore? This saide he / not that he cared for the poore: but because he was a thefe / and kept the bagge / and that which was geuen. Then saide Iesus. Let her alone / agaynst the daye of my burynge she kept it. The poore all wayes shall ye haue with you / but me shall ye not all wayes haue.

Moche people of the Iewes had knowledge þat he was there. And they came / not for Iesus sake only / but that they myght se Lazarus also whom he raiſed from death. The hye Prieſtes therefore held a counſell that they myght put Lazarus to death alſo / becauſe that for his ſake many of the Iewes went aſtrape / and beleued on Ieſus.

On the morowe/moche people that were come
to the feast when they harde that Iesus shuld come
to Ierusalem / toke braunches of palme trees and
went and met him/and cryed: Hosanna/blissed is he
that in the name of the Lorde / cometh kynge of I
srahel. And Iesus god a yonge alle and late thron/
seccordindynge to that which was written: feare

NOT

உத. 3000.

fo.civil.

not daughter of Syn/ behold thy kynge commeth Math. ii.
 sittinge on an asses coole. These thinges understoe Mark. xiiij.
 he nor his disciples at the first: but when Iesus was Luk. xix. f
 glorified/ then remembre they that soche thinges we Zach. ix. b
 re written of him/ and that soche thinges they had do
 ne vnto him.

E The people that was with him/when he cald
Lazarus out of his graue/and raiſed him from de-
ath/bare recorde. Therefore met him the people/be-
cauſe they harde/that he had done ſuche a miracle.
The Phariles therefore ſayde amonge them ſelues/
Perſecute ye how ſoe preuayle nothinge: Beholde
the world goeth aſwaye after him.

There were certayne Grekes amonge them/
that came to praye at the feast: the same came to Phi-
lip which was of Bethsaida a cite in Galilee/and de-
sired him sayinge: Syr we wolde sayne se Iesus.
Philip came and tolde Andrew. And agayne An-
drew and Philip tolde Iesus. And Iesus answe-
red them sayinge: The houre is come/that the sonne
of man must be glorified.

¶ **Werely / verely I sape vnto you / excepte Math. x. 39**
The wheate come fall into the grounde and dye / it and. xvi.
by death alone. If it dye / it bringeth fourth moche fru Mark. viii.
re. He that loueth his lyfe Shall destroye it / and he
that hateth in this worlde / Shall keape it vnto lyfe
eternall. If eny man minister vnto me / let him folo-
we me and wheare I am / there Shall also my mini-
ster be. And yf eny man minister vnto me / him will
my father honoure. Luke. ix. 23

Now is my soule troubled / & what Shall I saye
Faether deliuer me fro this houre: but therfore came
I vnto this houre. Faether glorify thy name. Then
came there a voyce from heauen: I haue glorified it
& will glorify it agayne. Then sayde the people that
stood by a hard: it thoundreth. Whether sayde an an
gell spake to him. Iesus answered & sayde: this voy
ce came / not because of me / but for yours sakes.

Dr. H. H. H. H. H.

The Gospel

† Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. And I/ye were lifte up from the earth: shall drawe all men vnto me. This sayde Iesus/ signifyinge what death he shold dye. The people answered him: We haue harde out of the lawe that Christ by death euer: and how sayest thou then that the sonne of man must be lifte vpr? who is that the sonne of man? Then Iesus sayde vnto them: yet a lytell while is the light with you. Walke while ye haue light/ lest the darkness come on you. He that walketh in the darkness/ knoweth not whither he goeth. Whyll ye haue light beleue on the light/ that ye maye be the chyldren of light.

These thinges spake Iesus and departed/ and had him telfe from them. And though he had done so many myracles before them/ yet beleued not they on him/ that the sayinge of Eiaias the prophet myght be fulfilled/ that he spake. Loyde who shall beleaue our sayinge? And to whom is the arme of the Loyde opened? Therefore coude they not beleaue/ because that Eiaias sayth agayne. he haeth bynded their eyes and hardened their hertes/ that they shuld not se with their eyes/ and vnderstande with their hertes/ and shuld be conuerted/ and I shuld heale them. Seeke thinges sayde Eiaias when he sawe his glory/ and spake of him. Neuerthelesse amonge the chiefe rulers many beleued on him. But because of the Pharises they wolde not be and knowe of it/ lest they shuld be excommunicat. For they loued prayse that is geuen of men/ more then the prayse & commendeth of God.

And Iesus cryed and sayde. he that beleueth on me/ beleueth not on me/ but on him that sent me. And he that seeth me/ seeth him that sent me. I am come a light into the worlde that whosoever beleueth on me/ shuld not byde in darkness. And yf any man heare my wordes/ and beleue not/ I iudge him

Of S. John.

For. xxiij

him not. For I came not to iudge the worlde: but to saue the worlde. He that refuseth me and receiveth not my wordes/ haeth oone that iudgeth him. The wordes that I haue spoken/ they shall iudge him in the last daye. For I haue not spoken of my selfe: but the father which sent me/ he gaue me a commaundement what I shuld saye/ and what I shuld speake: And I knowe that this commaundement is lyfe euerlastyng. Whatsoeuer I speake therefore/ euen as the father bad me/ so I speake.

Iesus washed his disciples feete. Judas went fourth to betraye him. Iesus chargeth vs oone to loue another. Peter asketh Christ whether he went.

The xiiij Chapter.

¶ Before the feast of easter when Iesus knewe that his houre was come/ that he shuld departe out of this worlde vnto the father. When he loued his which were in the worlde/ vnto the ende he loued them. And when supper was ended/ after that the deuyll had put in the hert of Judas Iscarioth Simons sonne/ to betraye him: Iesus knowynge that the father had geuen all thinges into his handes/ and that he was come from God/ and went to God/ he rose from supper/ and layde a syde his vpper garments/ and tocke a towell/ and girde him selfe. After that/ he poured water into a baskyn/ and beganne to walche his disciples feete/ and to wype them with the towell/ wherewith he was girde.

¶ Then came he to Simon Peter: And Peter sayde to him. Loyde shalt thou walche my feete? Iesus answered and sayde vnto him. what I do: thou wotest not now/ but thou shalt knowe hereafter. Peter sayde vnto him: thou shalt not walche my feete whyll the worlde stodeth. Iesus answered him: yf I walche the not/ thou shalt haue no part with me. Simon Peter sayde vnto him. Loyde/ not my feete only:

Mat. xxiij. but

The Gospel

but also my hondes and my head. Jesus sayde to him: he that is wyllyng to be saved must save his selfe. And ye are cleane: but not all. For he knewe his betrayer. Therefore sayde he: ye are not all cleane.

After he had washed their feet / and received his clothes / was set downe agayne / he sayde unto them: wot ye what I have done to you? ye call me maester and Lord / and ye saye well / for so am I. Yf I then poure water and maester have washed your feet / ye also ought to wash one anothers feet. For I have geuen you an ensample / that ye shuld do as I have done you. Merely / verely I saue unto you / the seruant is not greater then his maester / neither the messenger greater then he that sent him.

Yf ye vnderstonde these thinges / happy are ye / yf ye do them. I speake not of you all / I knowe whom I haue chosen. But that the scripture be fulfilled: he that eateth bread with me / hath layde up his life agaynst me. Now tell I you before it come: that when it is come to passe ye myght beleue that I am he. Merely / verely I saue unto you. He that receueth whomsoever I sende / receueth me. And he that receueth me / receueth him that sent me.

When Jesus had thus sayde / he was troubled in the spete / and testified sayinge: Merely / verely I saue unto you / that one of you shall betraye me. And then the disciples looked one on another doubtynge of whom he spake. There was one of his disciples / which leaned on Jesus bosome / whom Jesus loued. To him beckened Simon Peter that he shuld axe / who it was / of whom he spake. He the as he leaned on Jesus brest / sayde vnto him: Lord / who is it? Jesus answered / he it is to whom I geue a kisse / when I haue deptyt it. And he wet a kisse / and gaue it to Judas Iscariot Simons sonne. And after the kisse / Satan entred into him.

The sayde Jesus vnto him: that thou doest / do quickly

Of S. John.

fo. cxxv.

quickly. That wilt no man at the table / for what intent he spake vnto him. Some of them thought / because Judas had the bagge / that Jesus had sayde vnto him / by those thinges that we haue neede of agaynst the feaste: or that he shuld geue some thinge to the poore. Alsoene the as he had receiued the soppe / he wet immediatly out. And it was nyght. When he was gone out / Jesus sayde: Now is the sonne of man glorified. And God is glorified by him. If God be glorified by him / God shall also glorify him / in him selfe: and shall straight waye glorify him.

¶ Deare chylde / yet a lytell whyle am I with you. He shall seeke me / and as I sayde vnto the Jews whither I go / thither can ye not come. Also to you saye I now. A newe commandment geue I vnto you / that ye loue to gedder / as I haue loued you / that euen so ye loue one another. By this shall all men knowe that ye are my disciples / yf ye shall haue loue done to another. Simon Peter sayde vnto him: Lord / whither goest thou? Jesus answered him: Whither I go thou canst not folowe me now / but thou shalt folowe me afterwarde. Peter sayde vnto him: Lord / whither can I folowe thee now? I will geue my lyfe for thy sake. Jesus answered him: wilt thou geue thy lyfe for my sake? Merely / verely I saue vnto the / the cocke shall not crowe / till thou haue denyed me thryse.

¶ Thomas sayde he knewe not wheter Christ went.

Judas Iscariot asked of Christ a question. Christ promyseth to sende his disciples a comforter is the holly goost.

The xiiij. Chapter.

¶ And he sayde vnto his disciples: Let not your hertes be troubled. Beleue in God / and beleue in me. In my fathers house are many mansions. If it were not so / I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepa-

Q. v.

cc 8

Math. x. c.
Luke. vi. f.

¶ Psalm. xl. c.

Math. x. d.
Luke. x. c.

Mat. xxvi.
Mark. xiii.
Luk. xxi. v.

1. John. ii. b.

Math. xxv.
Mark. xiii.
Luk. xxi.

The Gospell

re a place for you / I will come agayne / and receiue you euen vnto my selfe that where I am there maye ye be also. And whither I go ye knowe and I waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whither thou goest. Also how is it possible for vs to knowe the waye? Iesus sayde vnto him: I am the waye / the trueth and the lyfe. And no man cometh vnto the father but by me. If ye had knowen me ye had knowen my father also. And now ye knowe him / and haue sene him.

Philip sayde vnto him: Lorde shewe vs the father / and it sufficeth vs. Iesus sayde vnto him / haue I bene so longe tyme with you: and yet hast thou not knowen me? Philip. he that hath sene me / hath sene the father. And how sayest thou then shewe vs the father? Belieuest thou not that I am in the father / and the father in me? The wordes that I speake vnto you / I speake not of my selfe: but the father that dwelleth in me / is he that doeth the workes. Belieue me that I am in the father / and the father in me. If the leest beleue me for the very workes sake.

Merely / verely I saye vnto you / he that beleueth on me / the workes that I do / the same shall he do / a greater workes then these shall he do / because I go vnto my father. And whatsoever ye are in my name / that will I do / that the father might be glorified by the sonne. If ye shall see any thinge in my name / I will do it.

† If ye loue me keepe my commaundementes / and I will praye the father / and he shall geue you another comforter / that he maye byde with you euer which is the spere of trueth / whome the worlde can not receiue because the worlde seyth him not / neither knoweth him. But ye knowe him. For he dwelleth with you / and shall be in you. I wil not leaue you altogether: but will come vnto you.

Yet

Of S. Iohn.

For. xxi

Yet a litell whyle and the worlde leit me no more: but ye shall see me. For I liue / and ye shall liue. That daye shall ye knowe that I am in my father / and you in me / and I in you.

He that hath my commaundementes and keepeth the / the same is he that loueth me. And he that loueth me / shall be loued of my father: and I will loue him / and will shewe myne awne selfe to him. Judas sayde vnto him (not Judas Iscariot) Lorde what is the cause that thou wilt shewe thy selfe vnto vs / and not vnto the worlde? Iesus answered / ad sayde vnto him: a man loue me and will keepe my sayynges / my father also will loue him / and we will come vnto him / and will dwell with him. He that loueth me not / keepeth not my sayynges. And the wordes which ye heare / are not myne / but the fathers which sent me.

This haue I spoken vnto you beyng yet present with you. But that comforter which is the holly goost (whom my father will sende in my name) he shall teache you all thinges / and bringe all thinges to your remembrance whatsoever I haue tolde you.

Peace I leue with you / my peace I geue vnto you. Not as the worlde geueth / geue I vnto you. Let not your hertes be greued / neither feare ye. Ye haue harde how I sayde vnto you: I go and come agayne vnto you. If ye loued me / ye wolde verely reioyce / because I sayde / I go vnto the father. For the father is greater then I. And now haue I shewed you / before it come / that when it is come to passe / ye might beleue.

Here after will I not talke many wordes vnto you. For the ruler of this worlde cometh / and hath nought in me. But that the worlde maye knowe that I loue the father: therefore as the father geueth commaundment euen so do I. If ye let vs go hence.

That

Mat. vii. a.
Ioh. xi. c.

The Gospell

¶ That Christ is a very vyne.
Christ commaundeth perfite loue to be had.

¶ The xv. Chapter.

I am the true vyne / and my faether is an husbande man. Every braunche that beareth not frute in me / he wyll take awayne. And every braunche that beareth frute / wyll he pource / that it maye brynge moare frute. Nowe are ye cleane thorow the wordes which I have spoken unto you. Wyde in me and let me byde in you. As the braunche can not beare frute of itselfe / except it byde in the vyne: no moare can ye except ye abyde in me.

**Math. xxi
 1. Joh. iii**

I am the vyne / and ye are the braunches. He that abyderth in me / and I in him / the same bringeth fourth moche frute. For without me can ye do nothinge. If a man byde not in me / he is cast fourth as a braunche / and is wyddered: and men gadder it / and cast it into the fyre / and it burneth. If ye byde in me / and my wordes also byde in you: are what ye wyll / and it shall be done to you. For here in is my faether glorified / that ye beare moche frute / and be made my disciples.

As the faether hath loved me / even so have I loved you. Continue in my loue. If ye shall keepe my loue / even as I have kept my fathers commaundementes / and byde in his loue. These thinges have I spoken unto you / that my ioye might remaine in you and that youre ioye might be full.

¶ This is my commaundement: that ye love to gether as I have loved you. Greater love the this / hath no man / then that a man bestowe his lyfe for his frendes. Ye are my frendes / if ye do what soever I commaunde you. Hence fourth call I you not servants: for the servant knoweth not what his Lord doeth. But you have I called frendes: for all thinges that I have harde of my faether I have opened to you.

Ye have not chosen me / but I have chosen you
 and

Of S. John.

To. xxiij

and ordeyned you / that ye go and brynge forth frute / and that youre frute remaine / that what soever ye shall aske of the faether in my name / he shall geve it you.

¶ This commaunde I you / that ye love to gether. If the worlde haete you / ye knowe that he haeted me before he haeted you. If ye were of the worlde / the worlde wolde love his owne. Nowe be it because ye are not of the worlde / but I have chosen you out of the worlde / therfore hath he hated you & worlde. Remember the sayinge that I say unto you: the servant is not greater then the Lord. If they have persecuted me / so will they persecute you. If they have kept my sayynges / so will they keepe yours.

**1. Joh. iii. 8
 and. iij. 8**

But all these thinges will they do unto you for my names sake because they have not knowen him that sent me. If I had not come and spoken unto them they shoulde not have had synne: but now have they thinge to cloke their synne with all. He that hateth my / hateth my faether. If I had not done workes amonge them which none other man do: they had not had synne. But now have they sene / and yet have haeted bothe me and my faether: and that the sayinge myght be fulfilled that is written in their lawe: they haeted me without a cause.

**Marke. x. c
 Mat. xxij**

¶ But when the comforter is come / whom I will sende unto you from the faether / which is the sperte of trueth / which proceedeth of the faether / he shall testifie of me. And ye shall beare witness also / because ye have bene with me from the beginninge.

Psal. xxiij

¶ Christ besorth his disciples before / what shall happen unto them.

The holly goost shall rebuke the worlde.

Of that he sayde / a lytle & ye shall seme.

A woman that trauapleth hath sorowe.

What ye aske in my name / the faether shall geve it you.

¶ The. xvi.

Luk. xxiij. b
Mat. xxij. f.

Theſe thinges haue I ſayde vnto you / becauſe ye ſhuld not be offended. They ſhall crucifye you: the tyme ſhall come that whoeuer killeth you / ſhall thinke that he doeth Gods ſeruite. And ſuche thinges will they do vnto you / becauſe they haue not knowen the father neither yet me. But theſe thinges haue I tolde you / that when that houre is come / ye myght remember then / that I tolde you ſo. ¶ Theſe thinges ſayde I not vnto you at the beginninge / becauſe I was preſent with you.

¶ But now I go my waye to him that ſent me / and none of you arreteth me: whither goeſt thou? But becauſe I haue ſayde ſuche thinges vnto you / youre hertes are full of ſorowe. Neuertheleſſe I tell you the truth / it is expedient for you that I go a waye. For if I go not a waye / that comforter ſhall not come vnto you. But if I departe / I will ſende him vnto you. And when he is come / he will rebuke the worlde of ſynne / and of righteſyneſſe / and of iudgement. Of ſynne / becauſe they beleue not on me: of righteſyneſſe / becauſe I go to my father / and ye ſhall ſee me no moare: and of iudgement becauſe the chefe ruler of this worlde / is iudged all ready.

I haue yet many thinges to ſaye vnto you: but ye cannot beare them a waye now. How be it when he is come (I meane the ſpyte of trueth) he ſhall leade you into all trueth. He ſhall not ſpeake of him ſelfe: but whatſoever he ſhall heare / that ſhall he ſpeake / and he ſhall ſhewe you thinges to come. He ſhall glorye in me / for he ſhall receaue of myne and ſhall ſhewe vnto you. All thinge that the father had are myne. Wherefore ſayde I vnto you / that he ſhall take of myne and ſhewe vnto you. ¶

¶ After a whyle ye ſhall not ſee me / and againe after a whyle ye ſhall ſee me: for I go to the father.

ſet. Then ſayde ſome of his diſciples betwene theſe ſelues: what is this that he ſayeth vnto vs / after a whyle ye ſhall not ſee me / and againe after a whyle ye ſhall ſee me: and that I go to the father. They ſayde therfore: what is this that he ſayeth after a whyle: we cannot tell what he ſayeth. Jeſus perceaued that they wolde aſſe him / and ſayde vnto them: This is it that ye enquire of betwene youre ſelues / that I ſayde after a whyle ye ſhall not ſee me / and againe after a whyle ye ſhall ſee me. Verely / verely I ſaye vnto you ye ſhall wepe and lament and the worlde ſhall reioyce. Ye ſhall ſorowe: but youre ſorowe ſhall be turned to ioye.

¶ A woman when ſhe trauayleth haeth ſorowe becauſe her houre is come: but as ſoon as ſhe is deliuered of the chylde / ſhe remembereth no moare of anguiſhe / for ioye that a man is borne into the worlde. And ye now are in ſorowe: but I will ſhewe you againe / & youre hertes ſhall reioyce / and youre ioye ſhall no man take fro you. ¶ And in the daye ſhall ye ſee me no queſtion. ¶ Verely / verely I ſaye vnto you / whatſoever ye ſhall aſke the father in my name / he will geue it you. Whereto haue ye aſked and nothinge in my name. Aſke and ye ſhall receaue it: & youre ioye maye be full.

¶ Theſe thinges haue I ſpoken vnto you in prouerbes. The tyme ſhall come when I ſhall no moare ſpeake to you in prouerbes: but I ſhall ſhewe you plainly from my father. At the daye ſhall ye ſee in myne name. And I ſaye not vnto you that I will ſpeake vnto my father for you. For the father him ſelfe loueth you / becauſe ye haue loued me / & haue beleued / that I came out from God. I went out from the father / and came into the worlde: and I leaue the worlde againe / and go to the father.

His diſciples ſayde vnto him: lo now ſpeaketh thou plainly / and thou uſeſt no prouerbie. Now knowe we that thou underſtoodeſt all thinges / and needeſt

Mat. vij. a.
and. xxi. c

Mark. xij. c.
Luk. xij. d.
Iaco. i. a

The Gospell

Mat. xxi. **Mark. xiii.** needest not that any man shaldeare the eny questi-
on. Wherefore beleeue we/that thou shalt see God. **J**esus answered them: Nowe ye do beleeue. Beholde
the houre draweth nye/and is all ready come that
ye shall be scattered every man his wayes/and shall le-
aue me alone. And yet am I not alone. For the fa-
ther is with me.

The same wordes haue I spoken vnto you/that in
me ye might haue peace. For in the worlde shall ye
haue tribulacion: but be of good cheare/ I haue ouer-
come the worlde.

The prayer of Iesus for the whome he
had geuen to him.

The. xviij. Chapter.

These wordes spake Iesus/ a lytle by his eyes
to heauen/ and sayde: Father the houre is
come: glorify thy sonne/ that thy sonne maye glorify
the: as thou hast geuen him power ouer all flesh/ &
he shuld geue eternall lyfe to as many as thou ha-
st geuen him/ This is lyfe eternall/ that they might
knowe the that only very God/ and whom thou
hast sent Iesus Christ.

I haue glorified the on the earth. I haue syn-
dyd the worke which thou gauest me to do. And
now glorify me thou father with thyne owne sel-
fe/ with the glory which I had with the per the
worlde was. I haue declared thy name vnto the
men which thou gauest me out of the worlde. Thy
me they were & thou gauest the me/ & they haue kept
thy saynges. Nowe they knowe that all thynges
whateuer thou hast geuen me are of the. For I
haue geuen vnto them the wordes which thou ga-
uest me/ and they haue receaued them/ and knowe
surely that I came out from the: and do beleeue that
thou diddest send me.

I praye for them/ and praye not for the worlde: but
for them which thou hast geuen me/ for they are
thyne. And all myne are thyne/ and thyne are my-
ne/ &

Of St. Iohn.

Jo. xxi.

me/ and I am glorified in them. And now am I no
more in the worlde/ but they are in the worlde/ and
I come to the. **F. & Holy father** keape in the thyne
owne name/ then which thou hast geuen me/ that
they maye be done/ as we are. Whyll I was with
them in the worlde/ I kepte them in thy name. Tho-
se that thou gauest me/ haue I kepte/ and noone
of them is lost/ but that lost chylde/ that the scriptu-
re myght be fulfilled.

Nowe come I to the/ and these wordes spea-
ke I in the worlde/ that they might haue my loye
full in them. I haue geuen them thy wordes/ and
the worlde hath hated them/ because they are not
of the worlde/ euen as I am not of the worlde. I
besye not that thou shouldest take them out of the
worlde: but that thou keape them from euill.

They are not of the worlde/ as I am not of the
worlde. Sanctifye them with thy trueth. Thy say-
ng is trueth. As thou diddest send me in to the worl-
de/ euen so haue I sent them into the worlde/ and
for their sakes sanctifye I my selfe/ that they also mi-
ght be sanctified thorow the trueth.

I praye not for them alone: but for them also
which shall beleeue on me thorow their preachinge
that they all maye be done/ as thou father arte in
me/ and I in the/ that they maye be also done in vs/
that the worlde maye beleeue that thou hast sent me.
And that glory that thou gauest me/ I haue geuen
them/ that they maye be done/ as we are done. I
in them and thou in me/ that they maye be made
perfecte in one/ and that the worlde maye knowe &
thou hast sent me/ & hast loued them as thou hast
loued me.

Father/ I will that they which thou hast ge-
uen me/ be with me wheare I am/ that they maye se
my glory which thou hast geuen me. For thou lo-
uest me before the makinge of the worlde. **O**
righteous father/ the very worlde hath not kno-
wn

Psalm. viij.

The Gospel

known the: but I have known the / and these have known that thou hast sent me. And I have declared vnto them thy name / and will declare it / & the lone wherewith thou hast loved me, be in the / and that I be in them.

¶ Jesus is betrayed.

The Jewes fell backe to the earth at the worde of Christ.

Peter stricke of the eare of Malchus.

Jesus was led to Annas and Cayphas / and from them to Pilate.

The xxiiij. Chapter.

Mat. xxi.
mar. xiiij.
Luc. xxiij.

mat. xvi.
mar. xiiij.
Luc. xxiij.

Uhen Jesus had spoken these wordes / he went fourth with his disciples over the broke Cedron / wherere was a garden into the which he entered with his disciples.

Judas also which betrayed him / knewe the place: for Jesus ofte tyme resorted thither with his disciples. Judas then after he had received abonde of men / and ministers of the hye Priestes and Pharisees / came thither with lanterns and fyrbondes and swerpens. When Jesus knowinge all thinges that shoulde come on him / went fourth and sayde vnto them: whom seeke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he.

Judas also which betrayed him / stoode with them. But as soon as he had sayde vnto them / I am he / they went backe frakes and fell to the ground. And he axed them agayne: Whome seeke ye? They sayde: Jesus of Nazareth. Jesus answered: I sayde vnto you: I am he. If ye seeke me, let these go their waye. What the sayinge might be fulfilled which he spake: of the which thou gauest me, have I not lost oone.

Simon Peter had a swerde / & drew it / & smote the hye Priestes seruante / and cut of his right eare. The seruantes name was Malchus. When sayde Jesus vnto Peter: put bye thy swerde into the sheath.

Of S. John.

fo. cxx.

¶ Shall I not drinke of the cup which my father hath geuen me? Then the company and Captayne / and the ministres of the Jewes tocke Jesus and bound him / & ledde him a waye to Annas first for he was facthere laste vnto Cayphas which was the hye Priest that same yere. Cayphas was he that gaue counsell to the Jewes / that it was expedient that oone man shoulde dye for the people.

And Simon Peter followed Jesus and anoother disciple: that disciple was known of the hye Priest and went in with Jesus into the pallais of the hye Priest. But Peter stoode at the doore without. The went out that oother disciple which was known vnto the hye priest / & spake to the dāsell that kept the doore / and brought in Peter. Then sayde the dāsell that kept the doore vnto Peter: Arte not thou oone of this mannes disciples? He sayde: I am not. The seruantes and the ministres stoode there / ad had maede a fyre of coles: for it was colde: and they warmed them selues. Peter also stoode amonge the and warmed him selfe.

The hye priest axed Jesus of his disciples & of his doctrine. Jesus answered him / I spake openly in the wolde. I neuer taught in the Synagoge / or in the temple whither all the Jewes resorted / & in secret haue I sayde nothinge: Why axest thou me? Arte thou which harde me / what I sayde vnto the. Wherofe they cā tell what I sayde. When he had thus spoken / oone of the ministres which stoode by / smote Jesus on the face sayinge: answerest thou the hye priest so? Jesus answered him. If I haue euill spoken / beare witness of the euill: yf I haue well spoken / why smitest thou me? And Annas sent him bounde vnto Cayphas the hye priest.

Simon Peter stoode and warmed him selfe. And wher sayde vnto him: arte not thou also oone of his disciples? He denyed it / & sayde. I am not. Oone of the seruantes of the hye priest (his colyn whose eare

3. 11

Petr

Mat. xxi.
Mar. xiiij.
Luc. xxiij.

Mat. xxi.
Mar. xiiij.
Luc. xxiij.

The Gospell

Peter smote of) sayde vnto him: I se the
in the garde with him: Peter denyed agayne: and
immediatly the cocke crowe.

mat. xvi. 1. Then led they Iesus from Cayphas into the
hall of iudgement. It was in the morning: they the
felues went not into the iudgement hall lest they
shuld be defiled, but that they might eate the pascale
lamb. Pilate then went out vnto them and sayde:
What accusation bringe ye agaynst this man?
They answered and sayde vnto him: If he were
not an eyll doer, we wolde not haue deliuered hi
vnto the. Then sayde Pilate vnto the iudge ye
him and iudge him after youre awne lawe. Then
the Jewes sayde vnto him: It is not lawe fall for
us to put any man to death. That the wordes of
Iesus might be fulfilled which he spake: signifyinge
ge what death he shuld dye. Then Pilate en-
tered into the iudgement hall agayne: and cald Je-
sus: and sayde vnto him: arte thou the kinge of the
Jewes? Iesus answered: sayst thou that of
thy selfe / or tibe oether tell it the of me? Pilate an-
swered: Bin I a Jewe? Thyne awne nacion and
hye Priestes haue deliuered the vnto me. What hast
thou done? Iesus answered: my kyngdome is not
of this worlde. If my kyngdome were of this worlde
de / the wolde my ministers surely fight: that I shulde
be not be deliuered to the Jewes / but now is my
kyngdome not from hence. Pilate sayde vnto
him: Arte thou a kinge then. Iesus answered:
Thou sayst that I am a kinge. For this cause
was I borne / and for this cause came I into the
worlde: that I shulde beare witness vnto the truth.
And all that are of the truth heare my voyce. Pilate
sayde vnto him: What thinge is truth? And when
he had sayde that / he went out agayne vnto the
Jewes: and sayde vnto the: I fynde in hi no cause at
all. ye haue a custome / that I shulde deliuer you one
loose at easter, Wille ye that I loose vnto you the
kinge of the

Of S. John.

Jo. xxi.

of the Jewes: Then cryed they all agayne sayin-
ge: not him / but Barrabas: that Barrabas was a
robber.

Iesus was condeigned to the death of the crosse.
Of them that stode by the crosse.

Iesus was thrust in with a speare.

Joseph begged the body of Iesus & buried it.

The xli. Chapter.

Then Pilate toke Iesus and scourged him.
And the soldiers wounde a crowne of
thornes and put it on his head. And they di-
de on him a purple garment / and sayde: hallo kinge
of the Jewes: they smote him on the face. Pilate
wot fourth agayne / & sayde vnto them: beholde I
bringe him fourth to you: that ye maye knowe: that
I fynde no faulte in him. Then came Iesus fourth
wearinge a crowne of thorne & a robe of purple. And
Pilate sayde vnto them: beholde the man. When
the hye Priestes and ministres sawe him / they cryed
sayinge: crucify him / crucify him. Pilate sayde
vnto them: Cliche ye him and crucify him: for I
fynde no cause in him. The Jewes answered him.
We haue a lawe / & by once lawe he ought to dye: be-
cause he maede him selfe the sonne of God.
When Pilate harde that sayinge / he was the
moore asayde / and went agayne into the iudgement
hall: & sayde vnto Iesus: wher arte thou? But Je-
sus gaue him noone answer. Then sayde Pilate
vnto him: Speakest thou not vnto me? Knowest
thou not that I haue power to crucify the / & haue
power to loose the? Iesus answered: Thou couldest
haue no power at all agaynst me / except it were
geuen the from adoue. Therefore he that deliuered
me vnto the / is moore in synne. And from thence
fourth sought Pilate meanes to loose him: but the
Jewes cryed sayinge: if thou let him go / thou arte
not Cessars freinde. For whosoener macheth him
seile a kinge / is agaynst Cesar.

R. lii

Whe

The Gospel

When Pilate harde that sayinge / he broughte
Jesus fourthe / and late doune to gene sentence / in
a place caled Panem: but in the Hebrue tonge /
Gabbatha. It was the Saboth euen which salety
in the easter feast / and aboute the fyfte houre. And he
sayde vnto the Jewes: beholde youre kynge. They
cryed / a waye with him / a waye with him / crucify
him. Pilate sayde vnto them: Shall I crucify
your kinge? The hye Pryetes answered: we ha-
ue no kinge but Cesar. Then deliuered he him vnto
them / to be crucified.

mat. xxvi.
Mar. xv. 6
Luc. xxiii.
And they tocke Jesus / and lede him a waye. And
he bare his crosse / and went four the into a place ca-
led the place of dead mens sculles / which is named
in Hebrue / Golgotha. Where they crucified him / ad-
dow oether with him: on ether syde oone / and Jesus
in the middes. And Pilate wrote his tittle / and
put it on the crosse. The wytyng was: Jesus of
Nazareth kinge of the Jewes. This tittle rede ma-
ny of the Jewes. For the place wher Jesus was
crucified / was nye to the cite. And it was writte in
Hebrue / Greeke and Latyn. Then sayde the hye
Pryetes of the Jewes to Pilate: write not / kinge
of the Jewes: but that he sayde / I am kinge of the
Jewes. Pilate answered: what I haue written / I
haue I written.

mat. xxvi.
Mar. xv. 6
Luc. xxiii. c
When the souldiers / when they had crucified Je-
sus / tocke his garnementes and made foure partes /
to euery souldier a parte / and also his coote. The co-
ote was without seame / wrought vpp thowse out.
And they sayde oone to anoether. Let vs not deuy-
de it but cast lottes whi shall haue it. That the scrip-
ture myght be fulfilled which sayeth: They departed
my racyment amonge the / & on my coote dyde cast
lottes. And the souldiers dyde soche thynges in deade

psal. xxi. c

Then stode by the crosse of Jesus his mother /
& his myghters syster / Mary the wyfe of Cleophas /
and Mary Magdalene. When Jesus sawe his mo-
ther

Of S. John:

Jo. xxi.

ther / and the discipule stonde who heloned / he say-
de vnto his mother: woman beholde thy sonne: The
sayde he to the discipule: beholde thy mother. And
fro that houre the discipule tocke her for his a wone.

After that when Jesus perceined that all thynges
were performed / that the scripture might be ful-
filled / he sayde: I thirst. Then stode a vessel
full of veneger / & wounde it about with plope / and
put it to his mouth. Moene as Jesus had receiued
of the veneger / he sayde / It is fulfilled / & bowed
his head / and gaue vp the goost. psal. lxxv.

The Jewes then because it was the Saboth eue
that the bodys sholde not remayne vpon the crosse
on the Saboth daye (for that Saboth daye was an
lype daye) besought Pilate & thier legges might be
broken / & that they might be taken doune. The ca-
me the souldiers and brake the legges of the first /
and of the oether which was crucified with Jesus.
But when they came to Jesus / and sawe that he
was dead already they brake not his legges: but
dore of the souldiers with a speare / thrust him thre
the syde / and fourth with came there out bloud and
water.

And he that sawe it / bare recorde / and his reco-
rd is true. And he knoweth that he sayeth true that
ye might beleue also. These thynges were done that
the scripture sholde be fulfilled: Ye shall not breake
a boone of hi. And agayne another scripture say-
eth: They shall loke on him / whom they pearced. Exod. xxi.
Num. ix. b
Sacha. xxi.

After that / Joseph of Aramathia (which was
a discipule of Jesus: but secretly for feare of the Je-
wes) besought Pilate that he might take doune
the body of Jesus. And Pilate gaue him licence. John. iiii. a
And there came also Nicodemus which at the begin-
ning came to Jesus by night / and brought of myr-
re & aloes mingled together aboute an hundred poun-
de sweyght. The tocke they & body of Jesus / & wounde
it in linnen clothes with the odours / as the ma-
ner of

12. iiii. ner of

The Gospell
net of the yewes is to bury. And in a place where
Jesus was crucified / was a garden / & in the garden
a new sepulchre / where in was neuer man layde. The
are layde they Jesus because of the Jewes Saboth
even for the sepulchre was nye at hande.

The resurrection of Christ.

Mary magdalene came first to the grave / & to
her appered Christ first.

As the disciples were gathered together / Jesus
came and appered unto them.

The .xx. Chapter.

Mat. xvi.
Luc. xlii.

Un the morow after the Saboth daye / in Mary
Magdalene early / when it was yet darke /
unto the sepulchre / & sawe the stonne taken awaye
from the tombe. When she ranne / and came to Si-
mon Peter and to the oether disciple whom Jesus
loved / & sayde unto them. They have take awaye
the Lorde out of the tombe / and we canot tell where
are they haue layde him. Peter went fourth and
that oether disciple & came unto the sepulchre. They
ranne bothe to gether / and that oether disciple did
outrunne Peter / and came first to the sepulchre. And
he stouped downe & sawe the linnen clothes lyng
yet / went he not in. Then came Simon Peter solo
winge him / and went into the sepulchre / and sawe the
linnen clothes lyng / and the naphyn that was aboute
his head / not lyng with the linnen clothe / but
wrapped to gether in a place by it selfe. Then went
in also that oether disciple which came first to the se-
pulchre / and he sawe and belened. For as yet they
knew not the scriptures that he shoulde rise agayne
from death. And the disciples went awaye
agayne unto their owne home.

mat. xxviii.
Mar. xvi. b

¶ Mary stoode without at the sepulchre weeping.
And as she wept / she bowed her selfe into the sepul-
chre and sawe two angels in whyte sittinge / the one
at the head & the oether at the fete / where they had
layde the body of Jesus. And they sayde unto
her

Of S. John.

Jo. xxi.

her woman wherfore wepest thou? She sayde unto
them: For they have take awaye my Lorde / and I
wote not where they have layde hi. When she had
thus sayde / she turned her selfe backe and sawe Je-
sus standinge / and knewe not that it was Jesus.
Jesus sayde unto her: Woman wherfore weapest thou?
Whoom seekest thou? She supposinge that he had
bene a gardener / sayde unto him. Sir yf thou ha-
st boine him heere tell me where thou hast layde hi
that I maye set him. Jesus sayde unto her: Mary.
She turned her selfe / and sayde unto him: Wab-
boni / which is to saye maister. Jesus sayde unto
her: touche me not / for I am not yet ascended to my
father. But go to my bretheren and saye unto the /
I asende unto my father and poure father to my
God and youre God. Mary Magdalene came and
told the disciples that she had seene the Lorde / &
that he had spoken soche thinges unto her.

¶ The same daye at night / which was the mo-
row after the Saboth daye / when the doores were
shut / where the disciples were assembled to ge-
der for feare of the Jewes / came Jesus an stode
in the middes / and sayde to the: peace be with you.
And when he had so sayde / he shewed unto them
his handes / and his syde. When were the disciples
glad when they sawe the Lorde. Then sayde Je-
sus to them: agayne peace be with you. As my fa-
ther sent me / even so sende I you. And when he had
sayde that he brethed on them & sayde unto the:
Because the holly goost / whosoever synnes ye remis-
te they are remitted unto them. And whosoever
synnes ye retayne / they are retayned.

¶ But Thomas one of the twelve / caled Di-
dymus / was not with them when Jesus came.
The oether disciples sayde unto him: we have seene
the Lorde. And he sayde unto them: except I see
in his handes the print of the nayles / & thrust my
hande into his syde / I will not beleave.

¶ And

And

mat. xxviii.
Mar. xvi. c
Lu. xlii. 1.
Jo. xxi. a.

And after viij. dayes agayne his disciples were with in / and Thomas with them. The same Jesus when the doores were shut / & stood in the myddes and sayde: peace be with you.

After that sayde he to Thomas: bringe thy finger hether & see my handes / and bringe thy hande & thrust it into my syde: & be not fayflesse / but beleauynge. Thomas answered & sayde vnto hi. my Lorde & my God. Jesus sayde vnto him. Thomas, because thou hast scene me / therefore thou beleuest: happy are they that haue not scene / & yet beleue.

And many oother signes dyde Jesus in the presence of his disciples / which are not writte in this booke. These are writte that ye might beleue / & Jesus is Christ the sonne of God / and that in beleauynge ye might haue lyfe thowsoe his name.

¶ To Peter & oother that were a fysshinge / dyde Christ appere agayne.

To Peter he gaue commaundement to seeke his sheepe and lambes.

Christ shewed before vnto Peter what death he shoulde dye. ¶ The xii. Chapter.

After that Jesus shewed himselfe agayne at the see of Tiberias. And on this wyse shewed he himselfe. There were togeder Simon Peter and Thomas / which is called Didymus / and Nathanael of Cana a cite of Galilee / & the sonnes of Zebedee / & two oother of the disciples. When Peter sayde vnto the: I go a fysshinge. They sayde vnto him: we also will go with the. They went their waye & entred into a shyppe straight waye / & the night caught they nothinge. But when it was now come / Jesus stood on the shore: neuer thelesse the disciples knewe not that it was Jesus. Jesus sayde vnto the: haue ye any meate? They answered him / no. And he sayde vnto the: cast out the net on the right syde of the shyp / and ye shall fynde. They cast out / and anon they were not able to drawe

drawe it for the multitude of fyshes.

¶ When sayde the disciple whoom Jesus loued / vnto Peter: It is the Lorde. When Simon Peter hardethat it was the Lorde / he girded his mantell to him / for he was naked / and sprang into the see. The oother disciples came by ship / for they were not farre from londe / but as it were two hundred cubites and they drew the net with fyshes.

¶ Allene as they were come to londe / they sawe hoot coles and fyre & sayde thear on / and bread. Jesus sayde vnto the: bringe of the fysh which ye haue now caught.

Simon Peter stepped fourth and drew the net to londe full of greates fyshes / an hundred & xl. And for all theare were so many / yet was not the net broke. Jesus sayde vnto them: come and dyne.

¶ And none of the disciples durste aske him: what arte thou? For they knewe that it was the Lorde. Jesus then came and tooke bread / and gaue them / and fylled the vessels. And this is now the thirde tyme that Jesus appered to his disciples / after that he was risen agayne from death.

¶ When they had dyed / Jesus sayde to Simon & Peter: Simon Joanna / louest thou me more than these? He sayde vnto him: Lorde / thou knowest / that I loue the. He sayde vnto him: feede my lambes. He sayde vnto him agayne the seconde tyme: Simon Joanna / louest thou me? He sayde vnto him: ye Lorde thou knowest that I loue the. He sayde vnto him: feede my sheepe. He sayde vnto him the thirde tyme: Simon Joanna / louest thou me? And Peter sorowed because he sayde to him the thirde tyme louest thou me / and sayde vnto him: Lorde / thou knowest all thinge / thou knowest that I loue the.

Jesus sayde vnto him: feede my sheepe.

¶ Verely verely I saye vnto the / when thou wast yonge / thou gerdest the selfe / and walkedst whiter thou woldest: but when thou arte oolde / thou shalt stretch fourth thy handes / and a northr shall gird the / and

11. Pet. i. c.

The Gospell
the/and leade the whyter thou woldest not: What
spake he signyfenge by what death he shuld glorify
God.

And when he had sayde thus/he sayde to him:
Folow me. Peter turned about and sawe that di-
sciple whom Iesus loved folowynge: which also
lencd on his brest at supper & sayde: Lord which
is he that shall betraye the? When Peter sawe him
he sayde to Iesus: Lord what shall he here do?
Iesus sayde vnto him. yf I will have him to tary
till I come/what is that to the? folow me thou me.
Then wente this sayynge a broode amonge & he
then, that that disciple shulde not dye. Yet Iesus
sayde not to him/he shall not dye: but yf I will
he tary till I come/what is that to the? The same
disciple is he/which testifieth of these thynges/and
wrote these thynges. And we knowe/that his testi-
mony is true. There are also many oether thynges
which Iesus dyde the which yf they shuld be
writte euery none I suppose the woulde coulde not
contayne the booke that shuld be writte.

**Here endeth the Gospell
of S. John.**

The Actes of

the Apostles/written by Maynete Luke
the Euangelist/which was present
at the dooynge of them.

After Christ was ascended/the disciples re-
mained to gether.

The first sermone of Peter.

The ende of Judas.

How the lotte fell on Mathias.

The first Chapter.

In the

Of the Apostles

To. xxi. c.



12

In the former treatise/ We
are frende (Theophilus)
I have writte of all that
Iesus began to do and
teache/ vntill the daye in which
he was taken vp/ after that he
thorow the holly goost had re-
ceiued commaundementes vnto the
Apostles/ which he had chosen:
o whom also he shewed him self
after his passion by ma-
ny tokens/ apperynge vnto them forty dayes/
and speakynge of the kingdom of God/ and gad-
dered them togeder and commaunded them/ that they
shuld not departe from Ierusalem: but to waite for
the promes of the father wherof ye haue harde of
me. For Iohn baptised with water: but ye shall be
baptised with the holly goost/ and that with in this
scawe dayes. Whē they were come to ierusalem, they as-
cended of him sayynge: Lord wilt thou at this tyme/ re-
store agaeyne the kingdom to Israel: And he sayd
vnto them: It is not for you to knowe the tymes
or the seasons which the father hath but ye shall
receiue power of the holly goost which shall come
on you. And ye shall be witnesses vnto me in Ieru-
salem/ and in all Iewye and in Samary/ and eue
vnto the worldes ende.

Luc. xxi. c.

And when he had spokē these thynges/ whyll
they behelde/ he was taken vp/ and a cloude recea-
ued him vp oute of their sight. And whyle they loo-
ked stedfastly vp to heauen as he went/ beholde two
men stode by them in white apparell/ which also
sayde: ye men of Galile/ why stande ye gasinge vp
into heauen? This same Iesus which is taken vp
from you into heauen/ shall come/ eue as ye haue
sene him go into heauen.

Then returned they vnto Ierusalem from mo-
unt Olivete/ which is nye to Ierusalem/ coutryn-
ge a

Act. xxi. c.

ge a

The Actes.

ge a Saboth dayes iorney. And when they were come in, they went vp into a parter, wher they abode bo-
oth Peter and James / John and Andro / Philip
and Thomas / Bartlemew and Mathew / James
the sonne of Alphrus / and Simon Zelotes / and
Judas James sonne. These all continued with
certaine accorde in prayer & supplication with & for
and Mary & mother of Iesu / & with his brethren.

And in those dayes Peter stood vp in the
midde of the disciples & sayde (the nombre of na-
mes that were to gether / were about an hundred &
twenty) ye men & brethren this scripture must haue
needes then fulfilled which the holy goost thow
the mouth of Dauid spake before of Judas / which
was gyde to them that toke Iesus. For he
was numbered with vs and had obtained fellow-
ship in this ministracion. And the same hartynow
possessed a plot of grounde with the reuerde of in-
quite / as when he was hanged / mast a contrie in the
midde. and all his bowels outed oute. And it is
knowne vnto all the inhabitants of Ierusalem: his
moche that that sculde be sealed in their mother tongue
Beheldama / that is to saye / to be a false.

It is written in the booke of Psalms: His ha-
bitacion he wyde / and no man be dwellinge therein
and his fellowship let another take. Wherefore
of these men which haue companied with vs / all the
tyme that the Lorde Iesus went in and out amonge
vs / beginninge at the baptisme of John vnto that
same daye that he was taken vp from vs / must
some be ordeyned to beare witness with vs of his re-
surreccion.

And they appointed two / Joseph called Bar-
abas (whose surname was Iustus) and Mathias.

And they prayed sayinge: thou Lorde which know-
est the hartes of all men / shewe wheter of these
two thou hast chosen / that the one maye take the
roume of this ministracion and Apostleshippe / from
which

Of the Apostles

Fo. lxxvi.

Which Judas by transgression fell / that he might go
to his owne place. And they gaue fourth their lot-
tes / and the lotte fell on Mathias / and he was con-
ted with the eleven Apostles.

How the disciples receiued the holy goost.

How they spake with diuerse tonges.

The people wondered at them and thought them
moncken. (at multitude.

At the preachinge of Peter were conuerted a gre-
uous goodes were comen amonge the Apostles.

The ii. Chapter.

When the fiftieth daye was come / they were
all with one accorde togeder in one pla-
ce. And suddenly there came a sounde from
heauen / as it had bene the commynge of a mighty
wynde / and it filled all the house wher they sa-
te. And there appered vnto them clouen tonges /
lyke as they had bene fyre / and it sate vpon ech of
them: and they were all filled with the holy goost /
and beganne to speake with oether tonges / euen as
the sperte gaue them utterance.

And there were dwellinge at Ierusalem / Ieu-
wes / deuote men which were of all nations vnder
heauen. When this was noyced aboute / the mul-
titude came togeder and were astonied / because the
euery man harde them speake his owne tonge.

They wondered all and marvelled sayinge amonge
them selues: Beholde / are not all these which
speake / of Galile? And how eare we euery man
his owne tonge speakin we were bozen: Parti-
ans / Medes and Elamites and the inhabitants of
Mesopotamia of Iury / and of Capadocia / of Pon-
thus and Asia / Bithynia / Pamphilia / & of Egypte /
& of parties of Libya which is besyde Syrene / &
strangers of Rome / Iewes and conuerter / Gre-
kes and Arabians: we haue harde them speake with
oure owne tonges & greates workes of God:

They were all amazed / & wondered sayinge come to
another.

The Actes.

another what meaneth this? Whether mocked them
sarping: they are full of newe synne.

Act. 1. 8. But Peter stepped fourth for the eleuent / a life
by his voyce / and sayde vnto them: ye men of Ie-
sue / and all ye that inhabite Ierusalem: be this kno-
wen vnto you and with youre eares heare my wo-
des. These are not drunken / as ye suppose: for it is
yet but the thirde houre of the daye. But this is
which was spoken by the Prophete Iohel: It shall
be in the last dayes sayeth God: of my spirite I will
posse out vpon all flesh. And youre sonnes and
younge daughters shall prophete and youre yonge
men shall see visions / and youre olde men shall dre-
me dreames. And on my seruantes / and on my ho-
use maydens I will posse out of my spirite in those
dayes / and they shall prophete. And I will shewe
signes in heauen aboue / and tokens in the earth
beneath / blood and fyre / & the vapour of smoke.
The sunne shall be turned into darcknes / & the mou-
ne into blood before that greate and notable daye
of the Lorde come. And it shall be / that whosoener shall
call on the name of the Lorde shall be saved.

Rom. 7. 6.

Ye men of Israel heare these wordes Je-
sus of Nazareth / a man appoynted of God amonge
you with miracles / wonders and signes which God
dide by him in the middes of you / as ye your sel-
ues knowe: him haue ye taken by the handes of un-
righteous persones / after he was deliuered by the
determinat counsell and fore knowledge of God / &
haue crucified and slayne: whom God haeth rai-
sed vp and loked the sorowes / of death / because it
was impossible that he should be holden of it. For
David speaketh of him. Forth honde I sawe God
alwayes before me. For he is on my right honde /
I shuld not be moued. Therefore did my hart reioy-
ce / and my tongue was glad. Moreouer also my fles-
he shall rest in hope / because thou wilt not leaue my
soule in hell / neither wilt suffer thyne holyc. to be cor-
ruption

Of the Apostles.

Jo. 1. 14.

Whom haest thou seen me the wayes of lyfe / &
shalt make me full of ioye with thy countenance. I
and brethren / let me frely speake vnto you
of the Patriarche David: For he is both dead and
buried / and his sepulchre remaineth with vs vnto this
daye. Wherefore sayinge he was a Prophet / and knewe
that God had sworne with an othe to him: that
he shoulde sitte on his seat (in that
Christ shoulde agayne in the flesh) he sawe be-
fore / & spake of the resurrection of Christ / that his
soule shoulde not be left in hell: neither his flesh shoul-
de be corrupted. This Jesus haeth God raiſed vp
whereof we all are witnesses.

11. Re. 1. 8.

Hence now that he by the right honde of God
eralted is / and haeth receiued of the father the pro-
myse of the holyc. Ghost / he haeth shewed fourth that
which ye see heare. For David is not ascended in-
to heauen: but he sayde. The Lorde sayde to my
Lorde sitte on my right honde / vntill I make thy
foes thy foete stoele. So therefore let all & house
of Israel knowe for a surety / & God haeth made
these things knowne vnto you by the handes of Christ

Psal. 110. 1.

When they heard this / they were pricked in the
heartes / and sayd vnto Peter and vnto the oother
Apostles: men and brethren / what shall we do?
Peter sayde vnto them: repent and be baptised eu-
ery one of you in the name of Jesus Christ for the
remission of sinnes / and ye shall receiue the gyfte of
the holyc. Ghost. For the promise was made
vnto you and to youre chyldren / and to all that are
of a farrre / euen as many as the Lorde oure God shall
call. And with many oother wordes bare he witness
and exhorted them sayinge: Haue youre selues
from this vnto wards generation. When they that
gladly receiued his preachinge / were baptised: and
the same daye / they were added vnto them aboute
the thowstante soules.

And they continued in the Apostles doctrine and
silence

The Actes
 Fellowshipe/and in breakinge of bread/ and in pray-
 er. And feare came ouer euery soule. And many
 wonderes and signes were shewed by the Apostles.
 And all that beleaued kept them selues together / and
 had thinges commun / and solde their possessions and
 goodes / and departed them to all men / as euery man
 had neede. And they continued daily with oone ac-
 corde in the temple / a brake bread in euery house / and
 dide eat their mea te together with gladnes and sin-
 gleness of hert pray singe God / and had fauour with
 all the people. And the Lorde added to the congrega-
 tion daily soke as shuld be saved.

¶ The hale is cured in the name of Christ.
 Peter had nether golde nor siluer.
 The Sermon of Peter.

¶ The .iiij. Chapter.
Peter and John went vp together into the tem-
 ple at the nyen the houre of prayer. And
 was a certayne man halt from his mothers wombe
 be / whiche they brought and layde at the gate of the
 temple caled beutyfull / to receiue almes of the that en-
 tred into the temple. Which came when he sawe
 we Peter and John that they wolde into the tem-
 ple. Desyred to receiue an almes. And Peter fastened
 his eyes on him with John and sayde looke on vs:
 And he gaue herde vnto them / trustynge to receiue
 some thinge of them. Then sayde Peter:
 Siluer and golde haue I none / such as I haue /
 geue I the. In the name of Iesus Christ of Nazareth /
 rise vp and walke. And he toke him by the ryght
 honde / and lyfte him vp. And immediatly his
 feete and anle bones receaued strenght. And he sprang
 ge / stode and also walked / and entred with them into
 the temple / walkynge and leapyng and laudyng God.
 And all the people sawe him walke and lode
 God. And they knewe him / that it was he which sa-
 te and begged at the beutyfull gate of the temple. And
 they wonderd and were soze astonyed at that which
 had

Of the Apostles. Fo. cxviii.
 had happened vnto him. And as the hale which was
 healed helde Peter and John / all the people ranne
 amased vnto them in Salomons porche.

¶ When Peter sawe that / he answered vnto the
 people. Ye men of Israel / why maruaile ye at
 this / or why looke ye so steadfastly on vs / as though
 by oure awne power or holynes: we had made this
 man go: The God of Abraham / Isaac and Jacob /
 the God of oure fathers hath glorified his sonne
 Iesus / whom ye deliuered / and denyed in the pre-
 sence of Pilate / when he had iudged him to be lo-
 sed. But ye denyed the holly and iust / and desyred a
 moetherar to be geuen you and killed the Lorde of
 lyfe / whom God hath raysted from death / of the
 which we are witnesses. And his name thowso-
 the sayeth of his name / hath made this man so-
 und / whom ye se and knowe. And the sayeth
 which is by him / hath geuen to him this health in
 the presence of you all.

And now brethren I wote well that thowso ig-
 norauce ye dide it / as did also youre heades. But
 those thinges which God before had shewed / by the
 mouth of all his Prophetes / howe Christ shuld suf-
 fre / he hath thus wyle fulfilled. Repete ye there-
 fore and turne / that youre synnes maye be done a-
 waye / I when the tyme of restoryng commeth /
 which we shall haue of the presence of the Lorde / and
 when God shall sende him / which before was prea-
 ched vnto you / that is to witte Iesus Christ / which
 most receaue heauē vntyll the tyme that all thinges /
 which God had spoken by the mouth of all his holly
 Prophetes sence he wolde begyn / he restored agayne.

For Moses sayde vnto the fathers: A Pro-
 phet shall the Lorde youre God raise vp vnto you /
 euen of youre brethren lyke vnto me: him shall ye he-
 are in all thinges whatsoeuer he shall saye vnto you.
 For tyme shall come / that euery soule which shall
 not heare that same Prophet / shall be destroyed from
 amonge

Mar. xviij.
 Mar. x. c.
 Lu. xxiij. c.
 Jo. xviij. g.

Deut. xvij.

The Ides
amonge the people. Also all the Prophets from
Samuel and thence forth/as many as haue spoken/
haue in prophesie tolde of these dayes.
Ye are the chyldre of the Prophets and of the
covenant/which God hath made vnto our fa-
thers/saying to Abraham: Euen in thy seed shall
all the kynredes of the earth be blessed. First vnto
you hath God rayled vp his sonne Iesus / & him
he hath sent to blisse you / that euerie one of you
shuld turne from youre wickednes.

Peter and John was prisoned.
Peter and John were prisoned because they con-
fessed Christ to be the only sauoure.
The answer of Peter at his examinacion.
Peter & John were forbidden to preache Christ.
The prayer of the Apostles.
All thynges were comen.

The .liij. Chapter.
As they spake vnto the people / the Priests &
and the rulers of the temple / and the Saddu-
ces came vpon them / rakyng it greuously that they
taught the people and preached in Iesus the resur-
rection from death. And they layde hon-
des on them and put them in holde vntill the nexte
daye: for it was now euen tyme. Now be it many of
them which harde the wordes / beleaued / & the nu-
mber of the men was aboute fyue thousande.

And it chaunced on the morrowe that their ru-
lers and elders and Scribes / as Annas the chiefe
Priest and Chapphas and John and Alexander &
as many as were of the kindred of the hye Priests
gadered togeder at Jerusalem / and set the oether be-
fore them / and axed: by what power or in what na-
me haue ye done this? Then Peter full of
the holly goost sayd vnto the rulers of the pro-
ple / and elders of Israel / yf we this daye are exami-
ned of the good dede done to the sicke man: by what
enances he is made whole: be it known vnto you
all /

Of the Apostles. Fo. cccc.
all / & to the people of Israel / that in the name of Je-
sus Christ of Nazareth / whom ye crucified / & whom
God rayled agayne from death: euen by him doeth
this man stonde here present before you whole. This
is the stone cast a fyde of you bylders / which is set in
the chiefe place of the corner. Neither is there salua-
tion / in any oether. For yet also is there any oether
name geuen to men wherin we must be saued. &

**When they sawe the boldnes of Peter and Jo-
hn / and vnderstoode that they were vnlearned men
& laye people / they marueled / and they knew / that
they were with Iesu: and beholdinge also the man
which was healed standinge with them / they coul-
de not saye agaynst it. But they commaunded them
to go a fyde out of the counsell / and counseled amo-
ge them selues sayinge: what shall we do to these
men? For a manifest signe is done by them / and
is openly knowen to all them that dwell in Jerusa-
lem / and we cannot denye it. But that it benoyled
no farther amonge the people / let vs threaten and
charge them that they speake hence forth to no man
in this name.**

And they called them / & commaunded the that in
no wyse they shuld speake or thacche in the name of
Iesu. But Peter & John answered vnto the & sayd
de: whether it be right in the sight of God / to obey
you moare then God / Iudge ye. For we cannot but
speake that which we haue seene and harde. So they
threatened they them and let hem go / and founde nothi-
ge howe to punyssh them / because of the people.
For all men lauded God for the miracle which was
done: for the man was aboute forty yere oold: on
whoom this miracle of healinge was shewed.

Whene as they were let go / they came to their
felowes / and shewed all that the hye Priests and
elders had sayde to them. And when they harde
that / they liſte vp their voyces to God with oone
accorde / and sayde: Lord / thou arte God which

S. liij. back

Act. viij. c.
Act. xxi.
Act. xli. a
Luce. xx. c.
Rom. ix. a.

The Ides.

hast made heauen and earth the see and all that is
them is / which by the mouth of thy seruant David
hast sayd: Why shold the heathen rage / & the peo-
ple imagine vayne thynges. The kynges of the earth
stoode vp and the rulers came to gedre / agaynst
Lorde & agaynst his Christ.

For of a truth / agaynst thy holly chyld Jesus
whom thou hast anoynted / bothe Herode and
Pontius Pilate / with the Gentyls and people
of Israel gaddred the selues togedre / for to do
for thy handes and thy counsell determined befo-
re to be done. And now Lorde / beholde their threate-
nynges / and graunte vnto thy seruantes with all
confidence to speake thy worde. So that thou shouldest
the fourth tynchonde / that healyng and signes ad-
wonders be done by the name of thy holly chyld
Jesus. And alsoe as they had prayed & place ma-
ned wher they were assembled togedre / & they were
all filled with thy holly Ghoost / and they spake the
worde of God boldly.

And the multitude of them that belated / were
of none hert / & of none soule. Also none of them sa-
yde / that any of the thynges which he possessed / was
his a soure / but had all thynges common. And with
grete power gaue the Apostles witness of the resur-
rection of the Lorde Jesus. And grete grace was
with the all. Neither was there any amboght / that
lacked. For as many as were possessors of landes or
houses / sold them and brought the pryce of the thin-
ges that were sold / & layde it doune at the Apostles
fete. And distribution was made vnto euery man
accordyng as he had neede.

And Ioses which was also called of the Apost-
les / Barnabas (that is to saye / the sonne of conso-
lation) beyng a leuite / and of the cuntrye of Cy-
pers had lande / and sold it and layde the pryce do-
ne at the Apostles fete.

¶ Ananias & Saphira his wyfe was slayne for
lyngyng

lyngyng to the holly Ghoost.

How wonderfull myracles God doeth by the han-
des of the Apostles.

How the Apostles were persecuted & deliuered a-
gayne by the angyll of God.

God is rather to be obeyed then men.

The counsell of Gamaliel.

The Apostles ceased not preachyng.

The v. Chapter.

A Certain man named Ananias with Saphi-
ra his wyfe sold a possession / and kept a wa-
pe parte of the pryce (his wyfe also beyng of coun-
sell) and brought a certayne parte / and layde it
doune at the Apostles fete. Then sayde Pe-
ter Ananias: how is it that thou hast filled thy
hert / that thou hast sold lye vnto the holly Ghoost /
and kept a wape parte of the pryce of the lyuelod:
pertayned it not vnto the only / and after it was
sold / was not the pryce in thine a soure power:
How is it that thou hast concealed this thyng in
thy hert: Thou hast not lyed vnto men / but
vnto God. When Ananias herde these wordes / he
fell doune and gaue vp the goost. And great feare
came on all them that theese thynges harde. And the
younge men roose vp / and put him a parte / & carryed
him out / and buryed him.

And it fortuned as it were aboute the space of .iiij.
houres after that his wyfe came in / ignorant of
which was done. And Peter sayde vnto her: Tell
me / gaue ye the lande for so moche: And she sayde:
ye for so moche. Then Peter sayde vnto her: Why
haue ye agreed to gether / to tempt the spirite of the
Lorde: Beholde he fete of them which haue buryed
thy husbnde / are at the dore / and shall carrye thee out:
Then she fell doune straght / & dyed: his fete and
yelded vp the Ghoost. And the yonge men came in / &
founde her dead / and carryed her out: & buryed her
by her husbnde: And great feare came on all the

congregation / as on as many as harden /
 By the bondes of the Apostles were many sig-
 nes and wonderes shewed amonge the people. And
 they were all to gether with none accord in Salo-
 mons porche. And of oether durst no man laye him
 selfe to the menerthelater & people magnified the.
 The noubre of them & blessed in the Lozpe boeth
 of men & women / grewe more & more / insomuch
 the & they brought the sick into the streates / and lay
 de them on beddes and palletes / that at the least /
 we the shadowe of Peter. When he came by / might
 shadowe some of them. There came also a multitu-
 de out of the cities round about / vnto Jerusalem /
 bringeinge sick folkes / & the which were covered with
 uncleane sheetes. And they were healed euery one.
 Then the chiefe Priests rose vp and all they that
 were with him / which is the secte of the Sadducees /
 & were full of indignacion / and layde handes on the
 Apostles / & put them in the common prison. But the
 angell of the Lozpe by night opened the prison do-
 res / and brought them fourth / and sayde / go / sleepe
 fourth / and spake in the temple to the people all the
 wordes of this lyfe. When they harde that they en-
 tred into the temple early in the mornynge & taught.
 The chiefe Priests came and they that were with
 him / and caled a counsell to gether / and all the elders
 of the chyldren of Israel / and sent to the prison to see
 them. When the ministres came and founde the / not
 in the prison / they retorned and tolde sayyng the
 prison founde we shut as sure as was possible / and
 the keepers stodyng with out before & doores. But
 when we had opened / we founde no man with in.
 When the chiefe Priests of all and the rulers of the
 ple and the hye Priestes harde these thinges / they
 doubted of them wher vnto this wolde growe.
 Then came one and shewed them beholde the
 men that ye put in prison. stonde in the temple / & tea-
 che the people. The whet the rulers of the temple with
 ministres

ministres / and brought them with out violence. For
 they feared the people / lest they shuld haue bene sto-
 ned. And when they had brought them they set the
 before the counsell. And the chiefe Priests asked the
 sayyng / wher not we straitly commaunde you that
 ye shuld not teach in this name? And beholde ye ha-
 ue filled Jerusalem with youre doctrine / and ye in-
 tende to bringe this mans blood vpon vs.
 Peter and the other Apostles answered & saye-
 de / We ought more to obey God then me. The God
 of our fathers raised vp Iesus / whom ye sle-
 we & hanged on tre. Him hath God lift vp with
 his right hand / to be a ruler and a saviour / for to ge-
 ue repentaunce to Israel and forgiveness of synnes.
 And we are his recordes concerninge these thinges
 and also the holly ghost whom God hath geue to
 them that obey him. When they harde that / they cla-
 me a sunder and sought meanes to sle them. Then
 stode thear vp one in the counsell / a Pharisee na-
 med Gamaliel / a doctoure of lawe / had in auctorite
 amonge all the people and commaunded to put the
 Apostles a lyde a lytell space / and sayde vnto the /
 Men of Israel take heede to youre selues what ye
 entende to do as touchinge these men. Before the-
 se dayes rose vp one Theudas / boasting him sel-
 fe / to whom resorted a noubre of me / aboute a fou-
 re hundred which was slayn / and they all which be-
 leaued hi were scattered a broode & brought to nought.
 After this man / arose thear vp one Judas of Ga-
 lile / in the tyme when tribute began / & drew a waye
 moche people after him. He also perished / and all
 euen as many as harkened to him are scattered and
 brood.
 And now I saye vnto you / refrayne youre sel-
 ues from these me / let them aloone. For if the cou-
 sill of this wyke be of men / it will come to nought.
 But if it be of God ye cannot destroye it / lest hap-
 ply ye be foude to stryue agaynst God. And to him
 they

The Actes
they agreed / and called the Apostles / and brethren / and
commanded that they shoulde not speake in the na-
me of Iesu / and let them go.

And they departed from the counsell / reioysyn-
ge that they were counted worthy to suffer rebuke
for his name. And daeple in the temple and in every
house they ceased not / teachinge and preachinge Je-
sus Christ.

**¶ How. vii. Deacons were chosen to mini-
ster to the poore.**

The accusation of Steuen.

¶ The. vii. Chapter.

In those dayes as the nombre of the disciples
grew: there arose a grudge amonge the Gre-
kes agaynst the Hebrewes / because their wordes
were despised in the daeple ministringe.

Then the twelve called the multitude of disciples to-
gether and sayde: it is not meete that we shuld lea-
ue the wordes of God and serue at the tables.

Wherefore brethren looke ye out amonge you seven men
of honest repute & full of the holly goost & wysdome /
which we maye appoynte to this needfull busi-
nes. But we will geue oure selues continually to pray-
er & to the ministracion of the worde. And the say-
inge pleased the whoale multitude. And they chose
Steuen a man full of fayerth & of the holly goost / and
Philip / & Prochorus / & Nicanor / & Timon / and
Parmentas / and Nicholas a conuerter of Antioche.
Whiche they set before the Apostles / & they prayed &
layde their handes on them.

And the worde of God increased / & the nombre
of the disciples multiplied in Ierusalem greatly / and
a great company of the priestes were obedient to the sa-
cret. And Steuen full of fayerth and power / do-
de great wonders & myracles amonge the people.

Then there arose certayne of the Synagoge / which
were called Libertines & Cyrenites / & of Alexandria
& of Cilicia an Iuda and disputed with Steuen. And
they

Of the Apostles. For. xlii.
they coulde not resist & wyldome / & the sperte / with
which he spake. Then sent they in men / which sa-
yde: we haue harde him speake blasphemous wordes
agaynst Moyses / and agaynst God. And they
moued the people & the elders & the Scribes: and ca-
me vpon him and caught him / and brought him to
counsell / & brought fourth false witneses which sa-
yde. This man ceaseth not to speake blasphemous
wordes agaynst this holly place and the lawe: for
we harde him saye: this Iesus of Nazareth shall
destroye this place / and shall chaunge the ordinan-
ces which Moyses gaue vs. And all that sate in the
counsell / looked stedfastly on him / and sawe his face
as it had bene the face of an aengell.

¶ The sermon of Steuen.

Steuen is stoned to death & prayeth for his
enemies.

Saul consented to his death.

¶ The. vii. Chapter.

Uhen sayde the cheefe priest: is it euen so?
And he sayde vnto men / brethren and fathers
harken to. The God of glory appered vnto
oure father Abraham whyll he was yet in Mesopo-
tania / before he dwelt in Charran / and sayde
vnto him: come out of thy contre / and from thy
kynred / and come into the lande / which I shall
shewe the. Then came he out of the lande of Chaldee
and dwelt in Charran. And after that / as to ene
as his father was dead / he brought him into this
lande / in which ye now dwell / and he gaue him no
inheritaunce in it / no nor the breadth of a foote: Gen. xii. a
but promysed that he wolde geue it to him to posses-
se and to his seed after him / when as yet he had no
chylde.

God verely spake on this wyse / that his seed
shuld be a dweller in a straunge lande & they shuld
scape the in bondage & entreate the euill. iiii. C. yea-
res. But the nation to whome they shalbe in bondage
will

Gen. xliij. will I iudge / sayde God. And after that Ballie
 Gen. xli. come fourth and serue me in this place. And he gaue
 Gen. xli. him the couenaunt of circumcision. And he begat
 Gen. xli. Isaac / and circumcised him the .vliij. daye / and Isaac
 Gen. xli. begat Jacob / and Jacob the twelue Patriarches.
 And the Patriarches harninge indignacion spilde
 Joseph into Egypte. And God was with him / and
 deliuered him out of all his aduersities / & gaue him
 fauoure and wysdome in the sight of Pharaos kyn-
 ge of Egypte which made him gouernour ouer E-
 gypte / and ouer all his householde.
 Gen. xli. Then came there a verie ouer all the lande of
 Gen. xli. Egypt and Canaan / and great affliction / that our fa-
 Gen. xli. thers founde no sustenance. But when Jacob har-
 de that there was comye in Egypte / he sent oure fa-
 thers strike. And at the seconde tyme / Joseph was
 knowne of his brethren / and Josephs kindred was
 made knowne vnto Pharaos. Then sent Joseph &
 caused his father to be brought and all his kynne /
 Gen. xli. thre score and .xv. soules. And Jacob descended in-
 Gen. xli. to Egypt / and dyed boeth he and oure fathers & we-
 re translated into Sichem / & were put in the sepul-
 cre that Abraham bought for money of the sonnes
 of Emor / at Sichem.
 Gen. xli. When the tyme of the promys dyne nye / which
 Gen. xli. God had sworne to Abraham / the people grewe &
 multiplied in Egypte / till another kynge arose
 Gen. xli. which knewe not of Joseph. The same deale late-
 ly with oure kynned and euill intreated oure fa-
 thers and made them to cast oute their younge chy-
 dren / that they shulde not remayne anye. The same
 tyme was Moyses borne / and was a proper chyld
 in the sight of God / which was nourished vp in his
 fathers house thre monethes. When he was cast
 out / Pharaos daughter tocke him vp / & nourished
 him by for her a wne soune. And Moyses was lear-
 ned in all maner wysdome of the Egyptians / and
 was mighty in deedes and in wordes.

And

And when he was full forty yere dolde / it ca-
 me into his hert to viset his brethren / the chyldren
 of Israel. And when he sawe oone of them suffre
 wronge / he defended him and auenged his quarrell
 that had the harme done to him / and smote the Egi-
 prian. For he supposed his brethren wolde haue un-
 derstonde / howe that God by his handes shulde saue
 them. But they vnderstode not.

And the next daye he beswed him selfe vnto the
 as they stroue / and wolde haue set them at oone a-
 gaync sayyng: Sirs / ye are brethren / why hurte
 ye oone another? But he that bide his neighbour
 swage / thrust him a waye sayyng: who made the
 a ruler and a iudge amonge vs? What / wilt thou
 kill me / as thou diddest the. Egipcia yester daye.
 Then fled Moyses at that sayyng / and was a stra-
 ger in the lande of Madian / where he begat two
 sonnes.

And when .xl. yeres were expired / there appe-
 red to him in the wilderness of mounte Syna / an
 angell of the Lorde in a flamme of fyre in a bush.
 When Moyses sawe it / he wondred at the sight. And
 as he drew neare to beholde / the voyce of the Lorde
 came vnto him: I am the God of thy fathers / the
 God of Abraham / the God of Isaac / and the God
 of Jacob. Moyses trembled and durst not beholde.
 Then sayde the Lorde to him: Out of thy shooes
 from thy fete / for the place where thou stodest is
 holly grounde. I haue perfectly sene the affliction
 of my people which is in Egypte and I haue har-
 de their groaning / & am come downe to deliuer them.
 And now come & I will sende thee into Egypte.

¶ This Moyses whom they forsoke sayyng: Exod. viij.
 who made the a ruler and a iudge: the same God and .viiij. se-
 sent bothe a ruler and a deliuerer / by the handes of .x. xl. xliij.
 the angell which appered to him in the bush. And Exod. xvi.
 the same brought them out besyng wondrous and .viiij. viij.
 signes in Egypt / and in the read see & in the wylder Exod. xix.
 .x. xl.

The Actes
nes. xl. yeares. This is that Moyses which sayde
vnto the chyliden of Israel: A Prophet shall the
Lorde your God raise vp vnto you of youre bre-
thren/lyke vnto me/him shall ye heare.

This is he that was in the congregacion/in the
wyldernes with the angell which spake to him in
mounte Syna/a with oure fathers. This man
receaued the word of lye to geue vnto vs/ to whome
oure fathers coulde not obeye / but cast it fro them /
and in their hertes turned backe agayne into Egypte
saynge vnto Acon: Make vs goddes to go before
vs. For this Moyses that brought vs out of the lon-
de of Egypte/we wote not what is become of him.

Exo. xxxi. And they made a calfe in those dayes/a offered sa-
crifice vnto the ymage / and reioysed in the workes
of their astone handes.

Amo. v. 9. Then God turned him selfe and gaue them / vp
that they shoulde worship the starres of the skye / as
it is written in the booke of the Prophetes. Of the
house of Israel/gaue ye to me sacrifices & mea-
te offerings by the space of xl. yeares in the wylder-
nes: And ye toke vnto you the tabernacle of Mo-
loch/a the starre of youre god Remphā / figures to-
which ye made to worshippinge them. And I will tra-
late you beyonde Babylon.

Exo. xxv. d Oure fathers had the tabernacle of witness in
He. viii. b. the wilderness/as he had apointed the speakinge vn-
Joel. ii. c. to Moyses / that he shoulde make it accordyng to the
fashion that he had scene. Which tabernacle oure fa-
thers receaued / and brought it in with Josue into
the possession of the Gentyls which God drewe out
before the face of oure fathers vnto the tyme of Da-
uid. Which founde fauour before God/a wolde say
he haue made a tabernacle for the God of Jacob.

1 Re. vii. But Salomon bylt him an house.

Psal. cxxxv.

How be it he that is best of all/dwellet not in
temples made with handes/as sayth the Prophe-
te: Heauē is my seate/and earth is my foote stode &
house.

Of the Apostles **Jo. viii. f.**
house shoulde bylde for me sayth the Lorde: or what
place is it that I shoulde rest in? haeth not my hande
made all these thinges?

E Yet if enered ye of vncircumcised hertes & eares:
ye haue all wayes refused the holly goost/as youre fa-
thers dyde/so do ye. Which of the Prophetes haue
not youre fathers persecuted? And they haue slay-
ned the / which I send before of the comyng of that
just/whome ye haue now betrayed & mordered. And
ye also haue receaued a lawe by the ordynance of an-
gels/and haue not kept it.

When they harde these thinges / their hertes
clane a sunder and they gnashed on him with their re-
che. But he beinge full of the holly goost / looked vp
steadfastlye with his eyes into heauen / and sawe the
gloze of God/and Iesus stodyng on the right hon-
de of God and sayde: beholde / I see the heauens o-
pen/a the sonne of man stodyng on the right hon-
de of God. Then they gaue a shoute with a loude
voyce/and stopped their eares and ranne vpon him
all at once / & cast him out of the cite & stoned him.
And the witnesses layde doune their clothes at a yō-
ge manes fete named Saul. And they stoned
Stene calig on a sayinge: Lorde Iesu receaue my
spite And he kneled doune and cryed with a loude
voyce: Lorde laye not this sinne to their charge.
And whē he had thus spokē/he fell a sleape.

¶ How the congregacion was persecuted.

The burpene of Struen. Saul made hano-
cke of the congregacion. Philip preached in a cite of
Samaria. Of Simon Magus. Whome obta-
neth not the gifte of God. Philip converted the
Eneche.

¶ The viii. Chapter.

Saul had pleasure in his death. And at that
tyme there was a grete persecution agayn-
st the congregacion which was at Jeru-
salem / and they were all scattered abroade
thowout the regis of Iury and Samary: excepte
the Apo.

the Apostles: Then deuout men dyed Stephen / & made great lamentacion ouer him. But Saul made he hanoche of the congregacion / and entred into euery housse and dyed out boethe man and woman / & thrust them into prison: Howbeit they that were scattered abroad / wente they wher they were bidde the worde. Then came Philip into a cite of Samaria / and preached Christ vnto them: And the people gaue heed vnto those thinges which Philip spake / with oome a corde / in that they harde & sawe the myracles which he dide. For vniuersite spietes cryed with loude voyce / came out of many that were possessed of them. And many taken with pallsies / & many that halted were healed: And there was great ioye in that cite. And there was a certayne man called Simon / which before tyme in the same cite / was called witcher crafte and bewitched the people of Samaria / sayinge that he was a man that coulde do greates thinges. Whoom they regarded / fro the lest to the greatest / sayinge: this felow is the great power of God: And him they seked by / because of longe tyme he had mocked them with sorcery. But as soon as they beleued Philipps preachinge of the kyngdome of God and of the name of Iesu Christ they were baptised boethe men and women. The same day Simon himselfe beleued also / and was baptised / and continued with Philip / and wondered beholdinge the myracles and signes / which were shewed.

When the Apostles which were at Jerusalem harde save that Samaria had receaved the word of God: they sent vnto them Peter and John. Which when they were come / prayed for them that they might receaue the holly goost. For as yet he was come on noone of them: But they were baptised only in the name of Christ Iesu. Then layde they their handes on them / & they receaved the holly goost.

Then Simon sawe / that thowsoe sayinge of the

of the Apostles hodes on the / the holly goost was given the offered them monny sayinge: Geue me also this power / that on whosoever I put the handes / he may receaue the holly goost. Then sayde Peter vnto him: Thy monny perpereth with the / because thou weneest that the gifte of God maye be obteyned with monny. Thou haest nether parte nor fellowshipp in this busines. For thy hert is not ryght in the sight of God. Repent therefore of this thy wickednes / and praye God that the tought of thyne hert maye be forgiven the. For I perceaue that thou art full of bitterness of gall / and wrapped in iniquite.

Then answered Simon & sayde: praye ye to the Lorde for me / that none of these thinges which ye haue spoken / fall on me. And they when they had testified & preached the worde of the Lorde / returned to ward Jerusalem / & preached the Gospell in many cities of the Samaritans. Then the aungell of the Lorde spake vnto Philip sayinge: arise & go towarde mids daye vnto the waye that goeth doune fro Jerusalem vnto Gala which is in desert. And he arose & went on. And beholde a man of Ethiopia which was a chamberlayne / & of greates auctorite with Candace quene of Ethiopia / & had charge of all her treasures / came to Jerusalem for to praye. And as he returned hoom agayne sittinge in his charet / he reade Elyas the prophete.

Then the sperte sayde vnto Philip: Go neare & ioyne thy selfe to ponder charet. And Philip ranne to him / & harde him reade the prophete Elyas / and sayde: Understandest thou what thou redest? And he sayde: How can I / except I had a gyde? And he desired Philip that he wold come vp & sit with him. The tenoure of the scripture which he redde was this. He was ledde as a sheepe to be slaeyne: & lyke a lambe dore before his shearer / so opened he not his mouth. Because of his humblenes / he was not esteemed: who shall declare his generacion? for his lyfe is taken

The Actes

tack: & fro y earthe. The chamberlayne answered Phillip & sayde: I praye the/of whos speaketh the prophete this of him selfe/or of some oether man?

And Phillip opened his mouth/and beganne at the same scripture/& preached vnto him Iesus. And as they went on their waye/they came vnto a certayne water/and the chamberlayne sayde: Se here is water. What shall I do to be baptised? Phillip sayde vnto him: If thou beleue with all thyn heart/thou mayest. He answered and sayde: I beleue that Iesus Christ is the sonne of God. And he commaunded the charer to stande still. And they went doune boe the into the water: boethe Phillip and also the chamberlayne/and he baptised him. And as soone as they were come out of the water/the sperte of the Lorde caught awayne Phillip that the chamberlayne sawe him no moore. And he went on his waye reioysing: but Phillip was founde at Ierusalem. And he walked thers wout the cowntre preachinge in their cities/till he came to Cesarea.

¶ Saul had a commission to persecute the congregation.

Now Paul was conuerted and baptised by Ananias/and preached at Damasco.

Now he escaped from Damasco and came to Ierusalem to the Apostles.

Anias was healed by Peter.

Tabitha was raised from death by Peter.

The .ix. Chapter.

AND Saul yet breathinge out threatenings & slaughter agaynst the disciples of the Lorde. Went on to y hys preache/& despyed of him letters to Damasco/to the synagoges: that yf he founde any of this waye whether they were men or women/he might bringe the bounde vnto Ierusalem. But as he comed & was come nye to Damasco/woddyr ther shined rounde about him a light fro heauē/& he fell to the earth/& harde a voyce sayyng to him: Saul/Saul why

Gal. 1. b

Of the Apostles.

For. 1. 1. 1.

why persecutest thou me? And he sayde: What arte thou Lorde. And the Lorde sayde: I am Iesus whos thou persecutest/it shall be harde for the to kicke agaynst the prick. And he boethe treblinge & astonyed sayde: Lorde what wilt thou haue me to do? And the Lorde sayde vnto him: Arise and go into the cite/& it shall be told the what thou shalt do.

The me which Iornayed with him/stode amazed: But they harde a voyce/but sawe no man. And Saul arose fro the earth/& opened his eyes/but sawe no man. The ledder they him by the honde/& brought him into Damasco. And he was. iij. dayes without sight/& neither ate nor dranke. And there was a certayne disciple at Damasco named Ananias/& to him sayde the Lorde in a visio: Ananias. And he sayde: Beholde/I am here Lorde. And the Lorde sayde vnto him: Arise & go into y streete which is caled strayght/& seeke in the house of Judas/after one caled Saul of Tarsus. For beholde he prayeth/& hath seene in a visio a mā named Ananias come into hys house/puttinge his handes on him/& he might recouer his sight.

The Ananias answered: Lorde/I haue harde by many of this mā/how moche euyl he hath done to thy sayntes at Ierusalem & here he hath autorite of y hys preastes to bynde all y call on thy name. The Lorde sayde vnto him: go thy wayes. for he is a chosen vessel vnto me/to beare my name before the gentyls kynges/& the chylde of Israell. For I will shewe hys how great thinges he must suffer for my names sake.

Ananias went his waye & entred into the house/and put his handes on him & sayde: brother Saul/y Lorde that apperid vnto the in the waye as thou cāst/hath sent me y thou mightest recouer thy sight & be filled with y holly goost. And immediatly thear fell from his eyes as it had bene scales/& he recouered sight/& arose & was baptised/& recouered meate & was comforted. Then was Saul a certayne dayes with the disciples which were at Damasco. And strenght waye

¶ he prea.

he preached Christ in the Synagoges/ how that he was the sonne of God. All that harde him / were amazed and sayde: is not this he that spoiled the which caled on this name in Jerusalem/ and came hither for the cruce that he shuld bringe the bounde vnto the hys preastes? But Saul encreased in strenght/ & confounded the Iewes which dwelte at Damasco affirminge that this was very Christ.

And after a good whyle the Iewes tocke counsell to gether/ to kyll him. But their laeyinge a wayte was knowen of Saul. And they watched at gates daye and night to kill him. Then the disciples tocke him by night and put him thorow the wall/ & let him doune in a basket.

And when Saul was come to Jerusalem/ he as sayde to copie him selfe with the disciples and they were all afrayde of him/ & beleaued not that he was a disciple/ But Barnabas tocke him & brought him to the Apostles/ and declared to them/ how he had seene the Lorde in the waye/ and had spoke with him/ & how he had done booldly at Damasco in the name of Iesu. And he had his conuersacion with them at Jerusalem/ and quethimselfe booldly in the name of the Lorde Iesu. And he spake and disputed with the Grekes/ and they went about to see him. But when the bretheren knewe of that/ they brought him to Cesarea/ and sent him fourth to Charlus. Then had the congregacions rest thorow out all Iewy & Galile and Samary/ and were edified/ and walked in the feare of the Lorde/ and multiplied by the confort of the holly goost.

And it chaunced as Peter walked thoroughout all quarters/ he cam to the sayntes which dwelt at Lydda. And there he founde a certayne man named Enneas/ which had kepte his bedde. viij. yeres like of the palse. Then sayde Peter vnto him: Enneas/ Iesus Christ make the whole: aryse and make thy bedde. And he arose immediatly. And all that

dwelt at Lydda and Saron/ sawe him/ and tourned to the Lorde.

¶ There was at Joppe a certayne woman (which she was a disciple named Tabitha/ which by interpretation is caled Dorcas) the same was full of good workes & almes dedes/ which she dide. And it chaunced in those dayes/ that she was sicke and dyed. When they had welshed her/ and laeyd her in a chamber: Because Lydda was nye to Joppe/ & the disciples had harde that Peter was there/ they sent vnto him/ desieringe him that he woulde not be grieved to come vnto them.

Peter arose & came with them. And when he was come/ they brought him in to the chamber. And all the sayddowes stoode round about him weeping & beseege the cootes & garmentes which Dorcas made whill he was with them. And Peter put them all fourth and knoed doune and prayde and turned him to the body/ & sayde: Tabitha/ arise. And he opened her eyes/ & whil she sawe Peter/ sayd vp. And he gaue her the hode & lift her vp/ & caled the sayntes & sayddowes/ & shewed her alpye. And it was knowen thorow out all Joppe/ & many beleaued on the Lorde. And it fortuned/ he taried many dayes in Joppe with one Simon a tanner.

¶ Of Cornelius the captayne.

The vision of Peter.

Peter woulde not be worshipped.

The .x. Chapter.

¶ There was a certayne man in Cesarea caled Cornelius/ a captayne of the souldiers of Itally/ a deuoute man/ and one that feared God with all his housholde/ which gaue moche almes to the people/ and prayde God alwaye. The same daye in a vision euidently aboute the nyghte houre of the daye/ an aengell of God cominge into him/ and sayinge vnto him: Cornelius. When he looked on him/ he was adydde/ and sayde: what is it lord? he sayde

The Tales

he vnto him. Thy prayers and thy almes are come vp into remembraunce before God. And now sende men to Toppa/and call for oone Simon named also Peter. He lodgeth with oone Simon a tanner/whose house is by the seelyde. He shall tell the/what thou oughtest to do. When the aengell which spake vnto Cornelius/was departed/he called two of his householde seruantes/and a deuoute souldier of them that wayted on him/and tolde them all the matter/and sent them to Toppa.

On the morowe as they wet on their iorney **B**etweyne vnto the cite/ Peter went vp vpon the toppe of the house to praye about the. vi. houre. There were he an hongred/and wolde haue eaten. But whyll they made ready. He fell into a traunce/and sawe heauen opened/a certayne vessel come downe vnto him/as it had bene a greete sheete / knitt at the. iij. corners/a was let downe to the earth/ where are in were all maner of. iij. footed beastes of the earth/and bernien and wormes/and foules of the ayre. And there came a voyce to him: Rys Peter/kill and eate. But Peter sayde: God forbidde Lord/for I haue neuer eaten any thinge that is comen or vncleane. And the voyce spake vnto him agayne the secunde tyme: what God hath clyensed/that make thou not comen. This was done thysle / and the vessel was recaued vp agayne into heauen.

Whyle Peter mused in himselfe what this vision which he had seene ment beholde/the men which were sent from Cornelius/had made inquiteace for Simons house/and stode before the dore. And called out/oone and asked whether Simon which was also called Peter were lodged there. Whyll Peter thought on this vision/the spere sayde vnto him: beholde/me seake the: arysle thearfore/get the downe/and go with them/and doute not for I haue sent them. Peter wet downe to the men which were sent vnto him from Cornelius/and sayde. Beholde/ I

am

Of the Apostles.

For. 1. 10

am he whiche seake/what is the cause wherfore ye are come. And they sayde vnto him: Cornelius a capytaine a iust man/and oone that feareth God/ad of good report amenge all the people of the Jewes was warned by an holly angell to sende for the into his house and to heare wordes of the: The called he them in/and lodged them.

And on the morowe Peter went awaye with them/and certayne brethren from Toppa accompanied him. And the thrid daye entred they into Cesaria. And Cornelius wayted for them/and had called to gether his kynsmen/and speciall frendes. And as it chaunced Peter to come in/ Cornelius met him and fell doune at his feete/and worshipped him. But Peter toke him vp sayinge: stande vp: for euen I my selfe am a man. And as he talked with him he came in/and founde many that were come to gether. And he sayde vnto them: Ye knowe howe that it is an vnlawfull thinge for a man that is a Jewe / to company or come vnto an alie: but God hath beswed me that I shoulde not call any man common or vncleane: thearfore came I vnto you without sayinge naue / allowe as I was sent for. I am therfore/for what intent haue ye sent for me?

And Cornelius sayde: This daye now. iij. Edaris passed and at the nyethe houre I prayde in my house: a beholde/a man stode before me in bryght clothinge a sayde: Cornelius/thy prayer is harde/and thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Toppa / and call for Simon which is also called Peter. He is lodged in the house of oone Simon a tanner by the seelyde/ the which assure as he come / shall spake vnto the. Then sent I for the immediately: and thou hast well done for to come. Now are we all heere present before God/to heare all thinges that are commaunded vnto the of God.

Then Peter opened his mouth and sayde: Of a

truth.

truth.

Deut. x. d. trueth I perceiue/that God is not partiall /but in
11. Bar. xix. all people he that feareth him and worketh righte
Job. xxxiii witness/is accepted with him.

Sapi. vi. b. Yeknowe the preachinge that God sent vnto y
Eccl. xxi. b. child of Israel/preachinge peace by Iesus Christ/
Rom. i. b. which is Lord ouer all thinges. * Which prea
Gala. i. b. chinge was published thorow oute all Iewrye/and
Ephe. vi. b. beganne in Galile/after the baptisme which Iohn
Collo. iii. d. preached/how God had annointed Iesus of Naza
1. Petr. i. c. reth with the holly goost/and with power. Which

Iesus went aboute doinge good / and healinge all
that were oppressed of the deuils/for God was with
him. And we are witnesses of all thinges which he
dide in the londe of the Iewes and at Jerusalem: for
hoom they saw/and honoe on tree. Him God reysed
by the thirde daye/and shewed him openly / not to
all the people/but vnto vs witness chosin before of
God/which ate and dronke with him/after he aro
se from death. * And he commaunded vnto
vs to preache vnto the people and testifie / that it is
that is ordened of God a iudge of quicke and dead.
To him geue all the Prophetes witness/ that thorow
his name/all that beleaue in him/ shall receiue
remission of sinnes. *

Whyle Peter yetspake thease wordes the holly
goost fell on all them which harde the preachinge.
And they of the circumcision which beleaued/ were
astonyed as many as came with Peter/because that
on the Gentyls also was shed oute the gifte of the hol
ly goost. For they harde them speake with tonges &
magnify God. Then answered Peter: Can eny ma
forbide water/that thease shuld not be baptised / wh
hich haue receaued the holly goost as well as we
And he commaunded them to be baptised in the na
me of the Lord. * Then prayde they him / to
tarry a feawe dayes.

How Peter was rebuked of the Apostles for
preachinge Christ vnto the Gentyls.

Bar

Barnabas was sent to Antioche to preache.
Agabus shewed of a dearth to be in Iury.

The xi. Chapter.

And the Apostles and the brethren that were
thorow out Iewry/harde saie that the hea
then had also receaued the worde of God. And when
Peter was come vp to Jerusalem/they of the circ
cision reasoned with him sayinge: Thou wentest in
to men vncircumcised/and atest with them.

Then Peter began and expounded the thinge in
order to them sayinge: I was in the cite of Toppa
preyinge/and in a traunce I sawe a vision/a certen
bessell descende/as it had bene a large linnen clothe/
let dome from heauen by the fower corners and it
cam to me. Into the which when I had fastened my
ne eyes/I considered and sawe fowerfoted beastes
of the carth/and vermen and wormes / and foules
of the ayer. And I herde a voyce sayinge vnto me:
Ryse Peter/sey and cate. And I sayd: God forbid
de Lord/for nothinge comen or vncleane / hath at
eny tyme entred into my mouth. But the voyce an
swered me agayne from heauē/count not thou thoo
se thinges comen/which God hath clesed. And this
was done thre tymes. And all were taken by agayn
ne into heauen.

And beholde immediately thear were thre men
come vnto the housse where I was sent from Ces
rea vnto me. And the sprete sayde vnto me / that I
shuld go with them/with out doutynge. Sozout
these sixe brethren accompanied me: and we entred
into the mans housse. And he shewed vs/how he had
sene an angell in his housse/which stood and say
de to him: Send men to Toppa/and call for Simon/
named also Peter: he shall tell y wordes / where by
both thou & all thyne housse shall be saued. And as
I beganne to preache/the holly goost fell on them:
as he dide on vs at the beginninge. Then came to
me
C. v. my

The Actes

my remembrance the wordes of the Lorde / how he saide: John baptised with water but ye shal be baptised with the holly goost. For as moche then as God gaue the lyke giftes / as he did vnto vs, when we beleaued on the Lorde Iesus Christ: what was I that I shuld haue with stonde God? When they harde this / they helde their peace & glorified God / sayinge: then hartly God also to the Gentyls graunte red repentance vnto lyfe.

They which were scattred abroade thowso the affliction & arose aboute Steven walked thowso ouer till they came vnto Phenices & Cypres & Antioche prechynge & word to nomā / but vnto the Jewes only. Some of the were mē of Cyper & Syrene / which whē they were come into Antioche / spake vnto the Grekes / and preached the Lorde Iesus. And the honde of the Lorde was with the / & a greete nombre beleaued and turned vnto the Lorde.

Things of theese thinges came vnto the eares of the congregacion / which was in Jerusalem. And they sente fourth Barnabas that he shuld go vnto Antioche. Which when he was come and had sene the grace of God / was glad / and exhorted the all / that with purpose of hert / they wolde continually cleaue vnto the Lorde. For he was a good man / and full of the holly goost and of sapthe: and moche people was added vnto the Lorde. Then departed Barnabas to Tarsus / for to seeke Saul. And when he had founde him / he brought hun vnto Antioche. And it chaunced that a whole yere they had their conuersacion with the congregacion theare / and taught moche people: in so moche that the disciples of Antioche were the first that were called Christen.

In thoose dayes came prophetes from Jerusalem vnto Antioche. And there stood vpon one of the named Agabus / signified by the spyte / that there shuld be great dirth throughout all the world / which

Of the Apostles.

fo. cl.

which came to passe in the Emprours Claudius dayes. Then the disciples cury man accordinge to his abyle / purposed to sende socoure vnto the brethren which dwelt in Ieswy. Which they also did and sent it to the elders / by the hondes of Barnabas and Saul.

Herode put James to death and put Peter also in prison.

How the congregacion prayed for Peter.

How the angell of the Lorde deliuered Peter oute of prison by night.

How he went to the house of Mary & mother of John called Marke.

How he was stricken to death of the angell of the Lorde.

The .xii. Chapter.

In that tyme Herode the kynge stretched fourth his hondes to bere certayne of the congregacion. And he killed James the brother of John with the swerde: and because he sawe that it pleased the Jewes / he proceeded for ther / and toke Peter also. Then were the dayes of feste bread. And when he had caught him in prison / and deliuered him to .iiij. quaternions of souldiers to be kepte / intendinge after easter to bringe him fourth to the people. Then was Peter kepte in prison. But prayer was made with outceasinge of the congregacion / vnto God / for him. And when Herode wolde haue brought him oute vnto the people / the same night slepte Peter betwene two souldiers / bounde with two chaynes / and the keepers before the doore kepte the prison.

23 And beholde the angell of the Lorde was there present / and a light shyned in the lodge. And he smote Peter on the syde / and stirred him vp sayynge: arise vp quickly. And his chaynes fell of from his hōdes. And the Angell sayde vnto him: Gird the selfe and bynde on thy sandals. And so he did. And

And he sayde vnto him: Cast thy mantle aboute & folowe me. And he came oute and folowed him and wist not that it was true the which was done by the aengel/ but thought he had sene a vision. When they were past the first and the secnde watche/ they came vnto the yron gate/ that ledeth vnto the cite/ which opened to them by his awne accorde. And they went out and passed thorow one streete/ and by and by the aengel departed from him.

And when Peter was come to him selfe/ he sayde now I knowe of a surety/ that the Lorde hath sent his aengel/ and hath deliuered me out of the honde of Herode/ and from all the wartyngs of the people of the Jewes. And as he considered the thinge/ he came to the house of Mary & mother of Iohn/ which was caled Marke also/ where many were gathered togeder in prayer. As Peter knocked at the entrie doore/ a damsell came fourth to herken/ named Rhoda. And when she knew Peters voice/ she opened not the entrie for gladnes/ but ran in/ and tolde how Peter stoode before the entrie. And they sayde vnto her: thou arte mad. And she bare the doune that it was euenso. Then sayde they: It is his aengel. But Peter continued knocking. When they had opened the doore/ and sawe him/ they were astonysed. And he beckned vnto them with the honde/ to holde their peace/ and tolde them by what meane the Lorde had brought him oute of the prison. And he sayde: Go ye w these thinges vnto James and to the brethren. And he departed and went into a noether place.

Alsoene as it was daye thear was not ytell amonge the soudiars/ what was becom of Peter. When Herode had caled for him/ & founde him not he examined the keepers/ and commaunded to departe. And he descended from Ierusalem to Cesarea/ and thear abode. Herode was displeased with them of Tyre and Sidon. And they came all at once & made

de intercession vnto Blastus the kinges chamberlen/ and desyred peace/ because their contrey was nourished by the kinges londe. And vpon a daye appointed Herode arayed him in royll apparell/ and set him in his seate/ and made an oracion vnto the. And the people gaue a shoute/ sayinge: It is the voyce of a God and not of a man. And immediately the aengel of the Lorde smote him/ because he gaue not God the honoure/ & he was eaten of wormes/ and gaue vp the goost.

And the wordes of God grewe and multiplied. And Barnabas and Paul returned to Ierusalem/ when they had fulfilled their office/ and toke with them Iohn/ which was also caled Marcus.

Barnabas and Paul are sent to preache.

Barisus resisted Paul and Barnabas.

Sergius Paulus was conuerted.

The sermon of Paul at Antioche.

How the Jewes resisted the trueth.

The xliij. Chapter.

There were at Antioche/ in the congregacion certayne prophetes and teachers: as Barnabas and Simon caled Niger/ and Lucius of Terece/ and Manahé Herode the Tetrarches nofflowe/ and Saul. As they ministered to the Lorde and fasted/ the holly goost sayde: Separate me Barnabas and Saul/ for the worke where vnto I have caled them. Then fasted they and prayed/ and put their hondes on them/ and let them go. And they after they were sent of the holly goost/ came vnto Seleucia/ and fro thence they sayled to Cyprus. And when they were come to Solamine/ they serued the worde of God in the synagoges of the Jewes. And they had Iohn to their minister.

When they had gone thorow out the yle vnto the cite of Paphos/ they founde a certayne sorcerer/ a false prophete/ which was a Iewe/ named Barisus/ which was with the ruler of the coltre/ one Sergius

gus Paulus a prudent man. The same ruler ca-
led vnto him Barnabas & Saul / & desired to heare
the woꝛde of God. But Elemas the sorcerar (soz so
was his name by interpretation) with stood them /
& sought to turne aswaye the ruler from the saepth.
Then Saul which also is caled Paul bringe full of
the holly goost set his eyes on him / and saeyde. O
full of all subtiltie & dyscypulnes / the chylde of the
deuill / & the enemye of all ryghteousnes / thou cea-
rest not to peruert the stracyght wayes of the Lorde.
And now beholde the honde of the Lorde is vpon
the / and thou shalt be blynde and not se the sunne
for a season. And immediately theare fell on him a mi-
ste and a darchnes / and he went aboute seekinge the
that shuld leade him by the honde. Then the ruler
when he sawe what had happened / beleued and was
dꝛed at the doctrine of the Lorde.

When they that were with Paule / were de-
parted by Shippe from Paphus / they came to Perga
a cite of Pamphilia: and there John departed fro
them / and returned to Ierusalẽ. But they wandꝛed
thꝛow the countres / from Perga to Antioche a cite
of the countre of Cilicia / and went into the synago-
ge on the Saboth / daye and saue doume. And after
the lawe and the Prophetes were redde / the ruel-
lers of the synagoge sent vnto them sayinge. Ye men
and brethꝛen / if ye haue my sermon to exhorte the
people / sae on.

Then Paul stood vp & bekened with the hon-
de / & saeyde. Men of Israel / and ye that feare God /
geue audience. The God of this people chose oute
sacerdotes / & raised the people when they dwelt as
straungers in the londe of Egypt / & with a mighty ar-
me brought them oute of it / and aboute the tyme of
xl. yeres suffred he their maners in the wilderness.
And he destroyed. vii. nationes in the londe of Canaan
and deuided their londe to them by lot. And after
ward he gaue vnto them iudges aboute the space of

Exod. i. a
Exo. xii.

Exo. xvi. a

Exod. xiii
Jud. i. d

xl. C. and. l. yeres vnto the tyme of Samuel the i. Re. bish. a
Prophet. And after that / they desired a kinge / and i. Reg. ix. a
God gaue vnto them Saul the sonne of Cis / a man and. c. a
of the tribe of Beniamin / by the space of. xl. yeres.
And after he had put him doune / he set vp Dauid to
be their kinge / of whome he reported sayinge. I ha. Psal. lxxviii
re founde Dauid the sonne of Jesse / a man after my. i. Reg. xiii.
ne a wile hert. he shall fulfill all my will.

¶ Of this mannes seed haeth God (accordeynge to Esa. xli. a
his promes) brought fourth to the people of Israel a
sauiour done Iesus whẽ John had first preached be-
fore his comynge the baptime of repentaunce to I. Math. iiii. a
rael. And whẽ John had fulfilled his course / he saey Marke. i. a
de: whome ye thinke that I am / the same am I not Luk. iiii. a
But beholde theare cometh done after me whoose Marke. i. a
Mcwes of his fete I am not worthy to losse.

¶ Ye men & brethꝛen / chylde of the generation of
Ananias / & whosoever amonge you feareth God / so
you is this woꝛde of saluation sent. The inhabitants
of Ierusalẽ and their rulers / because they knewe
him not / nor yet the voyces of the Prophetes which
are redde euery Saboth daepe they haue fulfilled
them in cõdemnyng him. And whẽ they founde no
cause of death in him / yet desired they to plate to kill
him. And when they had fulfilled all þ. were writte
of him / they tocke him doune from the tre and put
him in a sepulchre. But God raeysed him agayne
from death / and he was seene many dayes of the w.
hich came with him from Galile to Ierusalẽ. Which
are his witneses vnto the people.

¶ And we declare vnto you / how that the promes
maide vnto the faethers / God haeth fulfilled vnto
vs their chylde / in that he reysed vp Iesus agay-
ne / & cun as it is writte in the fust psalme. Thou
art my sonne / this same daye beg. i. the. As cõcer. Psalm. ii. b
ninge that he reysed him vp fro death / now no mo. Hebr. i. b
re to returne to corruption / he saeyde on this wyse:
The holly promes made to Dauid / I will grue
them

Mat. xxviii.
Mark. xvi
Luke. xxi
John. xix. c.
Mat. xxviii
Mark. xvi
Luke. xxi
John. xx

Gal. 1. b.
Gal. xv. d.
1. Reg. i. b.

The Actes

them faithfully to you. Wherefore he sayth also in another place: Thou shalt not suffer thyne holys to be corrupted. Nowbeit David after he had in his tyme fulfilled the will of God/ he slepte/ & was layde with his faethers/ and sawe corruption. But he whom God repled agayne/ sawe no corruption.

Be it knowne vnto you therefore ye men and brethren/ that thowso this man is preachen vnto you the forgiveness of synnes/ and that by him/ all that beleue/ are iustified from all thinges/ from which ye coulde not be iustified by the lawe of Moyses. Be ware therefore lest that fall on you/ which is spoke of in the Prophetes: Beholde ye despisers and wonder/ and perishe ye: for I do a worke in youre dayes/ which ye shall not beleue/ yf a man wolde declare it you.

Act. i. b.

When they were come out of the Synagoge of the Jewes/ the Gentils besought that they wolde preache the worde to them likewise the Saboth dayes. When the congregation was broken vp / many of the Jewes & vertuous conuerteres folowed Paul and Barnabas/ which spake to them and exhorted the to continue in the grace of God. And the nexte saboth daye came almost the whole cite to gether. to heare the worde of God. When the Jewes sawe the people/ they were full of indignation and spake agaynst those thinges which were spoken of Paul speakinge agaynst it/ and raylinge on it. Then Paul and Barnabas waxed boelde/ and sayde: it was meete that the worde of God shoulde first haue bene preached to you. But seeinge ye put it fro you/ and thinke youre selves unworthy of euerglastinge lyfe: lo/ we turne to the Gentils. For so haeth the Lorde commaunded vs: I haue made the a light to the Gentils/ that thou be saluation vnto the ende of the worlde.

The Gentils harde and were glad and glorified the worde of the Lorde/ and beleaued: euil as many as

Of the Apostles.

To. xiiij.

they as were ordeyned vnto eternall lyfe. And the worde of the Lorde was published thowsoe oute all the region. But the Jewes moued the wooshypp full and honorable women and the chelmen of the cite/ and repled persecution agaynst Paul and Barnabas and expelled them oute of their costes. And they bouke of the duste of their secte agaynst them/ & came vnto Iconsum. And the disciples were filled with lope and with the holly goost.

Mat. x. b.
Mar. vi. b.
Luc. ix. a.

¶ At Iconsum were conuerted booth Jewes/ & Gentyles.

The vnbeleuinge Jewes moued debate.

How Paul fled to Aistra.

A creple is healed.

To Paul and Barnabas wolde the men of Aistra haue offered sacrifice.

How Paul was stoned and left for death.

Paul and Barnabas ordayned preachers in euery congregation.

¶ The xliij. Chapter.

¶ And it fortuned in Iconsum that they went booth to gether into the synagoge of the Jewes and so spake / that a great multitude booth of the Jewes and also of the Grekes beleued. But the vnbeleuinge Jewes / steyd vp and onquied the myndes of the Gentyls agaynst the brethren. Longe tyme a boode they theare and quyt the selues booldly with the helpe of the Lorde / which gaue testimony vnto the worde of his grace/ and caused signes and wonderes to be done by their hondes. The people of the cite were deuided: a parte helde with Jewes/ and parte with the Apostles.

Whertheare was a faulte made booth of the Gentyls and also of the Jewes with their rulers / to put them to shame and to stone them/ they were warre of hand fled vnto Aistra and Derba/ cities of Lycaonia/ and vnto the region that lyeth round aboute & theare preached the Gospell. And theare sate a reuerend

¶

sayne

The Acts
 saythe man at Lystra swake in his feete / beinge cre-
 ple from his mothers wombe / and neuer swalked.
 The same harde Paul preache. Wich behelde him
 & perceiued that he had sayth to be whole / as sayd
 with a loude voyce / stand vp ryght on thy feete. And
 he stert vp / & swalked. And when the people saw /
 what Paul had done / they lifte vp ther voyces / say-
 inge in the speache of Lycaonia: Goddes are come
 downe to vs in the lyfnes of men. And they called
 Barnabas Jupiter / and Paul Mercurius / because
 he was the preacher. Then Jupiters Prieste / which
 dwelt before their cite / brought oxen and garlandes
 vnto the chure he pozhe / and wolde haue done sacri-
 fice with the people.

But when the Apostles / Barnabas and Paul
 herde that / they rent their clothes / and ran in among
 ge the people / crying and sayinge: Sirs / why do ye
 this? We are mortall men lyke vnto you / and pre-
 che vnto you / that ye shuld turne from these vany-
 ties vnto the lyvinge God which made heauen and
 earth and the see and all that in them is: the which in
 tymes past suffered all nations to walke in their aw-
 ne wayes. Neuerthelesse he leste not him selfe
 with oute folmes / in that he shewed his benefices /
 in guyng vs rayne from heauen and frutefull sea-
 sons / fillinge oure hertes with foode & gladnes. And
 with these sayynges / retrained they the people / &
 they had not done sacrifice vnto them:

Wher came certayne Jewes from Antioche
 and Iconium / and obtayned the peoples consent / &
 stoned Paul / and drew him oute of the cite / suppo-
 singe he had bene dead. Howbeit as the disciples
 hadde reard about him he arose vp and came into
 the cite. And the nexte daye he departed with Bar-
 nabas to Tarsus. After they had preached to that ci-
 te / and had taught many / they returned agayne to
 Lystra / and to Iconium and Antioche / & strenghted
 the disciples soules / exhortinge them to continue in
 the

Of the Apostles. So. dist.
 The saythe / affirminge that we must thowse moche
 tribulaciō / entre into & kyngdome of God. And they
 ordeined them elders by elecciō in euery congregaciō /
 and prayde and fasted / and comended them to God
 on whom they beleued.

And they went thowse out Pisidia and came to
 Pamphylia / & when they had preached the worde of
 God in Perga they descended in to Attalia / & thence
 departed by shippe to Antioche / from whence they
 were deliuered vnto the grace of God / to & fro the
 which they had fulfilled. When they were come and
 had gathered the congregacion togeder / they rehear-
 sed all that God had done by them / & how he had o-
 pened the doore of sayth vnto & Gentyls. And there
 they abode longe tyme with the disciples.

Of the false Apostles that taught circumci-
 on to be a necessary thinge.

The determinacion of the Apostles as touching
 the dissencion of circumcision.

The dissencion betwene Paul and Barnabas

The xv. Chapter.

Uhen came certayne from Ierusalem / and taught
 the brethren: excepte ye be crucimised after
 the manner of Moyses / ye cannot be saued.

And when there was risen dissencion and
 disputinge not a lytell vnto Paul and Barnabas / &
 gaynst the. They determined & Paul & Barnabas
 & certayne oether of them shuld ascende to Ierusalem
 vnto the Apostles and elders aboute this question.

And after they were brought on their waye by the
 congregacion / they passed ouer Phenicies and Sa-
 maria declarynge the conuersion of the Gentyls /
 and they brought great ioye vnto all the brethren.
 And when they were come to Ierusalem / they were
 receaved of the congregacion and of the Apostles
 and elders.

And they declared what thinges
 God had done by the. Then rose vp certayne of
 the secte of the Pharises / which did beleue / sayinge

3.11

that

Gal. 1.10.
 Apoc. 1.11.

Mat. 2.15.
 Mar. 1.10.
 Luc. 1.10.

that it was needfull to circumsise the & to enioyne the
to keape the lawe of Moyses. And the Apostles & el-
ders came to geber to reason of this matter.

And whyle there was moche dysputinge / Peter ro-
se vp and sayde vnto them. Ye men and brethren / ye
knowe how that a good whyle agoe / God chose as
monge vs that the Gentyls by my mouth shoulde heare
the wordes of the Gospel and beleaue. And God
which knoweth the herte / bare them witness / and ga-
ue vnto them the holly goost / when as he dyde vnto vs
and he put no difference betwene them and vs / but
with faste purified their hertes. Now therefore why
tempte ye God / that ye shoulde put a yoke on the disci-
ples neckes / which neither our fathers nor we were
able to beare. But we beleaue that to us we haue
grace of the Lorde Iesu Christ / we shal be saved / as
they do. When all the multitude was praised and ga-
ue audience to Barnabas & Paul which tolde what
signes and wonderes God had shewed amonge the
Gentyls / by them.

And when they helde their peace and James an-
swered sayinge / Men and brethren hearken vnto me.
Simeon tolde how God at the begynnyng dyde vi-
sit the Gentyls / and recruited of the people vnto his
name. And to this agreeth the wordes of the Pro-
phetes / as it was written. After this I will retorne /
& will bylde agayne the tabernacle of Dauid which
is fallen downe / and the which is fallen in decay of
it / will I bylde agayne / and I will set it vp / that
the residue of men might seeke after the Lorde / & also the
Gentyls vpon whom my name is named saythe
Lorde / which doeth all these thinges / knowne vnto
God are all his wordes from the begynnyng of the
worlde. Wherefore my sentence is / that we trouble
not the which from amonge the Gentyls / are turned
to God: but that we write vnto them / that they absti-
ne the selues from byllthynges of ymages from forni-
cation / from strangled & from bloude. For Moyses of
olde

olde tyme hath in euery cite & preache him: and he is
redde in the synagoges euery Saboth daye.

Then pleased it the Apostles & elders with the
whole congregacion / to sende chosen men of their o-
wne company to Antioche with Paul & Barnabas
they sente Judas caled also Barsabas / & Syllas / to
whiche were chiefe men amonge the brethren / & gaue the let-
ters in their handes after this maner.

The Apostles / elders and brethren sent gretyn-
ges vnto the brethren which are of the Gentyls in
Antioche / Syria and Cilicia. For as moche as we
haue harde certayne which departed from vs / haue
troubled you with wordes / and combed youre myn-
des sayinge: Ye must be circumcised and keape the
lawe / to whom we gaue no suche commaundement.
It seemed therefore to vs a good thinge / when we
were come to geber with out accorde / to sende cho-
sen men vnto you / with our beloved Barnabas &
Paul / men that haue seuered their lyues for the na-
me of our Lorde Iesu Christ. We haue sent there-
fore Judas and Syllas / which shall also tell you &
same thynges by mouth. For it seemed good to the hol-
ly goost and to vs / to put no greuous thinge to you /
more then these necessary thinges: that is to saye /
ye abstayne from thinges offered to ymages / from
bloude / from strangled & fornication. Fro which if ye
keepe youre selues / ye shall do well. So fare ye well.

When they were departed / they came to Antio-
che and gaddied the multitude to geber / and deliue-
red the pille. When they had redde it / they reioy-
sed of that consolacion. And Judas and Syllas be-
inge Prophetes / exhorted the brethren with moche
preachinge / and strenghted them. And after they
had taryed there a space / they were let go in peace
of the brethren vnto the Apostles. Not with-
standinge it pleased Syllas to abyde there still.
Paul and Barnabas continued in Antioche thes
thynges and preachinge the wordes of the Lorde

with oether manny.

But after a certayne space / Paul sayde vnto Barnabas: Let vs go agayne and visite oure bre-
thre in euery cite wher we haue beset the word
of the Lorde / & se how they do. And Barnabas
gave counsell to take with them Tyme / called also
Marke. But Paul thought it not mete to take him
vnto their company whiche departed from them at
Pamphilia / and went not with them to the worke.
And the dissencion was so sharpe betwene the / & they
departed a sinder one fro the oether: so that Barna-
bas toke Marke & sayled vnto Cyprus. And Paul
chose Syllas & departed / directed of the herte vnto
the grace of God. And he went thowse all As-
sia and Lydia / stablishinge the congregacions.

¶ Timothy was circumcised.

Timothy went fourth with Paule.

The vision of Paule.

Of the woman of Lydia.

How the spirite was cast oute of the maybes that
prophesied.

How Paul and Syllas were beaten with rodde
& cast in prison.

How they prayset the Lorde in prison.

Of the earth quake.

The keeper of the prison was baptised with all
his household.

How the rulers wolde haue had the gone this
wayes / but they wolde not.

The .xvi. Chapter.

¶ Then came he to Derby and to Lystra. And he
hoelde a certayne disciple was there named
Timotheus / a womans sonne which was a Jewes
and beleaued: but his father was a Greke.
Of whom reported well / the brethren of Lystra &
of Iconium. The same Paul wolde that he
wuld go fourth with him / and toke and circumci-
sed him because of the Jewes / which were in tho-
se quare

A quarters: for they knewe all that his father was
a Greke. As they went thowse the cities / they bel-
uered them the decrees for to keape / ordeyned of the
Apostles and elders / which were at Ierusalem. And
so were the congregacions stablyshed in the sayntly /
& increased in nymbre dayly.

¶ When they had goone thowse out Philgia / and
the region of Galacia / and were forbidden of the
holly goost to preach the worde in Asia / they came to
Mylla / And sought to go into Bethynia. But
the spirite soffred them not. Then they went ouer
Mylla / and came downe to Troada. And a vision
appered to Paul in the night. There stode a ma-
n of Macedonia and prayed him sayinge: come into
Macedonia and helpe vs. After he had sene the vi-
sion / immediately we prepared to go into Macedo-
nia / certified that the Lorde had called vs / for to pre-
che the gospel vnto them. Then loosed we fourth
from Troada / & with a straight course came to Sa-
mothracia / & the nexte daye to Neapolis and from
there to Philippios / which is the chiefe cite in the pa-
tes of Macedonia / and a fre cite.

We were in that cite abydinge a certayne dayes.

¶ And on the Saboth dayes we went out of the cite be-
sydes a ryuer wher men were wont to praye.

And we late downe and spake vnto the women
which resorted thither. And a certayne woman named
Lydia a seller of purple / of the cite of Thyatira / wh-
ich worshipped God / gaue vs audience. Whoo
se hert the Lorde opened that she attended vnto the
thinges / which Paul spake.

When she was bap-
tised and her household she besought vs sayinge:

If ye thinke that I beleeue in the Lorde / come in
to my house / and abyde there. And she constray-
ned vs.

¶ And it fortunad as we went to prayer / a certayn
damzell possessed with a spirite that prophesied / met
vs / which brought her maester and maesters moche

¶. liij. v. lvi.

The Actes. The same foloweth
 bauntage with prophesyinge. The same foloweth
 Paul and vs and cryed sayinge: these men are the
 seruautes of the most hye God / which seowed vs
 to vs the waye of saluacion. And this dide he many
 dayes. But Paul not content / turned about and say
 de to þe spere. I commaunde the in the name of Ie
 su Christ that thou come out of her. And he came
 out the same houre.

And when her master & maisters sawe þe ho
 pe of their gaynes was gone / they caught Paul and
 Sylas / & dyue the into the market place vnto the ru
 clars / & brought the to the officers sayinge: The
 se men trouble oure cite / which are Jewes and pre
 ches ordinaunces / which are not lawfull for vs to
 receaue / neither to obserue: scinge we are Romayns.
 And the people ranne on them / and the officers ret
 their clothes / & commaunded them to be beate with
 rodde. And when they had beaten them sore /
 they cast them into prison / commaunding the sayler
 to keape the surely. Which sayler when he had recea
 ued suche commaundement / thrust the into the inner
 prison & made their fetter fast in the stocks.

At midnight Paul & Sylas prayed / & lauded
 God. And the prisoners harde them. And suddenly
 there was a greete earthquake / so that the fudacion
 of the prison was shake / & by & by all the doores ope
 ned / and euery manes bondes were loosed. Whe
 n keeper of þe prison waked out of his sleape & sawe
 þe prison doores open he dyue out his swearde & wol
 de haue killed him selfe / supposinge þe prisoners had
 bene fledde. But Paul cried with a loude voyce say
 ing: do thy selfe no harme / for we are all heere.

Then he cald for a light and sprang in and es
 me treblinge / and fell doune before Paul and Sy
 las / & brought them out & sayde: Sirs what must
 I do to be saued? And they sayde: beleaue on þe Lord
 Iesus & thou shalt be saued and thy household.
 And they preached vnto him the worde of the Lord.

Cor. ii. c.

Of the Apostles.

To. ii. c.

de / & to all that were in his house. And he toke the
 the same houre of the night and washed their foo
 undes: and was baptised with all that belonged vn
 to him strayght waye. When he had brought them
 into his house / he set meate before the / & ioyed that
 he with all his household / beleaued on God.

And when it was daye / the officers sent the mi
 nisters sayinge: let these men go. The keeper of the
 prison tolde this sayinge to Paul / the officers ha
 ue sent worde to loose you. Now therefore get you
 hence and go in peace. The sayde Paul vnto them:
 they gaue beaten vs openly vncoudeigned / for all
 that we are Romayns / and haue cast vs into pre
 son: and now wolde they sende vs a waye pryncely:
 Haye not so / but let them come them selues. and let
 vs out. Whe the ministers tolde these wordes vn
 to the officers / they feared when they harde that they
 were Romayns / and came and besought them / and
 brought them out / and desyred them to departe out
 of the cite. And they went out of the prison and en
 tred into the house of Lydia / and when they had se
 ne the brethren / they comforted them & departed.

¶ Paul preached Christ to the Thessalonians.
 The vnbelaunges Jewes wolde haue killed
 Paul.

The Thessalonians searched daylye the scriptu
 res.

Now Paul fled to Athens.

Paul preached Christ to the Athenians.

Now Dionysius and many oether were con
 uerted.

¶ The. xviij. Chapter.

¶ And they made thesforney thoro Amphip
 lis / and Apolonia / they came to Thessalo
 nica where was a Synagoge of the Je
 wes. And Paul as his maner was went in
 vnto them / and thre sabbath dayes declared oute of
 the scripture vnto the / openinge and alleginge that

¶ Christ

They must needs have suffered to dye agayne for
death/and that this Jesus was Christ/whom I say
he he) I preach to you. And some of them beleued
and came and companied with Paul and Silas
also of the honourable Grekes a greete multitude
of the chiefe women/not a fewe.

But the Jewes which beleued not hatinge in
dignacio/toke vnto the euill men which were va-
gabondes/and gathered a company & set all the cite on
a royle/& made a saute vnto the house of Jason
sought to bringe them out to the people. But whē
they founde them not / they dyne Jason & certayne
brethē vnto the heades of the cite cryinge theese / &
trouble the worlde are come hydder also which Ja-
son hath receaved piously. And theese all do contra-
ry to the decrees of Cesar/affyrminge another kin-
ge/come Jesus. And they troubled the people and
the officers of the cite / when they harde theese thin-
ges: And when they were sufficiently answered of
Jason and of the oether/they let them go.

And the brethren immediately sent away Paul
and Silas by night vnto berrea. Which whē they
were comethither/they entred into the synagoge of
Jewes. These were the noblest of birte among
them of Thessalonie which receaved the worde
with all diligence of mynde/and searched the scriptu-
res dailie whether those thinges were euen so.
And many of the beleued also of worshipfull women
which were Grekes/and of men not a fewe. Whē
the Jewes of Thessalonie had knowledge that the
worde of God was preached of Paul at Berrea /
they came and moued the people there. And the by
and by the brethē sent away Paul to go as it were
to & see: but Silas and Timotheus abode there
still. And they that gyded Paul/brought him vnto
Attens/and receaved a commaundement vnto Si-
las and Timotheus for to come to him at oōs and
came their waye.

Whē

Whē Paul sayed for them at Attens / his
opete was moued in him to se the cite geue to wor-
shipinge of ymages. When he disputer in the syna-
goge with the Jewes / and with the deuout perso-
nes / and in the market dailie with them that came
vnto him. Certayne Philosophers of the Epicu-
res and of the Stopykes disputed with him. And
some theare were which sayd: what will this dabler
saye? Oether sayd: he seemeth to be a tydinges bring-
er of newe deuyls / because he preached vnto them
Jesus & the resurrection. And they toke him / & bro-
ght him to Marsellre sayinge: maye we not know
what this newe doctrine wherof thou speakest
is? For thou bringest strange tydinges to our eares.
We wolde knowe thearfore what theese thinges
meane. For all the Attensians & strangers which
were theare / geue the selues to nothinge els / but e-
ther to tell or to heare newe tydinges.

Paul stode in the middes of Marsellre and
sayde vnto men of Attens. I perceaue that in all thin-
ges ye are to superstitious. For as I passed by and
beholde the māner how ye worship youre goddes /
I fonde an auter wherit was writte: vnto the vn-
knowne god. Whose ye the ignorantly worship him
I shewe I vnto you. God that made the worlde &
all that are in it/seyng that he is Lord of heauē &
earth/he dwelleth not in temples made with hon-
des/nether is worshipped with mennes hondes / as
though he neded of eny thinge/seyng he himselfe ge-
neth lyfe and breath to all men euery where and
hath made of none bloud all nacions of men/for
to dwell on all & faace of the earth / & hath assigned
before how longe tyme / & also the endes of their in-
habitaō / & they shuld seke God / yf they might fele
and fynde him though he be not farre from euery
one of vs. For in him dwelpe/moue and haue
oure beinge/as certayne of youre sone Poeses sa-
yde. For we are also his generacion. For as moche
then

then as we are the generacion of God / we ought not
to thinke that the godhed is lyke vnto golde / siluer
or stone / grauen by crafte & imagination of man.

And the tyme of this ignorance God regar-
ded not. But now he byddeth all men euerie whea-
re repent / because he hath apoynted a daye / in the
which he will iudge the worlde accordyng to righte
wylnes / by that man wherof he hath apoynted / &
hath offered sauyth to all me / after that he had ray-
sed him from death.

Whenthey harde of the resurrection fro death /
some mocked / & other sayde we will heare the aga-
yne of this matter. So Paul departed from amon-
ge them. Howbeit certayne men came vnto Paul
and beleaued / amonge the which was Dionysius a
senatour / and a woman named Damaris / and o-
ther with them.

¶ How Paul abode at Corinthum with
Aquila and Priscilla.

Paul was a maker of tentes.

Paul was accused afore Gallio.

How Paul bathe his head at Chenchrea.

How Apollos preached Christ.

¶ The xliij. Chapter.

After that Paul departed from Athens / and
came to Corinthum / and founde a certayne
man named Aquila boine in Pontus lately
come from Italye with his wyfe Priscilla (be-
cause that Emperor Claudius had commaunded
all Jewes to departe from Rome) and he dwelt
vnto them. And because he was of the same
crafte / he abode with the and wrought their crafte
was to make tentes. And he preached in the sy-
nagoge euerie Saboth daye / and exhorted the Je-
wes and the Gentyle.

When Sphas and Timotheus were come fro
Macedonia / Paul was constrained by the spere
to ce

to trauell to the Jewes & Jesus was very chary.
And when they sayde contrary and blasphemed /
he stroke his rayment and sayde vnto them: yea
re blond vpon your awne headdes / and from hence
forth I go blamelesse vnto the Gentyle. And he
departed thence / and entred into a certayne manes
house named Tatus a worshipper of God / whose
house turned hard to the synagoge. Howbeit
one Crispus the chiefe ruler of the synagoge belea-
ued on the Lord with all his household / and ma-
ny of the Corinthians gaue audience / & beleaued &
were baptised.

¶ Then spake the Lord to Paul in the night by
a vision: be not afrayde: but speake / and holde not
thy peace: for I am with the and no man shall inua-
de the that shall hurte the. For I have muche peo-
ple in this cite. And he continued there a yere and
sixe monethes / & taught the the worde of God.

¶ When Gallio was ruler of the countre of Aca-
dia the Jewes made insurrection with oone accorde
agaynst Paul and brought him to the iudgement se-
ate sayyng: this selesse councelety men to worship
God contrary to the lawe. And as Paul was ab-
out to open his mouth / Gallio sayde vnto the Je-
wes: yf it were a matter of wronge / or an euill de-
alde (ye Jewes) ready wolde that I shoulde heare
you: but yf it be a question of wordes / or of names /
or of youre lawe / looke ye to it youre selues. For I
will be no iudge in suche matters / & he drave them
from the seate. Then toke all the Grekes bolle-
nes the chiefe ruler of the synagoge / and smote
him before the iudges seate. And Gallio cared for no-
ne of thosynges.

¶ Paul after this / taried there yet a good whyle
le / and then toke his leaue of the bretheren / & say-
led thence into Asia / Priscilla and Aquila accom-
panyng him. And he bore his head in Chenchrea
for he had made a doctore. And he came to Ephesus
to scite

The ix.
 and left the heare: but he himselfe entred into the
 Synagoge / and reasoned with the Jewes. When
 they despised him to tary longer tyme with them / he
 consented not / but hat them saere well sayinge.
 I must needs at this feast that cometh / be in Jeru-
 sale: but I will returne agayne vnto you / if God
 will. And he departed from Ephesus and came vnto
 Celarea: and ascended and saluted the congrega-
 tion / and departed vnto Antioche / and whil he had
 tarried there a whyle he departed. And went ouer
 all the coaste of Galacia and Phrygia by order / stir-
 ringe all the disciples.

And a certayne Jewe named Apollos / borne at
 Alexandria / came to Ephesus / an eloquent man / and
 mighty in the scriptures. The same was informed
 in the waye of the Lorde / and he spake feruently in
 the synagoge / & taught diligently the thinges of the Lorde
 / and knewe but the baptisme of Iohn only. And
 the same began to speake boldly in the Synagoge.
 And whil Aquila and Priscilla had harde him / they
 toke him vnto them / and expounded vnto him the
 waye of God more perfectly.

And when he was disposed to go into Asia /
 brethren more exhortinge the disciples to receiue
 him. After he was come thither / he holpe the mo-
 re which had beleaued thorow grace. And mighte
 by he ouercame the Jewes / and openly / shewing
 by the scriptures that Iesus was Christ.

¶ Paul preached at Ephesus.

How the vncleane spirite tace the exorcistes.
 Of the hookes that were burned / and the pyres
 of them.

Of Demetrius the syluer smith.

The x. Chapter.

It fortuned whyll Apollo was at Corin-
 thum / that Paul passed thorow the upper coe-
 stes and came to Ephesus / & founde certayne di-
 sciples / & sayd vnto them haue ye receiued the
 holly

Of the Apolles **To. ix.**
 holly goost sent ye beleaued? And they sayde vnto
 him no we haue not harde whither there be eny holly
 goost or no. And he sayde vnto the: wherewith
 were ye then baptised? And they sayd: with Iohns
 baptim. Then sayd Paul: Iohn verely baptised
 with the baptim of repentance / sayinge vnto the
 people that they shuld beleue on him / whiche shulde
 come after him: that is on Christ Iesus. When they
 harde that they were baptised in the name of the Lorde
 Iesu. And Paul sayde his handes vpon the / and
 holly goost came on the / & they spake with thonges
 & psalms / and all the men were about. xij.

And he went into the synagoge / & behaved him
 selfe boldly for the space of thre monethes / disputa-
 ge and geuinge them exhortacions of the kyngdome
 of God. When diuers were harde herted and
 beleaued not / but spake euill of him / and that
 before the multitude: he departed from them / and se-
 parated the disciples.

And he disputed daely in
 the scole of one caled Tyrannus. And this con-
 tinued by the space of two yeres: so that all they
 which dwelt in Asia / harde the word of the Lorde
 Iesu / bothe Jewes and Grekes. And God
 wrought no small myracles by the handes of Pa-
 ul: so that from his body were broughe vnto the sic-
 ke / naphrys or parteclettes / and the diseases de-
 parted from them / and the euill spites went out of
 them.

Then certayne of the vagabonde Jewes exorci-
 stes / toke vpon them to call ouer them which had
 euill spites / the name of the lorde Iesus sayinge:
 We adurre you by Iesu whom Paul preacheth.
 And there were seuen sonnes of one Sirena a Je-
 we and these of the prestes which did so. And the
 euill spite answered & sayde: Iesus I knowe &
 Paul I knowe but who are ye? And he maist whom
 the euill spite was / ranne on them / and ouercame
 them / and pynayled agaynst the / so that they fled.
 De out

The Ides
 be out of that house naked and shodded. And this
 was known to all the Jewes and Grekes also /
 which dwelt at Ephesus and feare came on them
 all / & they magnified the name of the Lord Jesus.
 And many that beleeved / came and confessed
 their workes. Many of them which used
 curious craftes / brought their booke and burned
 them before all men / and they counted the price of the
 and founde it fiftie thousande silverlinges. So mig-
 hty grew the worde of God / and prevailed. Af-
 ter these thinges were ended / Paul purposed in
 sperte / to passe over Macedonia and Achaia / and
 to go to Jerusalem saying: After I haue bene there-
 re / I must also see Rome. So sent he into Macedo-
 nia two of the that ministered vnto him Timothe-
 us and Erastus: but he him selfe remayned in Asia
 for a season.

The same tyme there arose no lytell a do aboute
 & waye. For a certayne man named Demetrius / a sil-
 uersmith / which made silvershynes for Diana /
 was not a lytell beneficiall vnto the craftesmen.
 Which he caled to gether with the workemen of his
 he occupation / and sayde. Sirs / ye knowe that by
 this crafte we haue a vantage. Whereouer ye be and
 heare that not aloone at Ephesus / but almost thoro-
 we oute all Asia / this Paul hath perswaded and
 turned a waye moche people sayinge that they be not
 goddes which are made with handes. So that
 not only this our crafte cometh into perill to be set
 a nought: but also that the temple of the greates
 goddes Diana shulde be despyed / and her magnificen-
 ce shulde be destroyed which all Asia / & the worlde
 worshippeth.

When they heard these sayynges / they were
 full of wrath / & cried out sayinge: Greate is Dia-
 na of the Ephesians. And all the cite was on a roo-
 re / and they rushed in to the comen hall with one
 assent / and caught Gayus and Aristarcus / men of
 Macedo-

Of the Apostles.

To. ch. 19.

Macedonia / Pauls companion. When Paul wol-
 de haue entred in vnto the people / the disciples sus-
 tained him not. Certayne also of the chiefe of Asia
 which were his frendes / sent vnto him / despynging him
 that he wolde not p[re]ace into the comen hall. Some
 cried one thinge & some another / and the congrega-
 tion was all out of quiet and the moore parte knew
 not wherefore they were come together.

Some of the company drue fourth Alexander /
 the Jewes thrusting him forwarde. Alexander bee-
 hened with the honde / and wolde haue giuen the
 people an answer. When they knewe that he was a
 Jewe there arose a shoute almost for the space of
 two houres / of all men crying: greate is Diana of
 Ephesus.

When the tumberlarke had ceased the people /
 he sayd: ye men of Ephesus / what man is it that
 kn[ow]eth not howe that the cite of the Ephesians is a
 worshipper of the great goddes Diana / and of the pa-
 uage which came from heauen. Scinge them that
 no man can heere agaynst / ye ought to be contented
 to do nothinge rashly: for ye haue brought hether
 these men which are neither robbers of church / nor
 yet despisers of youre goodes. Wherefore yf Deme-
 trius & the craftesmen which are with him haue eny
 sayyngs to eny man / the lawe is open / and they are
 iudgers / let them accuse one another. If ye go ab-
 out eny oether thinge / it maye be determined in a
 lawfull congregacion. For we are in seuerdy to be
 accused of this dayes badnes: for as moche as there
 is no cause wherby we maye geue a rekenyng of
 his concourse of people. And when he had thus spok-
 he let the congregacion departe.

Howe Paule preached at Macedonia / un-
 till midnight.

Of him that fell out of the synodose.

The communicacion of Paule with the elders
 of Ephesus.

& The

The Actes
The xx. Chapter.

After the rage was ceased / Paul cald the disciples vnto him / & tocke his leaue of the and departed for to go into Macedonia. And when he had gone ouer thoose parties / and geue the large exhortations / he came in to Grece / and there abode .iiij. monethes. And when the Iewes layde wayte for him as he was about to saile into Syria he purposed to returne thowse Macedonia. There accompanied him into Asia / Sopater of Berea / and of the Salonia Aristarcus and Secundus / and Gayus of Derba / and Timotheus / and out of Asia Tychicus and Trophimus. These went before / & started vs at Treas. And we sayled awaye from Philippios after the raster holly dayes / & came vnto them to Treas in fyue dayes / wher we abode foure dayes.

And on the morowe after the Saboth daye the disciples came together for to breake bread / & Paul preached vnto the (ready to departe on the morowe) & continued the preachinge vnto midnight. And there were many lightes in the chamber wher they were gathered to gether / and there sat in a synagoge a certayne yonge man named Eutychus / fallen into a depe slepe. And as Paul declared / he was the moare overcome with slepe / & fell doune fro the thyrd loft / & was taken by dead. Paul went doune & fell on him / & embraced him / & sayde: make nothyng a do for his lyfe is in him. When he was come vp agayne / he brake bread / & eated / & comened a litle while euen vntill the moorninge / and so departed. And they brought the yonge man a lyue / and were not a lytell comforted.

And we sent a fore to Shippe / and labored vnto Asia theare to recatue Paul. For so had he & c. pynned / and wolde him selfe go a saile. When he was come vnto vs to Asson / we tocke him in / and came me to Mytilenes. And we sayled thence / and came the nexte daye our agaynst Rhios. And the nexte

Of the Apostles.

For the

daye we arriued at Samos / and taried at Trophimus. The nexte daye we came to Mytilen. For Paul had determined to leaue Ephesus as they sayed / because he wolde not spende the tyme in Asia. For he hadsted to be (yf he coude possible) at Ierusalem at the daye of Pentecoste. Wherfore from Mytilen he sent to Ephesus / & cald the eldres of the congregacion. And when they were come to him / he sayd vnto the: Ye knowe fro the first daye that I came into Asia / after what maner I haue bene with you at all seasons / sufferinge the Lord with all humblenes of mynde / and with many teares / and temptacions which happened vnto me by the sayings awaye of the Iewes / and howe I kepte backe nothinge that was profitable: but that I haue serued you and taught you openly and at home in youre houses / witnessinge both to the Iewes / and also to the Grekes / the repentance toward God / and faith towarde our Lord Iesus.

And now beholde I go bounde in the spere vnto Ierusalem / and knowe not what shall come on me there / but that the holly goost witnesseth in euery cite sayinge: that bondes and trouble abyde me. But none of thoose thinges moue me: neither is my lyfe deere vnto my selfe / that I might fulfill my course with ioye / and the ministracion which I haue receiued of the Lord Iesu / to testefye y gospel of the grace of God.

And now beholde / I am sure that hence forth I see all (thowse whom I haue gone preachinge the kingdom of God) shall be my face no more. Wherfore I take you to recorde this same daye / that I am pure from the bloude of all men. For I haue kepte nothinge backe: but haue serued you all the counsel of God. Take heed therefore vnto youre selues & to all y flocke / wherare of y holly goost hath made you ouersheers / to rule the congregacion of God / which he hath purchased with his blood: For I am

sure

sure

fare of this / that after my departynge I shall greuous-
ly soluce entre in amonge you / which will not spare
the flocke. Moreover of your owne selues I shall men-
aclye speakinge peruerse thinges to drawe disciples
after the. Therefore awake & remember / that by
space of .iii. yeres I ceased not to warne euery oone
of you both night & daye with teares.

1. Cor. iiii.

1. Cor. ii. b.

1. Cor. ii. b.

And now brethren I commend you to God & to
the word of his grace / which is able to bylde further /
& to geue you an inheritance amonge all they which
are sanctified. I haue despyed no mans siluer / golde
or vesture. Ye knowe well that these handes haue
ministered vnto my necessities / & to them that were
with me. I haue shewed you all thinges / howe that so
laboringe ye ought to recouer the weake & to remem-
ber the wordes of the Lorde Iesu / howe that he saye
de: it is more blessed to geue then to recouer.

When he had thus spooken / he kneled downe / &
prayed with them all. And they swept all aboute
ly and fell on Pauls necke / and kysed him / sayinge
greetinge most of all for the wordes which he spake / that
they shoulde se his face no more. And they accompa-
nied him vnto the Shippe.

Howe Paul went fourth on his iorney wards
Howe desyrous and glad Paul was to suffer for
Christes sake.

At the counsell of Jamps / Paul purified him-
self after the manner of the Jewes.

Howe Paul was taken & commaunded to prison.

The .xii. Chapter.

And it chaunced that as soon as we had laun-
ched fourth / and were departed from them /
we came with a straight course vnto Thoon and
the daye followinge vnto the Rhodes / and from then-
ce vnto Patara. And we founde a Shippe redy to sa-
le vnto Phenices / and went a boorde and set fourth.
Then appered vnto vs Cyprus / and we lefte it on
the left hande / and sayled vnto Syria / and came
vnto

into Cyre. For there the Shippe vniaded her bur-
den. And when we had founde brethren / we tarped there
a .viij. dayes. And they tolde Paul thoroughly & spake
that he shoulde not go vp to Ierusalem. And when
dayes were ended we departed & went oure wayes
& they all brought vs on oure waye / with their wo-
ues and children / till we were come out of the cite.
And we kneled doune in the shope and prayde. And
when we had taken oure leaue oone of another /
we toke the Shippe / and they returned home agayne.

When we had fullended the course from Cy-
re / we arriued at Ptolomaida / & saluted the brethren
and aborde with the oone daye. The nexte daye / we
that were of Pauls company / departed & came vnto
Cesarea. And we entred into the house of Phillip
& euangelist / which was oone of the seuen deacones ad-
aboerde with him. The same man had foure doughte-
rers virgins / which did prophesy. And as we tari-
ed there a good manny of dayes / there came a cer-
tain prophet from Ierusalem / named Agabus. When he
was come vnto vs / he toke Pauls girdell / and bon-
de his handes and feete / and sayde: Thus sayeth
the holly goost / so shall the Jewes at Ierusalem bynde
the man that oweth this girdell / & shall deliuer him
into the handes of the Gentils.

When we harde this / both we and oether of
the same placc / besought him / that he shoulde not go
vp to Ierusalem. Then Paul answered and sayde:
What do ye wepinge & breakinge myne better? I am
redy not to be bound conly / but also to dye at Ierusa-
lem for the name of the Lorde Iesu. When we coul-
de not turne his mynde / we ceased / sayinge: the
will of the Lorde be fulfilled. After those dayes we
made oure selues redy / and went vp to Ierusalem.
There went with vs also certayne of the disciples
of Cesarea / and brought with them oone Mnason
of Cyprus / an olde disciple with whom we shoul-
de lodge. And when we were come to Ierusalem /
the

the brethren received us gladly. And on the morrow Paul went in with us unto James. And all the elders came to gether. And when he had saluted them / he tolde by order all thinges / that God had wrought amonge the gentyls by his ministracion. And when they harde it / they glorified the Lorde / and sayde vnto him: Thou seest brother / how many thousande Iewes there are which beleue / and they are all zelous ouer the lawe. And they are informed of the / that thou teachest all the Iewes which are amonge the Gentyls / to forsake the Moyses & saye that they ought not to circumcise their chyldren neither to lue after the customes. What is it that thou sayest? The multitude must needs come together. For they shall heare that thou art come. Do therefore this that we saye to the.

Summe. We haue iij. men which haue a beuere on the. When inke / and purifie thy selfe with them / and to cost on the / that they maye haue their heauens and all shall knowe that tho thinges which they haue harde concerninge the / are nothinge: but that thou thy selfe also scrupelst and keapest the lawe. For as touching the gentyls which beleue / we haue written & concluded / that they obserue not suche thinges: but that they keape them & lues from thinges offered to ydoles / from bloud / from strangled / & from fornicacion. When the next daye Paul toke the me / & purified himselfe with them / & entered into the temple / declaringe that he obserued the dayes of the purification / until that an offeringe shuld be offered for euery one of them.

And as the seven dayes shuld haue bene ended / the Iewes which were of Asia when they sawe him in the temple / they incited all the people / & laeue bonds on him cryinge men of Israel helpe. This is the man that teacheth all men euery where agaynst the people & the lawe and this place. Moreover also he hath brought Grekes into the temple / & hath polluted

ed this holly place. For they sawe done Trophimus an Ephesian with him in the cite. Whom they supposed Paul had brought into the temple. And all the cite was moued / and the people warmed to gether. And they toke Paul and drue him out of the temple / and scruch with the doores were shut to.

As they went about to kill him / rydinges came vnto the hye captayne of the souldiers / that all Jerusalem was moued. Which immediately toke souldiers and vnder captaynes / and ranne downe vnto them. When they sawe the vpper captayne and the souldiers / they leste smytinge of Paul. Then the captayne came nere and toke him / & commaunded him be bounde with two chaynes / and demanded what he was / & what he had done. And once cried this another that amonge the people. And whē he could not knowe the certayntie for the rage / he commaunded him to be caried into the castle. And when he came vnto a grece / it fortuned that he was bozne of the souldiers for the violence of the people. For the multitude of people folowed after cryinge a swaie with him.

And as Paul shuld haue bene caried into the castle / he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: Canst thou speake Greke? Arte not thou that Egyptian which before these dayes made an vppoure / and ledde out into the wildernes iij. thousande men that were motherers? But Paul sayde: I am a man which am a Iewe of Tarsus a cite in Cilicia a Cite of no vyle cite / I beseeche the suffer me to speake vnto the people. Whē he had geuen him licence Paul stoode on the steppes and beckened with the honde vnto the people / and there was made a great silence. And he spake vnto them in the Hebreue tonge sayyng.

Paul declareth to the Iewes how he was conuer-
ted to Christ.

The Actes

Samuel was Pauls master.
Pauls befroed him selfe to haue sworne/ because
he was beaten he beyng a Romayne/

The. xxi. Chapter.

I Men / brethren and fathers / heare myne
answer which I make vnto you when they
harde that he spake in the Greke tonge to them/
they kept the moore silence. And he sayde: I am
verely a man which am a Jewe borne in Tarsus/
a cite in Cilic: neuertheless yet brought vp in this
cite / at the feete of Gamaliel / and informed diligent-
ly in the lawe of the fathers / & was fervent minded
to God ward / as ye all are this same daye / & I per-
secuted this waye vnto the death byndynge & delive-
ringe into prison bothe men & women / as & the pre-
est doeth beare me witness / & all the elders: of which
also I receaved letters vnto the brethren / & went to
Damasco to bringe them which were the care bounds
vnto Ierusalem for to be punished.

And it fortuned / as I made my iorney and was
come nye vnto Damasco aboute noone that suddenly
the earboone from heauen a greate light coude abou-
te me / and I fell vnto the earth / and harde a voyce
sayinge vnto me Saul Saul / why persecutest thou
me? And I answered: what arte thou Lord? And
he sayd to me: I am Iesus of Nazareth whom
thou persecutest. And they that were with me / sawe
verely a light & were a feare: but they harde not
the voyce of him that spake with me. And I sayde:
what shall I do Lord? And the Lord sayde vnto
me: Arise & go into Damasco & there it shal be tolde
the of all thinges which are apointed for the to
do. And when I sawe nothinge for the brightnes of
the light / I was ledde by the hande of them that were
with me / and came vnto Damasco.

And gone Ananias a perfect man / and as per-
tayne to the lawe haueinge good reporte of all the
Jewes which theare dwelt / came vnto me & soode
and

Of the Spottles.

To. ciro.

and sayd vnto me. Brother Saul / looke vp. And
that same houre I receaved my sight and sawe him.
And he sayde the God of oure fathers hath ordey-
ned & before / that thou shouldest knowe his will / and
shouldest se that which is rightfull / and shouldest hea-
re the voyce of his mouth: for thou shalt be his wit-
nes vnto all men of the thinges / which thou hast
sene and harde. And now why tarigest thou? Arise &
be baptised / and so shall he awaye thy synnes / in calin-
ge on the name of the Lord.

And it fortuned / when I was come agayne to
Ierusalem and prayde in the temple / that I was in
a trance / and sawe him sayinge vnto me. Make
haste / and get the quickly out of Ierusalem: for they
will not receave thy witness that thou bearest of me.
And I sayde: Lord they knowe that I presoned
and bet in every synagoge the that beleaued on the.
And when the blood of thy witness Steuen was
shed / I also soode by / and consented vnto his de-
ath and kept the rayment of them that slew him. And
he sayde vnto me: departe / for I will sende the a
Lette hence vnto the Gentyls.

They gaue him audience vnto this worde / and
then lifte vp their voyces and sayde: awaye with
suche a felowe frō the earth: it is perie that he shoulde
liue. And as they cryed and cast of their clothes / and
shoue dust into the ayer / the captayne bad him to
be brought into the castel / and commaunded him to
be scourged / and to be examined / that he might knowe
wherefore they cryed on him. And as they bound
de him with thonges / Paul sayd vnto the Centu-
rion that soode by: Ys it lawfull for you to scourge
a man that is a Romane and vncōdemned? When
the Centurion harde that / he went / and tolde the
upper Captayne sayinge: What intendedst thou to
do? This man is a Romayne.

Then the upper Captayne came / and sayde
to him tell me art thou a Romayne? He sayde. Yee.
S. d. And

The Jhes

And the captayne answered: with a grete some of
tayne I this freedom. And Paul sayde: I was
fre borne. Then straight waye departed from him/
they which shoulde haue examined him. And the hye
captayne also was a fraeyde/ after he knewe that he
was a Romayne/ because he had bounde him.

On the morowe because he wolde haue knowen
the certayne tie wherfore he was accused of
the Jhes/ he loosed him from his bondes/ and com-
maunded the hye Priestes and all the counsell to co-
me together / and brought Paul and set him before
them.

¶ Paul defendeth himselfe.

Ananias the hye priest commaunded him to be
stricken.

Paul sayeth he was a pharisee.

What the Saduces beleued and what the Pha-
rises beleued not.

How the Jhes vowed to kill Paul.

How the counsell was knowen to Paul which
also caused the ruler Lysias to haue knowledge
thereof.

How Paul was sent to Felix.

¶ The xxij. Chapter.

Paul behelde the counsell and sayde: men and
brethren/ I haue lured in all good conscience
before God vntill this daye. The hye priest Ana-
nias commaunded them that shoulde by / to smyte
him on the mouth. Then sayd Paul to him: God
smyte the thou paynted wall. Sittest thou and
iudget me after the lawe and commaundest me to
be smitten contrary to the lawe? And they that shoulde
by sayde: reuerentest thou Goddes hye priest? The
sayde Paul: I will not brethren that he was the
hye priest. For it is writen: thou shalt not curse the
ruler of the people.

When Paul perceaued that the one parte were
the Saduces / & the other Pharisees he cryed out in
the

Of the Apostles.

fo. clxvi

the counsell. Men and brethren/ I am a Pharisee
the sonne of a Pharisee. Of the hope & resurrec-
tion of death/ I am iudged. And when he had so sa-
yde/ there arose a debate betwene the Pharisees
and the Saduces & the multitude was deuised. For
the Saduces saye that there is no resurrection / ne
ther aengell / nor spete. But the Pharisees gra-
unt both. And there arose a great crye / & the Scri-
bes which were of the Pharisees parte / arose &
strue sayinge: we finde none eyll in this man.
Though a spete or a engell haeth apere to him / let
vs not strue agaynst God.

And when there arose grete debate/ the cap-
tayne fearinge lest Paul shoulde haue bene pluckt a-
waye of them/ commaunded the souldiers to go downe/
and to take him from amonge them / and to bringe
him into the castel. The night folowing / God stoe-
de by him and sayd: be of good cheare Paul: for as
thou hast testified of me in Ierusalem / so must thou
beare witness at Rome.

¶ When daye was come/ certayne of the Jhes
gaddered the felues to gether / & made a vowe/ say-
inge/ & they wolde neither eate nor drinke till they
had killed Paul. They were about xl. which had
made this conspiracion. And they came to the che-
fe priest and elders/ sayde: we haue bounde oure
felues with a vowe / that we will eate nothinge vn-
till we haue slayne Paul. Now thearfore geue ye
knowledge to the vpper captayne and to the counsell
that he bringe him fourth vnto vs morowe/ as though
we wolde knowe some thinge moore perfectly of him.
But we (or euer he come neare) are redy in the mea-
ne season to kill him.

When Paulus after sonne harde of their sayin-
ge a waye/ he went & entred into the castel / & cal-
led Paul. And Paul cald oone of the vnder captay-
nes vnto hi/ & sayde: bringe this yonge mā vnto the
hye captayne: for he hath a certayne thyng to saye
before

Act. xxij.

The Ides

And he toke him and sayd. Paul the prest-
ner caled me vnto him/and prayd me to bringe this
ponge man vnto the / which haeth a certayne man-
ner to be we the.

The hye captayne toke him by the hond/and
went a parte with him out of the waye: and axed
him: what haest thou to saye vnto me? And he sayde
the Jewes are determined to despye the that thou
wouldest bringe fourth Paul to morowe into the co-
uncill / as though they wolde enquire somewhat of
him more perfectly. But folowe not their mindes:
for theare lye in wayte for him of them / moother cl-
men / which haue bounde them selues with a vo-
we / they will neither eate nor drinke till they haue
killed him. And now are they redy / and looke for
thy promes.

The vpper captayne let the ponge man departe
and charged. se thou tell it out to no man that thou
hast beswed theese thinges to me. And he caled vnto
him two vnder captaynes sayinge: make redy
two hondred souldiers to go to Cesarra and horsmen
thyscore and ten / and speare men two hondred / at
the thirde houre of the night. And deliure them bea-
stes that they maye put Paul on / and bringe him sa-
fe vnto Felix the hye debite / and wrote a letter in
this manner.

Claudius Lysias vnto the moost mighty ruelar
Felix / sendeth gretinges. This man was taken of
the Jewes / and shuld haue bene killed of the. Then
came I with souldiers / and rescued him / & percei-
ued that he was a Romaeyne. And when I wol-
de haue knowen the cause / wherfore they accused
him / I brought him fourth into their counsell. Thea-
re pertracued I that he was accused of questions of
their lawe: but was not giltye of eny thinge worthy
of death or of bondes. Afterwarde when it was be-
swe me how that the Jewes laeyde charge for the
man: I sent him straight waye to the / and gaue com-
mande

Of the Apostles

To. xlviii.

mandment to his accusars / yf they had ought aga-
ynst him / to tell it vnto the: fare well.

Then the souldiers as it was commaunded the
toke Paul / and brought him by night to Antipa-
tras. On the morowe they lefte the horsmen to go
with him / and returned vnto the castel. Which whē
they came to Cesarra / they deliuered the epistle to
debite / and presented Paul before him. When the
debite / had redde the letter / he axed of what coun-
tre he was / and when he vnderstode that he was of
Cicill / I will heare the (sayde he) when thyne accu-
sars are come alre and commaunded him to be kept
in Herodes palles.

Tertullus an oratour accused Paul be-
fore Felix.

How Pauls defendeth him selfe agaynst Ter-
tullus.

How Felix entreated Paule.

How Felix and his wyfe Paule preached Christ.

The xlviii. Chapter.

After. v. dayes / Ananias the hye prestre de-
scended / with elders and with a certayne o-
ratour named Tertullus / and enformed the ruel-
lar of Paul. When Paul was caled fourth / Ter-
tullus beganne to accuse him sayinge: Saeyinge
that we lye in great quietnes by the meanes of the /
and that many good thinges are done vnto this na-
cion thowso thy prouidence: that also we eue
and in all places / moost mighty Felix with all than-
kes. Not with standinge that I be not tedious vnto
the / I praye the that thou wouldest heare vs of thy
mercy a fewe wordes.

We haue founde this man a pestilent fellowe /
a mouer of debate vnto all the Jewes thowso we out
the worlde / & a mayntayner of the secte of the Na-
zarites / and haeth also enformed to pollute the temple.
Whoom we toke and wolde haue iudged accordyn-
g to our lawe: but the hye captayne Lysias came
vpon

upon vs / and with great violence toke him away
out of oure bondes / commaunding his accusers to
come vnto the. Of whoom thou mayest (if thou wilt
enquire) knowe the certaynte of all these thinges
whereof we accuse him. The Jewes like wyle as
fermed / sayinge that it was euen so.

Then Paul (after that the iudges him selfe had
beckned vnto him / that he shoulde speake) answered. I
will saye what I can. I am a Jewe / and was
for as moche as I vnderstande that thou hast bene
one of many yeares a iudge vnto this people / becau-
se that thou mayest knowe that there are yet but
xij. dayes sence I went vp to Ierusalem / for to
praye / and that they neither found me in the Tem-
ple disputinge with any man / either rayling vpon
the people / neither in the Synagogues / nor in the cite.
Neither can they proue the thinges whereof they
accuse me.

But this I confesse vnto the / that after that wa-
ye (which they call hersey) so sayd I of the God
of my fathers / beleuinge all thinges which are writ-
ten in y^e lawe & the prophetes / I haue hoped to serue
God / & the same religion of the Dead (which they
them selues toke for also) Balbe / Worke of wylk and
vniust. And therefore study I to haue a cleare con-
science towarde God / and towarde man also.

But after many yeares I came and brought al-
me to my people & offeringes / in the which they
found me purified in the temple / neither with multitude
nor yet with vnquietnes / howbeit they were cer-
tayne Jewes out of Asia / which ought to be heere
present before the / & accuse me / if they had ought a-
gainst me: or els let these same here saye / if they
haue founde any euill doinge in me / whyll I stande
here in the counsell: except it be for this one voyce
that I cryed standinge amonge the / of the resurrec-
cion from death: and I iudged of you this daye.

When Felix harde these thinges / he deferde
them

th / for he knewe very well of that waie / & sayde
that he knewe the captayne is come / I will knowe the
termynall of y^ere matter. And he commaunded an vn-
dercaptayne to keape Paul & he shoulde haue rest /
& that he shoulde forbidde noone of his acquaintance
to minister vnto him / or to come vnto him.

And after a certayne dayes / Felix & his wyfe
Drusilla which was a Jewe / and also fourth
Paul / and harde him of the sayde which is toward
Christ. And as he preached of righteousnes / repen-
tance / and iudgement to come / Felix trembled & answered:
thou hast done ynough at this tyme / departe
when I haue a conuenient tyme / I will sende for the.
He hoped also that many shoulde haue bene gene-
ral of Paul / that he might loose him: wherefore
he caled him the oftner and comened with him. But
after .ii. yeres Festus Doctius came into Felix row-
me. And Felix willinge to please the Jewes & plea-
sure / lette Paul in prison bounde.

How after the death of Felix / Festus rarge-
ned in his Rourme.

Paul was accused afore Festus.

Pauls appealth to Cesar.

The .xxv. Chapter.

When Festus was come into the prouince /
after thye dayes / he ascended from Cesarea
vnto Ierusalem. Then enformed him the hye prie-
stes and the chiefe of the Jewes of Paul. And they
besought him / and desired fauour agaynst him /
that he woulde sende for him to Ierusalem: and
layde awaye for in the waye / to kill him. Festus
answered that Paul shoulde be kept at Cesarea: but
that he himselfe wolde shortly departe thither. Let
them therefore (sayd he) which amonge you are
able to do it / come doune with vs and accuse him /
if there be any faute in the man.

When he had taried there moore then ten dayes
he departed vnto Cesarea / and the nexte daye late
droue

downe to the iudgement seate/and commaunded Paul to be brought. When he was come the Iewes which were come from Ierusalem/came aboute him and layde many and greuous complayntes agaynst Paul/whiche they coulde not proue as longe as he answered for him selfe/that he had nether agaynst the lawe of the Iewes, neither agaynst the temple/ nor yet agaynst Cesar offended any thinge at all.

Festus willinge to do the Iewes a pleasure answered Paul and sayde: wilt thou go to Ierusalem and there be iudged of these thinges before me? The sayde Paul: I stande at Cessars iudgement seate/wher I ought to be iudged. To the Iewes haue I no harme done/as thou very well knowest. Yf I haue hurt the/or committed any thinge worthy of death I refuse not to dye. Yf noone of these thinges are wherof they accuse me/no man ought to deliuer me to the. I appeale vnto Cesar. The sayde Festus which deliueracio/answered: Thou hast appyled vnto Cesar:vnto Cesar shalt thou go.

After a certayne dayes/kyng Agrippa & Bernice came vnto Cessarea to salute Festus. And when they had bene there a good ceason/Festus reherced Pauls cause vnto the kyng sayinge:there is a certayne man left in pryson of Felix/about whom when I came to Ierusalem the hye priestes and elders of the Iewes informed me/and desired to haue iudgement agaynst him. To whom I answered: It is not the maner of the Romayns to deliuer any man/that he shuld perill the/ before that he which is accused/haue the accusers before him/and haue licence to answer for himselfe/consynge the crime layde agaynst him:when they were come hyder/with out delaye on the morowe I sette to geue iudgement/and commaunded the man to be brought forth. Agaynst whom when the accusers stode by they brought noone accusacio of suche thinges as I supposed: but had certayne questions agaynst him of their

of their a some supersticion/ & of some Iesus which was dead whos Paul affirmed to be aloue. And because I doubted of soche manner questiois/ I axed him whether he wolde go to Ierusalem/ & there be iudged of these matters. The when Paul had appyled to be kept vnto the knowledge of Cesar/ I commaunded him to be kept/ till I myght sende him to Cesar.

Agrippa sayde vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. And on the morowe when Agrippa was come and Bernice with great pompe/and were entered into the counsell house with the captaynes and these men of the cite/at Festus commaundement Paul was brought fourth. And Festus sayde: kyng Agrippa/ & all men which are heere present with vs: perse this man about whos all the multitude of the Iewes haue bene with me/booth at Ierusalem/ & also here/ cryinge that he ought not to lyue any longer. Yet fonde I nothinge worthy of death that he had committed. Neuerthelesse seeinge that he hath appyled to Cesar/ I haue determined to sende him. At whos I haue no certayne thinge to write vnto my lord. Wherefore I haue brought him vnto you/ & specially vnto the/kyng Agrippa / that after examynacion had/ I myght haue him what to write. For me thinke it vnreasonable/for to sende a prysoner/ & not to see the causes which are layde agaynst him.

How Paul was brought afore kyng Agrippa and Bernice.

How Paul wished Agrippa with all the company that was there to be lyttened.

The xxvi. Chapter.

Agrippa sayde vnto Paul: Thou art permitted to speake for thy selfe. Then Paul stretched fourth the honde/and answered for him selfe. I thinke my selfe happy kyng Agrippa/ because I shall answer this daye before the/or all the thinges where of I am accused of the Iewes namely becau

Y se thou

se thou arte experie in all customes and questions/whiche are amonge the Jewes. Wherefore I beseeche the to heare me patiently.

My livinge of a chylde/ which was at the fyrst amonge myne a forenation as Jerusalem knowe all the Jewes which knewe me from the beginninge / yf they wolde believe it. For after y moost straght tette tette of cure lasse/lured I a Pharisee. And now I stand & am iudged for the hope of the promys made of God unto oure fathers: unto which promys oure .xij. tribes instantly scrvinge God daye & nyght hope to come. For which hopes sake / kynge Agrippa/am I accused of the Jewes. Why shuld it be thought a thinge incredible unto you / that God shuld rayse agayne the dead?

I also verely thought in my selfe/ that I ought to do many contrary thynges / cleue agaynst the name of Jesus of Nazareth: which thynges I also did in Jerusalem. Where many of the sayntes I sent by in prison/ & had receaved auctorite of the hye priestes. And when they were put to death / I gave the sentence. And I punished them ofte in every synagoge/ and compelled them to blaspheme/ & was yet moore nued upon them/ & persecuted them/ eue unto strange cities. About which thynges as I went to Damasco with auctorite & licence of y hye priestes/ eue at myddaye (o kynge) I sawe in the waye a light from heauen / about the brightes of the sunne/ some rounde about me and them which journeyed with me.

When we were all falle to y earth/ I harde a voyce speakinge unto me and sayinge in the Hebrue tongue: Saul/ Saul/ why persecutest thou me? It is hard for the to kicke agaynst the prycke. And I sayde: Who arte thou Lord? And he sayde I am Jesus who thou persecutest/ but rise & stand vp on thy feet. For I haue opred unto the for this purpose / to make y a minister & a wounce bothe of thoo thynges which

which thou haest seene/ and of thoo thynges in the which I will appere unto the/ deliueringe the fro thoo people/ & fro the getys/ unto which now I sende y to open their eyes that they might turne fro darkness to light/ & from the power of Satan unto God/ that they maye receaue forgiveness of synne & inheritaunce amonge them which are sanctified by saynt in me.

Wherefore kynge Agrippa / I was not disobedient unto the heavenly vision: but shewed fyrst unto them of Damasco/ & at Jerusalem / & thoroughout all the costes of Jewry/ & to the getys / y they shuld repent / and turne to God and do the right wykes of repentance. For this cause the Jewes caught me in the temple & went about to kill me. Nevertheless I obtained helpe of God & continue unto this daye witnessinge bothe to small & to grete sayinge no ne other thynges / then thoo which the prophetes and Moses did saye shuld come / that Christ shuld suffer/ and that he shuld be the fyrst that shuld rise from death and shuld shewe light unto the people/ and to the gentys.

As he thus answered for him selfe: Festus sayde with a lowde voyce. Paul/ thou arte beside thy selfe. Moche learninge hath made the made. And Paul sayde: I am not made/ moost deere Festus/ but speake the wordes of trouth & sobernes. The kynge knoweth of these thynges / before whom I speake feely: neether thinke I that any of these thynges are hydden fro him. For this thyng was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote wel thou beleuest. Agrippa sayde unto Paul sum what thou bringest me in mynde for to be comen a Christen. And Paul sayde: I wolde to God that not only thou: but also all that heare me to daye/ were/ not sumwhat only but altogether sothe as I am/ except these bondes. And when he had thus spoken/ the kynge rose vp / and y debate/ & Bernice/ & they y late wth. And when they were goone a part they

they talked betwene theselues sayinge: This man doeth nothinge worthy of death/ nor of tordes. Then sayde Agrippa vnto Festus: This man might haue bene loosed/ yf he had not appealed vnto Cesar.

¶ Here Paule tacketh his iourney to Rome. How Paule beswed before of their dangerous passage and was not beleued.

How Paule reborted them that were with him and exhorted them to take meat.

How they were cast on an ylande caled Mylectus

The. xxv. Chapter.

When it was concluded that we shuld sayle. ¶ Into Italy they deliuered Paul and certayne other prisoners vnto one named Julius / an vnder captayne of Cessars souldiars. And we entred into a ship of Adramiciu / and loosed from land / appointed to sayle by the costes of Asia / vnto Bruttarum out of Macedonia / of the contrie of Thessalia / because with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul / and gaue him liberte to go vnto his frendes / and to refresh himselfe. And from thence lanchted we / & sayled harde by Cyprus / because the wyndes were contrarye. Then sayled we ouer the see of Lycia / and Paphlagonia / and came to Myra a cite in Lycia.

And there the vnder captayne founde a shippe of Alexander / redy to sayle into Italy / and put vs therein. And when we had sayled slowly many dayes / & scarce were come ouer agaynst Cnidon (because the wynde withstoode vs) we sayled harde by the costes of Candy / euer agaynste Salmo / and with moche wythe sayled beyonde it / and came vnto a place caled good porte. Here we hear vnto was a cite caled Lasea. When moche tyme was spent & saylinge was now treperdeous / because also that we had euerylonge fasted / Paul put them in remembrance / and saide vnto them: Syrs / I perceiue that this voyage wilde with hurte and moche damage / not of

the ladinge and ship only: but also of oure lyues. Neuerthelater the vnder captayne beleued the gouernour & the master / better then tho thynges which were spoken of Paul. And because the haquen was not commodious to winter in / many tocke counsell to departe thence / yf by any meanes they might attayne to Phenices & thare to winter / which is an haquen of Candy / and scruech to the south west and north west wynde. When the south wynde blew / they supposynge to obtayne their purpose loosed vnto Myra / and sayled past all Candy.

¶ But anon after / there arose agaynste their purpose / a flawe of wynde out of the northeaste. And when the ship was caught / and coulde not resist the wynde / we let her go and draue with the wyther. And we came vnto an yle named Claudia / and had moche worke to come by a boete / which they tocke by and used helpe / vnderdynge the shippe / fearinge lest we shuld haue fallen into Syrtes & we let downe a vessel & so were carried. The nexte daye when we were tossed with an excedynge tempest / they lygh tened the ship / & the thirde daye we cast cut with oure owne hondes / the tacklynge of the shippe. When at the laste nether sunne nor starre in many dayes appeared / & no small tempest laye vpon vs / all hope that we shuld be saued / was then taken awaye.

¶ Then after longe abstinence / Paul stoode forth in the myddes of them and saide: Syrs ye shulde haue harkened to me / and not haue loosed from Candy / nether to haue brought vnto vs this harme and losse. And now I exhorte you to be of good chere. For there shall be no losse of any mans lyfe amonge you / save of the ship only. For there stoode by me this night the angell of God / whose I am & whose I serue / sayinge: feare not Paul for thou must be brought before Cesar. And lo / God haeth geuen vnto the all that sayle with y. Wherefore Syrs be of good chere: for I beleaue god / it shall be as it was tol

The Actes

de me. How best we must be cast into a certayne place.
But whē the fourtēth night was come as we were
carried in *Adria* about midnyght/the shipmen de-
creed that thear appered some countre vnto the: & soun-
ded/ & sounde it. xx. fēddōs. And when they had goo-
ne a lytell further/they sounded agayne/ & fōūde. xv.
fēddōms. Then fearinge lest they woulde haue fallen
on some roche/they cast. iiii. ankers out to the sterne/
& wythed for the daye. As the shipmen were about
to fle out of the ship/ & had let downe the boete into
the see/ vnder a colour as though they wolde haue
cast ankers out of the shippe: Paul sayde vnto
vnder captayne & the souldiers: excepte these abyde
in the shippe/ye can not be saue. When the souldiers
cut of the toope of the boete/and let it fall aswaye.

And in the meane tyme betwixt that and daye/ &
Paul besought the all to take meate/ sayinge: this
is the fourtēth daye that ye haue taried and conti-
nued fastinge/ receauinge nothinge at all. Wherefo-
re I praye you to take meate: for this no dout is for
your helth: for thear shall not an heere fall fro the
head of any of you. And when he had thus spoken/
he toke bread and gaue thanks to God in presence of
the all/ & brake it/ & begāne to eate. The were they
all of good cheare/ & they also take meate. We were
all to gether in the shippe two hundred threescore & six
tēne soules. And when they had eaten ynough/ they
lightened the shippe & cast out the wheate into the see.

When it was daye/they knew not the lande but
they spied a certayne harue with a bāke into the see.
which they were mynded (yf it were possible) to thrust
in the shippe. And when they had raken vp the ankers
they committed themselves vnto the see/ & loosed
the rudder bōdes & hopped vp the mayne sayle to
the wynde & due to lande. But they chaunced on a
place/ which had the see on bothe the sydes/ & thrust
in the shippe. And the fore parte stucke fast & moued
not but the hynder broke with the violence of the waues.
The

Of the Apostles.

To clmii

The souldiers coull was to kill the prisoners
lest any of them/when he had sworne out woulde be
aswaye. But the vnder captayne willinge to saue
Paul kept them from their purpose/and commaun-
ded that they that could swim woulde cast them first
into the see/ & scape to lande. And the other
he commaunded to goo/ some on bozdes/ and some
on broke peaces of the shippe. And so it came to pass/
that they came all saue to lande.

The kyndnes that the people of that place
be shewed vnto Pauls and his company.

How a viper crept on Pauls hand.

How Paule healed the father of Publius
which was sicke of a feuer.

Paule did many miracles in that place.

How Paule departed from thence to Rome.

Paule declared to the Jewes wherfore he ap-
pealed to Rome.

Paule preached to the Jewes/Christ & the king-
dome of God accordynge to the scriptures.

How Paule dwelt. iij. yeares in his lodgyng/ &
preached the Gospell vnforboden.

The xxviii. Chapter.

And when they were staped/they knew
that the place was caled *Milete*. And the peo-
ple of the countre shewed vs no lytell kyndnes: for
they kindled fyre and receaued vs euery one/ be-
cause of the present rayne and because of the cold-
de. And when Paul had gathered a bonnell of shee-
kes/and put them into the fyre/ in ear came a viper
out of the heat and leapt on his hande. When the men
of the countre sawe the wyrmē hāge on his hande/they say-
de amonge the selues: this mā must needs be a ma-
therer. Whome (though he haue escaped the see) yet
he gaue suffreth not to lyue. But he shooke of the
men into the fyre and felt no harme. Howbeit they
waited when he woulde haue sworne/ or fallen dou-
ne dead sodenly. But after they had looked a greete
y. iij. whyle

The Actes

whyle/ & sa we no harme come to him / they chaunged their myndes / and saeyde that he was a God.

In the same quarters the chefe ma of the ple whose name was Publius / had a lordshippe : & same receaued vs / and lodged vs thre dayes courteously. And it fortun'd that the father of Publius laye sicke of a feuer and of a bluddy fire. To whome Paul entered in / and prayde / and laepde his hōdes on him / & healed him. When this was done / oether also which had diseases in the ple / came and were healed. And they vnde vs great honoure. And whē we departed / they laedde vs with thinges necessary.

After thre monethes we departed in a ship of Alexandry / which had wyntred in the ple / whose lade was Castor and Pollux. And when we came to Cyrcula / we tarped there .iij. dayes. And from thence we set a compass and came to Regium. And after oone daye the southe wynde blew / and we came the next daye to Ostiolus : wher we founde brethren / and were despyed to tarry with them seuen dayes / and so came to Rome. And from thence / when the brethren harde of vs / they came agaeynst vs to Apphyorum / and to the thre tauernes. When Paul sawe them / he thanked God / and wexed boode. And when he came to Rome / the vndercaptayne deliuered the prisioners to the chefe captayne of the hoste : but Paul was sufferd to dwell by himselfe with oone souldier that kept him.

And it fortun'd after thre dayes / that Paul called the chefe of the Jewes to gether. And whē they were come / he saeyde vnto them. Elden brethren though I haue comitted noethinge agaeynst the people or lawes of oure fathers : yet was I deliuered prisioner from Jerusalem into the hondes of the Romaens. Which whē they had examined me / woold haue let me go / because they founde no cause of death in me. But when the Jewes cryed contrary / I was constrained to appeale vnto Cesar : not because I

had

Of the Apostles.

For christ.

had ought to accuse my people of. For this cause haue I raled for you / euen to se you / and to speake with you because that for the hoep of Israel / I am bounde with this chayne.

And they saeyde vnto him : We neither receaued letters out of Jewry partaeyninge vnto the / neither came any of the brethren that shewd or shakke any harme of the. But we will heare of the what thou thinkest. For we haue harde of this secte / that crye wheare it is spoken agaeynst. And whē they had apointed him a daye / they came many vnto him in to his lodginge. To whom he expounded and testified the kyngdome of God / and preached vnto them of Iesu : booth out of the lawe of Moyses and also out of the Prophetes / euen from moorninge to night. And some beleaued the thinges which were spoken / and some beleaued not.

Whē they agreed not amonge the selues / they departed / after that Paul had spokke oone worde. Well spakke & holly goost by say the Prophet vnto oure fathers / saeynge : Go vnto this people and saye with poure eares shall ye heare / and shall not vnderstonde : and with poure eyes shall ye se & not perceaue.

For the hert of this people is waxed grosse and their eares were thicke of hearinge / & their eyes haue they closed : lest they shulde se with their eyes and heare with their eares / & vnderstonde with their eares / & shuld be conuerted / & I shulde heale them. We knowen therefore vnto you / that this saluacion of God is sent to the gentylis / and they shall heare it. And when he had saeyde that / the Jewes departed and had greute despicion amonge them selues.

And Paul dwelt two yeres full in his lodginge / and receaued all that came to him preachinge the kyngdome of God / and thachinge those thinges which concerned the Loyde Iesus with all confidence / vnto forbiden

¶ Here endeth the Actes of the Apostles.

J. v.

The

Isai. vi. e
Math. xij.
Mark. iij.
Luk. viij. f.
Joh. xij. f.
Rom. xi. b.

The epistle

of the Apostle Saynt
Paul to the Ro-
mains.

The first Chapter. ✠



PAUL the seruant of Je-
sus Christ called to be and
Apostle/ put a parte to preache
the Gospel of God/ which he
promysed afore by his Prophe-
tes/ in the holly scriptures that
make mention of his sonne/ the
which was begotten of the seed
of Dauid/ as certayneinge to
the fleshe/ and declared to be
the sonne of God/ with power
of the holly Ghost that sancti-
feth/ since the tyme that Jesus Christ our Lorde
rose agayne from death/ by whoom we haue recei-
ued graces & Apustleshippe/ to bringe all manner he-
athen people vnto the obedience of the faeyth/ that
is in his name/ of the which heathen are ye a part al
so which are Jesus Christes by vocation. ✠

To all you of Rome beloued of God and sacra-
ment by callinge. Grace be with you & peace fro God
oure father/ and from the Lorde Jesus Christ. First
verely I thanke my God thorow Jesus Christ/ for
you all/ because youre faeyth is published through
out all the worlde. For God is my witnes/ whoom
I serue with my spere in the Gospel of his sonne
that with out ceasinge I make mention of you all/
whaynes in my praeyers/ beseechinge & at oone tyme
or oether/ a prosperous iorney (by the will of God)
myght fortune me/ to come vnto you. For I longe to
see

To the Romains.

Fa. xxi. 11

see you/ that I might bestowe amonge you some spiri-
tuali gifte/ to strenghten you with all that is/ & I might
haue consolacion to gether with you through the eu-
angelium faeyth/ which booth ye and I haue.

Rom. 1. 11
Deu. 1. 2
Gala. 1. 10

I wolde that ye wold knowe brethren/ how
that I haue oft tymes purposed to come vnto you
(but haue bene lettyther to) to haue some frute a-
monge you/ as I haue amonge oether of the Gen-
tys. For I am better borth to the Grekes and to
them which are no Grekes/ vnto the learned and al
so vnto the vnlarned. Lyke wyse/ as moche as in
me is/ I am redy to preache the Gospel to you of
Rome also.

For I am not ashamed of the gospel of Christ
because it is the power of God vnto saluacion to all
that beleue/ namely to the Jewes/ and also to the
Gentyles. For by it the rightewesnes which com-
meth of God/ to opened/ from faeyth to faeyth. As it
is written/ The iust shall lyue by faeyth.

D For the wrath of God apereth from heauen a-
gainst all vngodlynes & vnrighewesnes of men
which with holde the trouth in vnrighewesnes/ se-
puge/ what maye be knowne of God/ that same is
manifest amonge them. For God bide before it vnto
the. So that his inuisible thinges/ & is to seye/ his
eternall power and godhead/ are vnderstode & seene
by the wykes from the creation of the worlde. So
that they are without excuse/ in as moche as when
they knewe God/ they glorified him not as God ne-
ther were thankfull/ but were full of vanities in the-
ir imaginacions/ & their follethe hertes were blynded. Eph. 1. 18
When they counted the selues wyse they became fou-
les & turned the glory of the immortall God/ vnto
the similitude of the ymage of mortall man/ & of be-
des/ & foue footed beastes/ and of serpentes. Where-
fore God lyke wyse gaue them vp vnto their hertes
losses/ vnto vncleines/ is despyle their awne boddys
betwene the selues/ which toured his trouth vnto
a lyce

The Epistle of S. Paul

a lye / and worshipped & serued the creatures more
then the maker / which is blisled for ever. Amen.
For this cause God gaue them vp vnto Vainfull
lustres. For euen their women did chaunge the na-
turall vse vnto the vnnaturall. And lyke wyse also
the men leste the naturall vse of the womā / and bet
in their lustres one on another. And man with mā
wrought felthynes / & retraced in them selues the re-
warde of their erreure / as it was accordinge.

And as it seemed not good vnto the to be a kno-
wen of God / euen so God deliuered them vp vnto a
leaswe mynd / that they shuld do to thinges which
were not only beynge full of all vnepyghteous doyng-
ge / of fornicacion / wickednes / couetousnes / mal-
tousnes / full of enyre / moother / debate / dyspente / &
well condicione / whysperers / backbiters / haters of
God / deers of wyse / proude / boesters / byngers vp
of euill thinges / disobedient to father and moether /
without vnderstonnyng / couenaute breakers / vn-
louyng / trechebreakers and merciles. Which men
though they knewe the rightewesnes of God / how
that they which soche thinges commit / are worthy of
death / yet not only do the same / but also haue plea-
sure in them that do them.

The .ij. Chapter.

Understande thou merciable o man / who-
soeuer thou iudget. For in that same whe-
re thou iudget another / thou condemnest thy sel-
fe. For thou that iudget doest euen the same selfe
thinges. But we are sure that the iudgement of God
is accordyng to truth / agaynst them which com-
mit soche thinges. Thinkest thou this O thou man
that iudget them which do soche thinges / and yet
doest euen the very same that thou shalt escape the
iudgement of God / & shaldest thou the riches
of his goodnes / patience and longe sufferance / and
rememberest not how that the kyndnes of God ledith
the to repentance?

But

To the Romayns.

fo. clxxv.

WBut thou after thyne harde herte that can not
repent / heapest the to gader the treasure of wrath a-
gaynst the daye of vengeance / when shall be ope-
ned the rightewes iudgement of God which will
rewarde euery mā accordyng to his deades: that is
to saye: prayse / honoure / and immortallite / to them
which contynue in good doeyng / and scape eternall
lyfe. But vnto them that are rebellious and disobey
the truth / and folowe iniquyte / shall come indigna-
tion and wrath / tribulacio and angurthe vpon the
soule of euery man that doeth euill / of the Jewes
first / and also of the Gentylis. To euery man that
doeth good / shall come prayse / honoure / and peace
to the Jewes first / and also to the Gentyl. For there is
no parcialyte with God. But whosoever hath sin-
ned with out lawe / shall perishe with out lawe. And
as many as haue sinned vnder the lawe / shall be iud-
ged by the lawe. For before God they are not rygh-
teous which heare the lawe: but the doers of the la-
we shall be iustified. For yf the Gentylis which haue
no lawe / do of nature the thinges containyd in the
lawe: then they haue no lawe / are a lawe vnto
them selues / which shall be the deade of the lawe wyte-
nes in their hertes: whyll their conscience beareth wit-
nes vnto them and also their thoughtes / accusyng
one another / or excusyng / at the daye when God
shall iudge the secretes of men by Iesus Christ accor-
dyng to my Gospell.

I Schoelde / thou arte caled a Jewe / and trustest
in the lawe and reioysist in God / and knowest his
will / and hast experience of good / and bad / in that
thou arte informed by the lawe: & belacuest that thou
thy selfe arte a gyde vnto the blynde / a lyght to the
which are in darkness / and informer of them which
lacke discretion / a teacher of vnlarned / which hast
the ensample of that which ought to be known / and
of the truth / in the lawe. But thou which teachest
another / teachest not thy selfe. Thou preachest a
man

Deut. x. d
11. Par. xix.
Job. xxv
Actu. x. e
Rom. vii. d.
Iaco. i. u

Gal. iii. b
Exe. xxi. vi.

The Epistle of S. Paul

man shuld not steale: and yet thou stealest. Thou sayest/ a man shuld not commit adultery: & thou breakest wedlocke. Thou abhorrest ymages/ and robbest God of his honour. Thou reioycest in the lawe/ and thou so breakest the lawe/ dishonourest God. For the name of God is curst spoken of amonge the Gentyles thowsoe you/ as it is written.

Circumcision verely auayleth/ yf thou keape the lawe. But yf thou breake the lawe/ thy circumcision is made vncircumcision. Therefore yf the vncircumcised keape the right thinges commaunded in the lawe: shall not his vncircumcision be counted for circumcision? And shall not vncircumcision which is by nature (yf it keape the lawe) iudge the / which beynge vnder the letter & circumcision/ doest transgresse the lawe? For he is not a Jewe/ which is a Jewe outward. Neither is that thinge circumcision/ which is outward in the flesh. But he is a Jewe which is hidde within/ and the circumcision of the herte is the true circumcision which is in the sperte and not in the letter / whose praecipe is not of men/ but of God.

The .iiij. Chapter.

Leh. iii. d
Psalm. cxi. d
Psalm. l.

What preferment then hath the Jewe? Or what what advantage hath circumcision? Sure- ly verely moche. First vnto them was committed the sword of God. What then though some of them dye be not beleue? shall their unbeleue make the promes of God without effecte? God forbid. Let God be true/ and all men lyars/ as it is written: That thou mightest be iustified in thy sayinge and shouldest overcome/ when thou art iudged.

If our vnrightheousnes make the righteousnes of God more excellent: what shall we saye? Is God vnrightheous which taketh vengeance? I speake after the manner of men. God forbid. For how then shall God iudge the worlde? If the verite of God appeere more excellent thowsoe my lyer/ vnto his praecipe/ why am I hence forth iudged as a

To the Romayns.

fo. clxxvi

as a sinner: and saye not rather (as men curst speake of vs/ and as some affirme that we saye) let vs do euill that good maye come thereof. Whose damnacion is iuste.

What saye vs them? Are we better the theye? No in no wise. For we haue all ready proued how that both Jewes and Gentyles are all vnder sinne/ as it is written: There is noone ryghteous / no not one: there is noone that vnderstandeth: there is noone that seeketh after God/ they are all gone out of the waye/ they are all made vnprofitable/ there is noone that doeth good/ no not one. Their throte is an open sepulchre/ with their sounge they haue discaued: the popson of aspes is vnder their lippes. Whose mouthes are full of cursinge and bitterness. Their fette are swifte to shed blood. Destruction and wretchednes are in their wayes. And the waye of peace they haue not known. There is no feare of God before their eyes.

* Ye & we knowe & whatsoever the lawe sayeth/ he sayeth it to the which are vnder the lawe. That all mouthes maye be stopped/ & all the worlde be subdued to God/ because that by the deates of the lawe/ shall no fleshe be iustified in the sight of God. For by the lawe cometh the knowledge of sinne.

Now verely is the righteousnes that cometh of God declared without the fulfillinge of the lawe: hauinge witnes yet of the lawe and of the Prophetes. The righteousnes no dout which is good before God/ cometh by the sayeth of Iesus Christ/ vnto all and vpon all that beleue.

There is no difference: for all haue sinned/ and lacke the praecipe that is of valoure before God: but are iustified frely by his grace / through the redemption that is in Christ Iesu / whom God hath made a seate of mercy thowsoe sayeth in his blood / to shewe the righteousnes which before him is of valoure / in that forgereth the synnes that

Gal. iii. d
Psalm. xxi. d
Psalm. b. c.
and. xxi. b.
Psalm. cxi. d
Psalm. ix. c
Esaie. lxx. b.
Psalm. xxi. d.

Gal. iii. d

The Epistle of S. Paul
that are passed/which God dide suffer to be se at
this tyme/the rightnes that is alowed of him &
he might be counted iuste/and a iustifier of him
which belongeth on Iesus. **R**

Where is then thy reioysinge? It is excluded.
By what lawe by the lawe of workes? Naye but by
the lawe of faeyth.

For we suppose that a man is iustified by faeyth
with out the lawe. Is he the God of the Jewes on-
ly? Is he not also the God of the Gentyls? Yes/eue
of the Gentyls also. For it is God only/ which iusti-
fieth circumcision which is of faeyth/and uncircum-
cision thow faeyth. Do we then destroye the lawe
thow faeyth? God forbid. But we rather maye
saye the lawe.

The .iii. Chapter.

U What shall we say then/that Abraham our
faether as pertaininge to the flesh he dide sin-
de? If Abraham were iustified by deades/the haeth
he wherin to reioyce but no with God. For what
saeyth the scripture: Abraham beleaued God/ and it
was counted vnto him for rightnes. To him
that worketh/is the rewarde not reckened of fauou-
re: but of dutie. To him that worketh not but belae-
ueth on him that iustifieth the vngodly/is his faeyth
counted for rightnes. Eue as Dauid describeth
the blessednes of the man vnto whom God ascri-
beth rightnes without deades. Blessed are they
whose vnrighenes are forgiven/and whose
sinnes are couered. Blessed is that man to whom
it shalbe imputed not sinne.

Came this blessednes then vpon the circumci-
sed or vpon the vncircumcised? We saye verely how
that faeyth was reckened to Abraham for rightnes-
nes. How was it reckened in the tyme of circumci-
sion: or in the tyme before he was circumcised? Not
in the tyme of circumcision: but when he was yet
vncircu

Gal. xxiij

To the Romayns To .lxxvij
vncircumcised. And he receaued the signe of circuci-
sion/as a seale of the rightnes which is by faeyth
which saeth he had yet being vncircumcised: that
he shoulde be the faether of all them that beleaued/though
they be not circumcised: that rightnes might
be imputed to them also: and that he might be the fa-
ther of the circumcised not because they are circumci-
sed only: but because they walke also in the steppes
of that faeyth that was in our faether Abraham be-
fore the tyme of circumcision.

For the promes that he shoulde be the heire of
the worlde/ was not giuen to Abraham or to his se-
d thow the lawe: but thow the rightnes/
which cometh of faeyth. For yf they which are of the
lawe/be heires/then is faeyth but bayne & the pro-
mes of noone effect. Because yf lawe causeth wrath.
For where no lawe is/there is no transgression.
Therefore by faeyth is the inheritaunce geue/ that
it might come of fauoure: and the promes might be
sure to all the seed. Not to them only which are of
the lawe: but also to them which are of the faeyth of
Abraham/which is the faether of be all. As it is wri-
ten: I haue made the a faether to many nacions/e-
uen before God whom thou haest beleaued/ which
quickeneth the dead/and cald thoose thinges which
be not/as though they were.

Which Abraham contrary to hope/beleaued
in hope/that he shoulde be the faether of many naci-
ons/accordinge to that which was spoken: So shall
thy seed be. And he saynted not in the faeyth/nor yet
considered his awne body which was now dead/e-
uen when he was almost an hondred yere oelde:
neither yet that Sara was past chyldebearing: he
traced not at the promes of God thow vnbelefe:
but was made stronge in the faeyth/ and gaue ho-
nour to God/full certified/that what he had promi-
sed/that he was able to make good. And therefore
was it reckened to him for rightnes.

It is

Gene. xviij.

Gene. xliij.
and. xv. 6.

The Epistle of S. Paul.

It is not written for him only / that it was reckoned to him for righteousness: but also for us / to whom it shalbe counted for righteousness / so we beleue on him that was raised up by Jesus our Lord from death. Which was deliuered for our sinnes / & rose againe for to iustifie us.

The. v. Chapter.

Because therefore that are iustified by fayerth we are at peace with God through our Lord Jesus Christ: by whom we haue a waye in thorough fayerth / vnto this grace wherein we stande and reioyce in hope: of the prayse that shalbe geuen of God: whether do we so only: but also we reioyce in tribulacion. For we knowe that tribulacion bringeth patience / patience bringeth experience / experience bringeth hope. And hope maketh not ashamed / for the loue of God is shed abroad in our hertes by the holy goost which is geuen vnto vs.

For when we were yet weak / according to the tyme / Christ deyed for vs which were vngodly. Yet leaue will any man dye for a righteous man. But God sent forth his loue that he haeth to vs / sayinge that whyll we were yet sinners / Christ deyed for vs. Whiche moore then now (saynge we are iustified in his blood) shall we be saued from wrath through him.

For yf when we were enemies / we were reconciled to God by the death of his sonne: moche moore / saynge we are reconciled / we shalbe preserued by his lyfe. Not only so / but we also ioye in God by the meanes of our Lord Jesus Christ / by whom we haue recovered the attowment.

Wherefore as by oone man sinne entered into the worlde / & death by the meanes of sinne. And so death went oute all men / in so moche that all men sinned. For euen vnto the tyme of the lawe was sinne in the worlde / but sinne was not regarded / as longe as there was no lawe: neuertheless death reigned

To the Romanys

To. c. lxxv.

ned from Adam to Moses euen ouer them also that sinned not / with lyke transgressions as did Adam: which is the similitude of him that is to come.

But the gifte is not lyke as the sinne: For yf through the sinne of oone many be dead: moche moore plentifulous vpon many was the grace of God and the gifte of grace: which grace was geuen by oone man Jesus Christ.

And the gifte is not ouer oone sinne / as death came through oone sinne of oone that sinned. For damnacion came of oone sinne vnto condemnacion but the gifte came to iustify fro many sinnes. For yf by the sinne of oone / death reigned by the meanes of oone: moche moore shall they which receiue aboundance of grace and of the gifte by righteousness / reigne in lyfe by the meanes of oone (that is to saye) Jesus Christ.

Aske you then as by the sinne of oone / condemnacion came on all men / euen so by the iustifyinge of oone cometh the righteousness that bringeth life vpon all men. For as by oone mannes disobedience many became sinners: so by the obedience of oone / shall many be made righteous.

But the lawe in the meane tyme entred in / that sinne shuld encrease. For where the lawe was / there was moore plenteousnesse of grace. That as sinne had reigned vnto death / euen so might grace reigne through righteousness / vnto eternall lyfe / by the helpe of Jesus Christ.

The. vi. Chapter.

Uhat shall we saye then? Shall we continue in sinne / that there maye be aboundance of grace? God forbid. How shall we that are dead as touching sinne / liue any longer therein? Remember ye not that all we which are baptised in the name of Jesus Christ are baptised to dey with him? We are buried with him by baptism / for to dey / that lyke as Christ was raisede up from death by the glorie of the father euen so

The Epistle of S. Paul.

We also shuld walke in a newe lyfe. For yf we be graft in death lyke vnto him: euen so must we be in the resurrection. This we must remember / that oure olde man is crucified with him also / that they body of sinne might utterly be destroyed that hence forth we shuld not be seruantes of sinne. For he that is dead ys iustified from sinne.

Wherefore yf we be dead with Christ / we be leaue that we shal liue with him: remembreinge that Christ oons raeysed from death / deyt no moore. Death hath no moore power ouer him. For as touchinge that he deyed / he deyed concerninge sinne once. And as touchinge that he liueth / he liueth vnto God. As he wyse ymagyn yf also / that ye are dead concerninge sinne: but are a liue vnto God thowso Iesus Christ oure Lorde. ¶ Let not sinne raigne the carcase in youre mortall bodyes / that ye shulde theare vnto obeyn the lustes of it. Rather geue ye youre members as instrumentes of vnrightheenes vnto sinne: but geue youre selues vnto God / as they that are aliuie from death. And geue youre members as instrumentes of rightheenes vnto God. Let not sinne haue power ouer you. For ye are not vnder the lawe / but vnder grace.

What the? Shall we sinne: because we are not vnder the lawe but onder grace? God forbid.

¶ Remember ye not how that to whosoeyer ye com mit youre selues as seruantes to obey: his seruantes ye are to whom ye obey: whether it be of synne vnto death / or of obediēce vnto rightheenes: God be thanked / that though ye were oons the seruantes of sinne / ye haue yet obeyed with herts vnto the forme of doctrine wher vnto ye were deliuered. Ye are then made fre from sinne / and are be come the seruantes of rightheenes. ¶

¶ I will speake grtly because of the infirmitie of youre fleshe. As ye haue geuen youre members seruantes to uncleannes and to iniquitie / from iniquite vnto

To the Romayns

To. lxxi

vnto iniquite: euen so now geue youre members seruantes vnto rightheenes / that ye maye be sanctified. For when ye were the seruantes of sinne / ye were not vnder rightheenes. What frute had ye then in tho thinges / wherof ye are now asained. For the ende of tho thinges is death. But now are ye deliuered from sinne / and made the seruantes of God / and haue youre frute that ye shuld be sanctified / and the ende euerlastinge lyfe. For the reward of sinne is death: but eternall lyfe is the gifte of God / thowso Iesus Christ oure Lorde. ¶

The vii. Chapter.

Remember ye not brethre (I spake to them that knowe the lawe) how that the lawe hath power ouer a man as longe as it endureth: For the womā which is in subiectiō to man / is bounde by the lawe to the man / as longe as he liueth. If the mā be dead: he is losed from the lawe of the man. So then yf whill the mā liueth he couple her selfe with another man / he shal be counted a wedlocke breaker. But yf the man be dead / he is fro from the lawe / so that he is no wedlocke breaker / though he couple her selfe with another man.

Euen so ye my brethre / are dead concerninge the lawe by the body of Christ / that ye shulde be coupled to another (I meane to him that is risen agayne from death) that we shuld bringe fourth frute vnto God. For when we were in the fleshe / the lustes of sinne which were stered vpe by the lawe / ragned in youre members / to bringe fourth frute vnto death. But now are we deliuered from the lawe and dead from that wher vnto we were in bondage that we shuld serue in a newe conuersation of the sprete / and not in the olde conuersation of the letter.

What shal we saye then: is the lawe sinne? God forbid: but I knewe not what sinne meant by the lawe. For I had not knowe what lust had meant / excepte the lawe had sayde / thou shalt

The Epistle of S. Paul.

not lust. But sinne took an occasion by the meanes
of the commaundment & wrought in me all manner of
concupiscence. For verely without the lawe / sinne
was dead. I was liued without lawe. But when
the commaundment came / sinne reuiued / and I
was dead. And the very same commaundment which
was ordeyned vnto lyfe / was founde to be vnto me
an occasion of death. For sinne took occasion by the
meanes of the commaundment / & so deceiued me / &
by the selfe commaundment slewe me. Wherefore the la-
we is holly / & the commaundment holly iust and good.

Was that the which is good / made death vnto
me? God forbid / Naye / sinne was death vnto me /
that it might appere / how that sinne by the meanes
of that which is good / had wrought death in me: the
sinne which is vnder the commaundment might be
out of measure sinfull. For we knowe that the lawe
is spirituall: but I am carnall / dwelle vnder sinne / be-
cause I wote not what I do. For what I wold /
that do I not: But what I hate / that do I. If I do
now that which I wold not / I graunte to the lawe
that it is good. So then nowe / it is not I that do it /
but sinne that dwelleth in me. For I knowe that in
me (that is to saye in my fleshe) dwelleth no good
thinge. To will is present with me: but I finde
no meanes to performe that which is good. For I
do not that good thinge which I wold: but that euill
do I / which I wold not. Finally yf I do that
I wold not / then is it not I that do it: but sinne
that dwelleth in me / doeth it. I fynde then by the lawe
that when I wold doo good / euill is present with
me. I delite in the lawe of God / concerninge the in-
ner man. But I see another lawe in my members re-
bellinge agaynst the lawe of my mynde / & subduyn-
ge me vnto the lawe of sinne / which is in my mem-
bers. O wretched man that I am: whoo shall deliuer
me from this body of death? I thanke God thow-
e Iesus Christ / our Lord. So then I my selfe in

To the Romayns

To. c. lxx.

my mynde serue the lawe of God / and in my fleshe
the lawe of sinne.

The viii. Chapter.

There is then no damnacion to them which
are in Christ Iesu / which walke not after
the fleshe: but after the spyte. For the lawe of the
spyte that bringeth lyfe thow- e Iesus Christ hath
deliuered me from the lawe of sinne and death. For
what the lawe coulde not do in as moche as it was
weake because of the fleshe: that performed God /
and sent his sonne in the similitude of sinfull fles-
he / and by sinne damned sinne in the fleshe: that
the righteousness requyred of the lawe / might be
fulfilled in vs / which walke not after the fleshe /
but after the spyte.

For they that are carnall / are carnally mynded.
But they that are spiritual / are goestly mynded. To be
carnally mynde d is death. But to be spiritually myn-
ded is lyfe & peace. Because the fleshy mynde
is enemye agaynst God: for it is not obedient to the
lawe of God / neither can be. So then they that are
geuen to the fleshe / cannot please God.

But ye are not geuen to the fleshe but to the spyt
to be the spyte of God dwel in you. Yf there
be any man that hath not the spyte of Christ / the sa-
me is none of his. If Christ be in you / the body is
dead because of sinne: but the spyte is lyfe for righte-
wines sake. Wherefore if the spyte of him that rai-
sed vp Iesus from death / dwell in you / euen he that
raied vp Christ fro death shall quench youre moy-
all bodyes / because that this spyte: dwelleth in you.

Wherefore brethren we are nowe betters /
not to the fleshe / to liue after the fleshe. For yf ye
liue after the fleshe / ye must dey. But yf ye mor-
tifie the deades of the body / by the helpe of the spyt
ye shall liue. For as many as are led by the
spyte of God: They are the sonnes of God. For
ye haue not receiued the spyre of bondage to fe-

D. 14.

are

The Epistle of S. Paul.

are any moare / but ye haue receaued the spire of adoption wherby we crye Abba aether. The same spire certifieth oure spire that we are the sonnes of God. Yf we be sonnes / we are also heires / the heires I meane of God / and heires anered with Christ yf so be that we suffer to gether / that we maye be glorified to gether.

✠ For I suppose that the afflictions of this lyfe / are not worthy of the glory which shalbe bestowed vpon vs. Also the seruente desyre of the creatures abideth lockinge when the sonnes of God shal appere / because the creatures are subdued to vanite agaeynst their will : but for his will which subdueth them in hope. For the very creatures shalbe deliuered fro the bondage of corruption into the glorious lybertie of the sonnes of God. For we knowe that every creature groweth with vs also / and traauyleth in payne euen vnto this tyme.

For they oonly / but euen we also which haue the first frutes of the spire / moine in oure selues a waye to the (adoption) & looke for the deliurancie of oure bodies. ✠ For we are saued by hope. But hope that is seene is no hope. For how can a man hope for that which he seeth? But and yf we hope for that we se not then do we with patience abyde for it.

Wherby the spire also helpeth oure infirmities. For we knowe not what to desyre as we ought : but the spire maketh intercessid mightely for vs with groaninges which can not be expellid with tonge. And he that searcheth the hertes / knoweth what is the meaninge of the spire : for he maketh intercessid for the sayntes accordyng to the pleasure of God.

✠ For we knowe that all thynges worke for the best vnto the that loue God / which also are caled of purpose. For those which he knewe before / he also ordeyned before / that they shulde be lyke fashioned vnto the shape of his sonne / that he might be the first begotten sonne amonge many brethren.

uer

To the Romayns.

For. clxxxv

net which he apoynted before the also he caled. And which he caled / them also he iustified / which he iustified / them he also glorified.

What shal we then saye to these thynges? yf God be on oure syde : whoo can be agaeynst vs? which spared not his awne sonne / but gaue him for vs all : how shal he not with him geue vs all thynges also? Who shal larepe any thyng to the charge of Gods chosen? it is God that iustifieth : who then shal condempne? it is Christ which is dead yea rather which is risen agaeyne / which is also on the right honde of God and maketh intercession for vs.

Who shal seprate vs fro the loue of God? shal tribulation? or angur? or persecution? or other honger? ether nakednesse? ether parell? ether swearde? As it is writton : For they lacke are we killed all daye longe / and are cousted as sheepe apoynted to be slaepne. Neuerthelesse in all these thynges we ouercome strougly thorow his helpe that loued vs. Ye and I am sure that nether death / nether lyfe / nether aengels / nor ruele / nether power / nether thynges present / nether thynges to come / nether heyght / nether loweth / nether any oether creature shalbe able to do parte vs from the loue of God / bestowed in Christ Iesu oure Lord.

The ix. Chapter.

I Saye the truth in Christ / and lye not / in that wherof my conscience beareth me witness in the holly goost / I haue great heynnes and continuall sorowe in my hert. For I haue wysshed my selfe to be cursed from Christ / for my brethren and my kynsmen as pertayninge to the fleshe / which are the Israelites. To whom pertayneth the adoption / and the glorie / and the covenantes and the lawe that was geuen / and the seruice of God / and the promyses : whose also are the fathers and they of whome (as concerninge the fleshe) Christ came / which is God ouer all thynges.

J. b.

ges

The Epistle of S. Paul

ges blessed for ever Amen.

Gene. xii.

I speake not these things as though the woordes of God had take noone effecte. For they are not all Israelites which came of Israel: neither are they all children of Abraham because they are the seed of Abraham. But in Isaac shall thy seed be called: that is to saye/they which are the children of the flesh/are not the children of God. But the children

Gala. iii. d of promes are counted the seede. For this is a woode
Gen. xxi. i de of promes/aboute this tyme will I come / & Sa-
ra shall haue a sonne.

Neither was it so with her only: but also when Rebecca was with childe by oone/I meane by our father Isaac/ye er the childre were borne/wher they had neither done good neither bad: that the purpose of God which is by election / might stande / it was sayde vnto her / not by the reason of woordes / but by grace of the caller: the elder shall serue the yonger. As it is written: Jacob he loued / but Esau he hated.

Gene. xxi.

Malach. i.

Exod. xxi.

What shall we saye then? is there any vnrightheousnes with God? God forbid. For he saeyth to Moses: I will shewe mercy to whom I shewe mercy: & will haue compassion on whom I haue compassion. So lieth it not then in a mans will or runninge / but in the mercy of God. For the scripture saeyth vnto Pharaos: Euen for this same purpose haue I created the by/to shewe my power on the / & that my name might be declared thowout all the worlde. So haeth he mercy on whom he will / and whom he will / he maketh hard harted.

Exod. ix. d

Wis. xlv. c.

Iere. xlvii.

Isaie. xlv.

Thou wilt saye then vnto me: why then blameth he vs yet? For why can we resist his will? But o man / what art thou which disputest with God? Shall the worke saye to the workman: why hast thou made me on this fashion? Or shall the potter saye over the claye / euen of the same lope to make some vessel vnto honoure and another vnto dishonoure

To the Romayns

To. xlii. d.

Honoure? Euen so / God willinge to shewe his wrath / and to make his power knowne suffered with long patience the vessels of wrath / ordeyned to damnacion / that he might declare the riches of his glory on the vessels of mercy / which he had prepared vnto glory / that is to say / vs which he called / not of the Iewes only / but also of the gentyls. As he saeyth in Osee: I will call them my people which were not my people and her beloued which was not beloued. And it shall come to passe in the place wher it was sayd vnto them / ye are not my people: that there shall be called the children of the livinge God.

Osee. i. d.

Petr. ii. d.

Osee. i. d.

But Elaiascryeth concerninge Israel / though the number of the children of Israel be as the sande of the see yet shall a remnant be saued. He saith with the worde verely & maketh it fast in righte-
Ewelnes. For a fast worde will God make on earth. And as Elaiasaeyd before. Except the Lord of Saboth had left vs scado / we had bene made as Sodoma / and had bene lykened to Gomorra.

Esaie. x. c.

Esaie. i. c.

What shall we saye then? We saye that the gentyls which folowed not righte welnes haue ouer taken righte welnes: I meane the righte welnes which cometh of faeyth. But Israel which folowed the lawe of righte welnes / coude not attayne vnto the lawe of righte welnes. And wherfor? Because they sought it not by faeyth: but as it were by the woordes of the lawe. For they haue stumbled at the stumblinge stone. As it is written: Schoelde I put in syon a stumblinge stone / and a rocke which shall make men faile. And noone that beloue on him / shall be ashamed.

Esaie. xlvii. d.

Petr. ii. d.

Esaie. lvi. c.

Esaie. xlvii. d.

The Chapter. I

Bethen / my hartes desyre and prayer to God for Israel / is that they might be saued. For I beare them recorde that they haue a seruient mynde to God wards / but not accordinge to knowlede

The Epistle of S. Paul.

knowledge. For they are ignorant of the righteousness which is allowed before God / and go about to establish their own righteousness / and therefore are not obedient unto the righteousness which is of value before God. For Christ is the end of the law / to justify all that believe.

Moses describeth the righteousness which cometh of the law / how that the man which doeth the things of the law / shall live therein. But the righteousness which cometh of faith / speaketh on this wise. Say not in thine heart / who shall ascend into heaven? (that is nothing else to fetch Christ down) / Neither who shall descend into the deeper? (is nothing else but to fetch up Christ from death) But what saith the scripture? The word is nigh thee / even in thy mouth and in thy heart.

This word is the word of faith which we preach. For if thou shalt know with thy mouth that Jesus is the Lord / and shalt believe with thy heart that God raised him up from death / thou shalt be saved. For the belief of the heart justifieth and to know with the mouth maketh a man free. For the scripture saith: whosoever believeth on him / shall not be ashamed.

There is no difference between the Jew and the Gentile. For one is Lord of all / which is rich unto all that call on him. For whosoever shall call on the name of the Lord / shall be saved. But how shall they call on him / on whom they believed not / how shall they believe on him of whom they have not heard? / how shall they hear without a preacher? And how shall they preach except they be sent? As it is written: how beautiful are the feet of them which bring glad tidings of peace and bring glad tidings of good things. But they have not all obeyed to the gospel. For as saith the Lord: who shall believe our sayings. So then saith cometh by hearing / and hearing cometh by

To the Romans To christ

the word of God. But I am: have they not heard? No doubt / their sound went out into all landes / and their words into the endes of the world. **Psal. xlviii.**

But I demaunde whether Israel did knowe? Do not. First Moses saith: I will provoke you for to enuy / by them that are no people / and by a foolish nation I will anger you. Chanaan after that / is boeld and saith: I am founder of them that sought me not / and have appered to them that ascribed not after me. And against Israel he saith: Will I have long have I stretched forth my handes unto a people that belongeth not / but speaketh against me. **Deut. xxi. e. Cal. ix. a.**

The xi. Chapter.

I Say then: hath God cast away his people? God forbid. For even I verily am an Israelite / of the seed of Abraham / and of the tribe of Benjamin / God hath not cast away his people which he knewe before. Either wote ye not what the scripture saith by the mouth of Elias / how he maketh intercession to God against Israel / saying: Lord they have killed thy prophets / and digged downe thine alters / and I am left only / and they seek my life. But what saith the answer of God to him againe? I have reserved unto me seven thousand men which have not bowed the knee to Baal. Even so at this tyme is there a remnant left for the election of grace. If it be of grace / then is it not of works. For then were grace no more grace. If it be of works / then were deserving no longer deserving. **11. Reg. xxi.**

What then? Israel hath not obtained that which he sought. No but yet the election hath obtained it. The remnant are blinded / according as it is written: God hath given them the spirit of unbelief: eyes that they should not see and cares that they should not hear / even unto this day. And David saith: Let their table be made a snare to take them with all and an occasion to faile / as a reward unto them.

Gal. vi. e. Mathe. xxi. e. 1. can. xi. f. Act. xvi. e. Psal. lxxv.

The Epistle of S. Paul

them. Let their eyes be blinded that they see not
euen before their backs.

I say then: Have they therefore stumbled/ that
they shal be but faule only? God forbid: but thoro-
we their faule is saluacion happened vnto the gen-
tyls/ for to prouoke the with all. Wherefore of the
faule of them/ be the riches of the worlde: & the my-
nistringe of them the riches of the gentyls: how mo-
che more shal be so/ if they all be leaued. I spea-
ke to you gentyls/ in as moche as I am the Apostle
of the gentyls/ I will magnify myn office/ & I might
prouoke the which are my selfe/ & might saue some
of the. For if the casting away of the/ be the recon-
cilinge of the worlde: what shal the reconcilinge of
the be/ but lyke agayne from death: for if oone pe-
ce be holly the whoole heape is holly. And if the ro-
te be holly/ the braunches are holly also.

Though some of the braunches be broken of/ and
thou bringe a wyld olue tree/ arte graffed amonge
them/ and make partaker of the roote and faines
of the olue tree/ boost not thy selfe/ agaynst the br-
anches. For if thou boost thy selfe remember that
thou bearest not the roote/ but the. Thou wilt saye
then: the braunches are broken of/ that I might be
graffed in. Thou sayest well: because of vnbeleue
they are broken of/ and thou standest steadfast in fa-
ith. Be not hye mynded/ but feare saynge that God
spared not the naturall braunches/ lest haply he also
spare not the.

Beholde the kyndnes and rigorouse of God:
on them which fell/ rigorouse: but to wardes the/
kyndnes/ if thou continue in his kyndnes. Or els
thou shalt be hewen of/ and they if they bide not still
in vnbeleafe/ shal be graffed in agayne. For God is
of power to graffe the in agayne. For if thou wast
cut out of a naturall wyld olue tree/ and wast graffed
contrary to nature in a true olue tree/ how moche
more shal the naturall braunches be graffed in the-
is a

To the Romanys:

For the first

It is as olue tree agayne.

I wolde not that this secreete shoulde be hid
from you my brethren (lest ye shoulde be wyle in youre
owne conceytes) that partly blyndnes is happened
in Israel/ vntill the fulnes of the gentyls be come in:
and so all Israel shal be saued. As it is writte: The
Dare shal come out of Syon he that doeth deliuer/ &
shal turne away the vngodlynes of Jacob. And
this is my couenante vnto them when I shal take
away their sinnes. As concerning the gospell they
are enemyes for youre sakes: but as touching the
election they are loued for the fathers sakes.

For verely the giftes and callinge of God are
suche/ that it can not repent him of them: for loke/ as
ye in tyme passed haue not beleaued God/ yet haue
now obteyned mercy thoro their vnbeleafe: euen
so now haue they not beleaued the mercy which is
happened vnto you/ that they also maye obteyne
mercy. God hath wrapped all nations in vnbeleafe:
that he might haue mercy on all.

O the depnes of the aboundant wisdom and
knowledge of God: how vnsearchable are his iud-
gements/ and his wayes past fyndinge out: For
whoo hath knowen the mynde of the Lorde: or
whoo was his counsellor/ or whoo hath geuen
vnto him first/ that he might be recompensed agay-
ner/ for of him/ and thoro him/ and for him are all
things. To him be glorie for euer Amen.

The xij. Chapter.

I Beseeche you therefore brethren/ by the mercy
fulnes of God/ that ye make youre bodies
a quicke sacrifice/ holly and acceptable vnto God: which
is youre reasonable scrving of God and willon
not your selues lyke vnto this worlde/ but be ye cha-
nged in youre tharpe/ by the renynge of youre
wittes that ye maye seele what thinge that good/
that acceptable/ and perfect will of God is. For I
say

Gal. 3. 2

Gal. 3. 2
Gal. 3. 2
Gal. 3. 2

Phil. 3. 2

The Epistle of S. Paul

saep (showe the grace that vnto me geuen is) to every man amonge you / that noman esteeme of him selfe moare then it becometh him to esteeme: but that he discretely iudge of him selfe / accordeinge as God haeth deale to every man the measure of saepth.

1. Cor. xii. b. As we haue many members in oone body / and all members haue not oone office: so we beyngema-
Eph. i. iij. ny / are oone body in Christ / and every man aminge oure selues / oone anothers members.

† Seyinge that we haue diuers giftes accordeinge to the grace that is geuen vnto vs: yf eny mā haue the gift of prophesye / let him haue it that it be agreyng vnto the saepth. Let him that haeth an office / waeyte on his office. Let him that teacheth / take heade to his doctrine. Let him that exhorteth geue attendaunce to his exhortacion. Yf eny man geue / let him do it with singlenes. Let him that ruleth / do it with diligence. Yf eny man bestowe mercy / let him do it with cheerfulness.

Rmos. b. Let loue be without dissimulation, hate that which is euill / and cleaue vnto that which is good.
Eph. i. iij. a Be kynde vnto anoether with brotherly loue. In
1. Petr. v. b giuinge honore / go oone before anoether. Let not busynesse which ye haue in honde / be tedious to you. Be feruent in the spyte. Applye youre selues to the tyme. Be ioyce in hope. Be patient in tribulacion.
1. Petr. xii. iij. Continue in prayer. Distribute vnto the necessita-
1. Petr. i. iij. a of the saepnes and be ready to harbour. Blesse the whi h persecute you: blesse but curse not. Be mery with the that are mery. Weape with the that weape. Be of lyke affection oone towarde anoether. Be not hye minded: but make youre selues equall to the of the lower sorte.

1. Thim. iii. a † Be not wyle in youre awne opinios. Respēce
1. Petr. iii. d. to no man euill for euill. Broupde a lye hōde thinges honest in the sight of all men. Yf it be possible /
1. Cor. xii. viij howebeit of youre parte haue peace with all men.
1. Petr. xii. v. Dearly beloued auenge not youre selues / but geue

roune

To the Romans

To the

edme vnto the mouth of God. For it is written: be graue to myne / I will reward saepth & floide. Therefore yf thye enemy hunger / feede him: yf he thirst / geue him drinke: for in so doinge thou shalt heape coles of fyre on his head. Be not overcome of euill: but overcome euill with goodnes.

The xiiij. Chapter.

Let every soule submit him selfe vnto the aucto- rite of the hyer powers. For there is no power but of God: The powers that be / are ordeyned of God. Whosoever therefore resisteth power / resisteth the ordinaunce of God. And they that resist / shall receiue to the selfe dānation: for rulers are not to be feared for good workes / but for euill. Wilt thou be without feare of the power? Do well then: so shalt thou be praysed of the same. For he is the minister of God / for thy welth. But yf thou do euill / thou shalt feare: for he beareth not a swearde for nought: but is the minister of God / to tache vengeance vnto them that do euill. Wherefore ye must needs obeie / not for feare of vengeance only: but also because of conscience. And euen for this cause paye ye tribute. For they are Gods ministers / seruinge for the same purpose.

¶ Geue to every man therefore his due. Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honore to whom honore pertaineth.

† Owe nothinge to any man: but to loue oone anoether. For he that loued anoether / fulfilleth the lawe. For the commaundmentes be: Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale: Thou shalt not brate false witness: Thou shalt not despyse: so fourth (yf there be any other commaundment) they are all comprehēd in this sayinge: Love thye neighbour as thy selfe. Love hateth not his neighbour. Therefore is love the fulfilling of the lawe.

1. Petr. xii. v.

1. Cor. xii. v.

The Epistle of S. Paul.

¶ This also we knowe / I mean the season / for
we that it is tyme that we shuld now awake oute
of sleepe. For now is our saluacion nearer then whē
we beleaued. The night is passed & the day is come
vnto vs. Therefore cast awaye & deathe of darkē
nes / & let vs put on the (Armour) of light. Let vs
swaiche honestly as were it in daye light: not leatyn
ge & drinkeinge: neither in charynge & wantonē
nes / neather in styfte and enuyng: but put ye on the
Lorde Iesus Christ. And make not promysse
for the fleshe / to fulfill the lustes of it.

¶ The xlii. Chapter.

D I'm that is swaiche in the sayeth / reuerne into
you / not in disputinge and troublinge his con
science. Done becauseth that he maye eat all
thinge. Another which is swaiche / eateth carbes.
Let no him that eateth despise him that eateth not.
And let not him which eateth not / iudge him that
eateth. For God haeth reuered him.
What arte thou that iudgeth a noether mannes ser
uaunt? Whether he stonde or faule / that pertaineth
vnto his maister: he shall stonde. For God
is able to make him stonde.

Iaco. iiii. 6

¶ This man puteth difference betwene daye and
daye. Another man comitteth all dayes alyke. He
that no man swaiche in his owne meanynge. He that
obserueth oone day moore then another / doeth it
for the lordes pleasure. And he that obserueth not
oone day moore then another / doeth it to please
the lorde also. He that eateth / doeth it to please the lorde
for he giveth God thanks. And he that eateth not
to please the lorde with all / and giveth
God thanks. For noone of vs lyueth his owne ser
uaunt: neather doeth any of vs dry his owne serua
nt. Yf we liue / we liue to be at the Lordes will.
And yf we dye we dye at the Lordes will. Whea
ther we lyue therefore or dye / we are the Lordes.
For Christ therefore dyed and rose agayne / & now

To the Romans

For the

¶ And that he might be loyde both of deathe & quickē
But why doest thou then iudge thy brother?
Or why doest thou despise thy brother? We
shall all be brought before the iudgement seate of
Christ. For it is written as I haue sayd
the Lorde / all knees shall bowe to me / & all tonges
shall geue a knowledg to God. So shall euery oone
of us receyue accorde of him selfe to God. Let vs
not therefore iudge oone another any moore.

**1. Cor. v. 13
Esa. xlv. 1
Ishai. 45.**

¶ But iudge this rather / that no man put a ston
blinge blocke or an occasiō to faule in his brothers
swaiche. For I knowe and am full certified in the Lor
de Iesus that there is no thinge comē of it selfe: but
vnto him that iudgeth it to be comen. Yf thy bro
ther be greued with meate / now swaichest thou not
charitably. Destroye not him with thy meate / for so
hoom Christ dyed. Cause not poure treasure to be
euill spoken of. For the kingdome of God is not
meate and drinke: but rightwysnes / peace and love
in the holly goost. For whosoever in these thinges
serueth Christ / pleaseth well God / and is commen
ded of men.

¶ Let vs folow the thinges which make for pea
ce / and thinges wherewith oone maye edifye ano
ther. Destroye not the worke of God for a lytell mea
tes sake. All thinges are pure: but it is euill for
which eateth with hurte of his conscience. It is good
neather to eat fleshe / neather to drinke wyne / nea
ther any thinge / wherewith thy brother stumbleth / ra
ther falleth / or is made weakē. Hast thou sayd
haue it with thy selfe before god. Happy is he that
condempneth not him selfe in that thinge which he alow
neth. For he that maketh conscience is dāpned yf he ea
te. because he doeth it not of sayeth. For whatsoeuer
is not of sayeth / that same is sinne.

Tit. i. 10

¶ The xv. Chapter.

¶ The which are stronge / ought to beare the fra
gylties of them which are weakē / and not
to stonde

The Epistle of S. Paul.

to abide in ourne consuetudes. Let every man
please his neighbour vnto his welth and charytynge.
For Christ pleased not him selfe: but as it is writte.
The rebukes of the which rebuked the / fell on me.
Whatsoeuer thinges are written afore tyme /
are writte for ourne learninge / that we thowsof pacif
re a comforte of the scripture / might haue hope.

The God of pacience and consolation / geue vnto
every oone of you / that ye be lyke mynede oone to
wardes another after the ensample of Christ Iesu
+ ye all agreynge together / maye with oone mouthe
praise God the father of our Lord Iesus.
Wherefore receiue ye oone another as Christ re
ceiued vs / to the praise of God.

And I saye that Iesus Christ was a minister
of the circumcision for the truth of God / to conser
ue the promises made vnto the fathers. And
the gentyls praysye God for his mercy / as it is writte.
ten: for this cause I will praysye the amōge the gen
tyls / and singe in thy name. And agayne he sayeth
reioyce ye gentyles with his people. And agayne /
praysye the Lord all ye gentyls / and laude him all
nations. And in another place Clapas sayeth the
re walbe the rothe of Iesse / and he that shall ryse to
receyue ouer the gentyls: in him shall the gentyls
trust. The God of hope fill you with all loye
and peace in belauinge: that ye maye be ryche in ho
pe thowsof the power of the holly goost.

I my selfe am full certified of you my brethren /
that ye youre selues are full of goodnes & filled with
all knowledge / and are able to exhort oone another
neverthelesse brethren I haue some what boldly
written vnto you / as oone that putteth you in reme
brance / thowsof the grace that is geuen me of God
that I shuld be the minister of Iesu Christ amonge
the Gentyls / and shuld minister the gladtynges
of God / that the Gentyls might be an acceptable
offeringe sanctified by the holly goost. I haue

Gal. xvi.
11. Be. xxi.
Gal. xvi.
Gal. xi. c.

To the Romans To. clxxxv.

Wherefore I hear of I maye reioyce in Christ Iesus
thoo thinges which pertaine to God. For I
dare not speake of any of the thynges which Christ
hath not wrought by me / to make + Gentyls obe
dient / with sworde and deade / in mighty signes &
wonders: by the power of the spyte of God: so
from Ierusalem and the colles rounde aboute vnto
Illyricum / I haue filled all countres with the
gladde tydings of Christ.

So haue I enformed my selfe to preache the
Gospell / not wheare Christ was named / lest I
shuld haue built on another mannes foundacion: but
as it is writte. To whome he was not spoken of / they
shall se: and they that harde not / shall vnderston
de. For this cause I haue bene ofte let to come vnto
you: but now saynge I haue no moare to do in
these countres / and also haue bene desirous ma
ny yeaeres to come vnto you / when I shall take
my iorney into Spayne / I will come to you. I trust to
se you in my iorney / & to be brought on my waye the
therwarde by you: after + I haue somewhat eloyed you

Now go I vnto Ierusalem: and minister vnto
the sacryntes. For it hath pleased them of Sa
cedonia and Achaia to make a certayne distribuc
on vpon the poore sacryntes which are at Ierusa
lem. It hath pleased them verely / and their des
ters are they. For of the Gentyls be made partic
takers of their spirituall thinges their dute is to mi
nister vnto them in carnall thinges. When I haue
performed this / and haue brought them this fructe se
aled. I will come backe agayne by you into
Spayne. And I am sure when I come / that I
shall come with aboundance of the blessinge of the
Gospell of Christ.

I beseeche you brethren for our Lord Iesus
Christes sake / and for the lone of the spyte / that ye
helpe me in my busyness with youre prayers to God
for me / that I maye be deliuered from them which

Gal. iii.

1. Cor. x. d.

Gal. ii. d.

The Epistle of S. Paul;
 beleane not to Iewry/and that this my service / whi-
 ch I haue to Ierusalem / maye be accepted of the
 sayntes / that I maye come vnto you with ioye/
 by the will of God / & maye with you be refreshed.
 The God of peace be with you: Amen.

The .xvi. Chapter.

I Commende vnto you Phoebe oure sister (whi-
 ch is a minister of the congregacion of **La-**
dyca) that ye receiue her in the house as be-
 commeth sayntes / and that ye assist her
 in whatsoeuer busynes she needeth of youre ayde.
San. xviij. For she haeth suckered many / and myne awne selfe
 Grete Prisca and Aquila my helpers in Christ Je-
 su which haue for my lps laped donne their awne
 neckes. Vnto which not I only geue thanks / but
 also the congregaciō of the Gentyls. Lythwyl grete
 the congregaciō that is in their house. Salute my
 wel beloued Epeneas / which is the first frute among
 ge them of Ichala Grete Mary which bestowed mo
 che labour on vs. Salute Andronicus and Junia
 my colyns / which were prisoners with me also / whi-
 ch are well taken amonge the Apostles / and were
 in Christ before me. Grete Amplias my beloued in
 the house. Salute Urban oure helper in Christ / &
 Stachys my beloued. Salute Appelles approued
 in Christ. Salute them which are of Aristobolus
 householde. Salute Heron my kinsman. Grete the
 of the householde of Narcissus which are in the ho-
 use. Salute Triphena and Triphosa / which went
 wylde labour in the house. Salute the beloued Per-
 sis / which laboured moche in the house. Salute Ru-
 fus chosen in the house / and his mother and myne.
 Grete Asincrus / Phlego / Hermas / Patrobas / He-
 men / and the brethren which are with them. Salu-
 te Philologus and Julia / Nereus and his siter / &
 Olimpha / and all the sayntes which are with the.
 Salute one another with an holly kisse. The con-
 gregacions of Christ salute you.

To the Romayns **For. cxxviij.**
 I beseeche you brethren make them which can-
 de duplion and geue occasions of euill / contrary to
 doctrine which ye haue learned: & amoyde them:
 For they that are suche / serue not the house of Iesus
 Christ: but their awne belles: and with swete preach-
 inge and flatteringe wordes deracue the hertes of the
 innocentes. For youre obedience extendeth to all
 men. I am glad no dout of you. But yet I woel-
 de haue you wylle vnto that which is good / and to be
 innocente as concerninge euill. The God of pea-
 ce trade Satan vnder youre feete shortly. The gra-
 ce of oure house of Iesu Christ be with you.

Timotheus my workefelow / and Lucius and
 Jason & Sopater my kinsmen / salute you. I Tere-
 tius salute you / which wrote this epistle in the ho-
 use. Gayus myne hoste and the hoste of all the con-
 gregacions / salute you. Erastus the chamberlay-
 ne of the cite salute you. And Quartus a brother
 salute you. The grace of oure house of Iesu Christ
 be with you all: Amen.

To him that is of power to stablish the you accord-
 inge to my gospel & preachinge of Iesus Christ /
 in utteringe of the mistery which was kept secret se-
 ce the worlde begane / but now is opened by the scrip-
 tures of prophesie / at the commaundment of the e-
 uerlastinge God / to keere by obedience to the sayntes
 published amonge all nacions. To the same God /

which alone is wylle / be prayse tho-
 rough Iesus Christ for ever.

A. M. E. N.

To the Romayns.

I Sent from Corinthum by Phoebe /
 she that was the minister vnto
 the congregacion at
Laodicea.

and

the

The fyrst epi-

tle of saynt Paul the Apostle to
the Corinthians.

The fyrst Chapter.



I am by vocation an
Apostle of Jesus Christ
thorow the will of God
and brother Sordenes.

Unto the congregacion of
God which is at Corinthus.
To them that are sanctified in
Christ Iesu / sayntes by callig
with all that call on the name of
oure Lord Iesu Christ in eu-
ery place boeth of thes and of

othes. Grace be with you and peace from God ou-
re father / and from the Lord Iesu Christ.

I thanke my God all wayes on your be-
halfe / for the grace of God which is given you by
Iesu Christ / that in all thinges ye are made rich
by him in all learnyng and in all knowledge / even
as the testimony of Iesu Christ was confirmed in
you / so that ye are behynde in no gift / and wayes
for the apperyng of oure Lord Iesu Christ which
shall strenghten you vnto the ende that ye may be bla-
melesse in the day of oure Lord Iesu Christ.

For God is sayntfull / by whoom ye are
caled vnto the fellowship of his sonne Iesu Christ
oure Lord.

I beseeche you brethren in the name of oure Lord
Iesu Christ / that ye all spake oone thinge and
that there be no dissencion amonge you : but be ye

know

To the Corinthians For the
last together in oone mynde & in oone meanyng
It is beseech vnto me (my brethren / of you by them)
that are of the house of Cloe / that there is stryfe a-
monge you. And this is it that I mean: how that co-
monly amonge you / oone saynt: I hoelde of Paul
another I hoelde of Apollos the thirde I hoelde of
Cephas: the fourth I hoelde of Christ. Is Christ de-
nyed: was Paul crucified for you: rather were ye
baptised in the name of Paul: I thanke God that
I chastened noone of you / but Christus and Ce-
phas: lest any shalde saye that I had baptised in my-
ne owne name. I baptised also the house of Stepha-
na. For the moore knowe I not wheter I bap-
tised any man or no.

For Christ sent me not to baptise / but to preache
the Gospell / not with wysdome of wordes / lest the
crosse of Christ shold have bene made of noone ef-
fete: For the preachinge of the crosse is to them
that perishe foolishnes: but vnto vs which are saued
it is the power of God. For it is written. I will de-
stroye the wysdome of the wyse and will cast awayne
the vnderstandyng of the prudent: Where is
the wyse? Where is the scribe. Where is the
searche of this worlde: Weth not God made the
wysdome of this worlde foolishnes?

For when the wyse thowse wysdome knowe
not God / in the wysdome of God: it pleased God tho-
row foolishnes of prechinge to saue them that belie-
ue. For the Iewes require a signe / and the Grekes
seke after wysdome. But we preache Christ cruci-
ed / vnto the Iewes an occasion of fallinge / and vnto
the Grekes foolishnes: but vnto them which are
caled boeth of Iewes & Grekes / we preache Christ
the power of God and wysdome of God for the foolish-
nes of God is wyser then men: and the weakenes
of God is stronger then men.

Brethren: looke on your callinge how that not
many wyse men after the fleshe / not many mighty /

nor

Gal. xix.
Bd. l. c.
Ga. xxiij.

The .i. Epistle of S. Paul

not many of hey degre are caled: but God haeth chosē the foolish things of the worlde / to confounde the wyse. And God haeth chosē the weaker thinges of the worlde / to confolide thinges which are mighty. And vile thinges of the worlde / and thinges which are despyed haeth God chosen / ye and thinges of no reputacion / for to bringe to nought thinges of reputacion / that no fleshe shulde reioyce in his presence. And vnto him parrayne ye / in Christ Iesu / which of God is maede vnto vs wylidome / and also ryghtwysnes / and sanctifyinge and redemption. That accordyng as it is wyttene he which reioyceth / shulde reioyce in the Lorde.

The .ii. Chapter.

AND I brethren when I came to you / came not in gloriousnes of wordes / or of wylidome / shewing vnto you the testimony of God.

Nether desired I my selfe that I knowe any thinge amonge you saue Iesus Christ / even the same that was crucified. And I was amonge you in weaknes / and in feare / & in moche tremblinge. And my wordes and my preaching was not with enuyng wordes of mannes wylidome: but in the shewing of the spyte and of power that yowre faryth shuld not stonde in the wylidome of men: but in the power of God.

That we spake of / is wylidome amonge them that are perfecte / not the wylidome of this worlde / neyther of the rulers of this worlde / (which go to nought) but we speake the wylidome of God which is in secree and lyeth hidde / which God ordeyned before the worlde / vnto oure glory: which wylidome none of the rulers of this worlde knewe. For had they knowen it / they wolde not haue crucified the Lorde of glory. But as it is wyttene: The eye haeth not sene / & the eare haeth not harde / neither haue entred into the heart of man / the thinges which God haeth prepared for them that loue him.

But

To the Corinthyans

fo. xii.

But God haeth opened the vnto vs by his spyte. For the spyte searcheth all thinges / yee the bottomes of Goddes secretes. For what man knoweth the thinges of a man: save the spyte of a man which is with in him. Euen so the thinges of God knoweth no man / but the spyte of God. And we haue not receaved the spyte of the worlde. but the spyte which cometh of God / for tho knowe the thinges that are geuen to vs of God / which thinges also we speake / not in the conyng wordes of mannes wylidome / but with the conyng wordes of the holly goost makinge spiritual comparisons of spiritual thinges. For the naturall man perceueth not the thinges of the spyte of God. For they are but foolishnes vnto him. Nether can he perceue them because he is spirytually examined. But he that is spirytual / discouereth all thinges. yet he him selfe is iudged of no man. For whoo knoweth the mynde of the Lorde / or wher whoo shall informe him: But who vnderstonde the mynde of Christ.

Gal. xi. v.
Ro. xi. v.

The .iii. Chapter.

AND I coude not speake vnto you brethren as vnto spirytual: but as vnto carnall / euen as it were / vnto babes in Christ. I gaue you milk he to drinke and not meate. For ye then were not stronge / no nether yet are. For ye are yet carnall. As longe verely as there is amonge you enuyng / strife and dissencion. are ye not carnall / and walke after the manner of men: As longe as oone sayeth. I holde of Paul and anoether I am of Apollo / are ye not carnall: What is Paul. What thinge is Apollo. Only ministers are they by whoom ye beleaved / euen as the Lorde gaue euery man grace. I haue plantid / Apollo / watered: but God gaue the increase. So then / nether is he that planteth any thinge / nether he that watereth: but god that gaue the increase.

He that planteth and he that watereth / are necessary

psal. xl. d.
cala. v.

The .i. Epistle of Paul
ther better then the other. Every man yet shal receave his reward accordinge to his labour. We are Gods labourers / ye are Gods husbanders / ye are Gods byldinge. Accordinge to the grace of God geuen unto me / as a wyse bylder haue I layed the foundation. And another bylt thereon. But let every man take heed how he byldeth upon. For oether foundation can no man laye / then that which is layde / which is Iesus Christ. Yf any man bylde on this foundation / golde / siluer / precious stones / tymber / harye / or steele / every mannes worke shall appere. For by daye shall declare it and it shall be tryed in fyre. And the fyre shall trye every mannes worke what it is. Yf any mannes worke that he hath bylt upon / byde he shall receave a reward. If any mannes worke burne / he shall suffer losse / but he shall save himselfe : nevertheless yet as he were throught to fyre.

Are ye not waware that ye are the temple of God / and how that the sperte of God dwelleth in you? Yf any man despyse the temple of God / him shall God destroye. For the temple of God is holie / which temple ye are. Let no man defaule him selfe. If any man seme wyse amonge you / let him be a foole in this world that he maye be wyse. For the wisdom of this world is foolishnes with God. For it is written / he compasseth the wyse in their craftynesse. And agayne / god knoweth thoughtes of the wyse that they be vayne. Therefore let no man reioyce in men. For all thynges are yours / whether it be Paul / ether Apollos / ether Cephas / whether it be the world / ether lyfe / ether death / whether they be present thynges or thynges to come / all are yours and ye are Christs / and Christ is gods.

The .iii. Chapter.

Let men this wyse esteeme us / even as the ministers of Christ / and disposers of the secretes of god. Furthermore it is requyred of

1. Cor. vi.

Job. v. c.
psa. cxli. d.

To the Corinthiynes **So. xii.**
The disposers that they be founde sayntlyll : With us is it but a very small thyng / that I should be indygd of you / ether (of mans daye) No I iudge not myn owne selfe. I knowe nought by my selfe yet am I not thereby iustified. It is the Lorde that indygeth me. Therefore iudge nothinge before the tyme until the Lorde come / which shall lighten thynges & are hid in darkness / and open the counsels of & hartes. And then shall every man have paye of God.

These thynges brethren I have described in myne owne person and Apollos / for your lackes / that ye might learne by us / that no man counte of him selfe beyonde that which is abowen written : that none shall not agayne another for any mans cause. For whoo prefereth the? What hast thou / that thou hast not receaved? If thou have receaved it / why reioycest thou as though thou haddest not receaved it? For ye are full : now ye are made emptye ragyne as henges without us : and I wolde to God ye dyde ragyne that we might ragyne with you.

We thinke that God hath set fourth us which are Apostles / for the losse of all / as it were me appointed to death. For we are a galyng stocke vnto the world / and to the angels / & to men. We are forles for Christs sake / and ye are wyse throught Christ. We are weak / and ye are stronge. Ye are honorable / & we are despyled. Even vnto this daye we hunger and thyrst / and are naked / and are bofeted with fyles / and have no certayne dwelling place / and labourer workinge with our owne handes. We are revyled / and yet we blisse. We are persecuted / and suffer in / we are revyll spoken of / as we praye. We are made as it were the filthynes of the world / the ofscouringe of all thynges / even vnto this tyme.

I hope not these thynges to shame you : but as my

As my beloved sonnes I watne you. For though
ye haue ten thousande instructours in Christ/ yet ha
ue ye not many fathers in Christ. I haue be
gotten you thorow the gospel. Wherefore I
desyre you to followe me. For this cause haue I
sent vnto you Timothy/ which is my deare son
ne / and fayerfull in the Lord / which shall put you
in remembrance of my wayes which I haue in Christ
euen as I teache euery where in all congregacions.
Some swell as though I wolde come no more at
you. But I will come to you shortly / if God will :
and I will knowe / not the wordes of them which swell /
but the power : for the kingdome of God is not in
wordes / but in power. What will ye. Shall I come
vnto you with a rodde / or els in love and in the
spite of meekenes.

The .v. Chapter.

Under goeth a common sayinge that there is
fornicacion amonge you / and soche fornicaci
on as it not oones named amonge the gentyle : that
oone shuld haue his fathers wyfe. And ye
swell / and haue not rather sorowed / that he
which hath done this deade / might be put from among
ge you. For I verely as absent in body / curu so pre
sent in spirit haue determined all redy / as though I
were present / of him that hath done this deade / &
name of oure Lord Iesu Christ / when ye are ga
thered to gether and my spirit / with the power of the
Lord Iesus Christ / to deliuer him vnto Satan /
for the destruction of the fleshe / that the spirit maye
be saved in the daye of the Lord Iesus.

Your reioysinge is not good / knowe ye not that
a lytle leuen soweth the whole lump of doowe. For
I haue thearfore the olde leue / that ye maye be as
we doowe / as ye are swete bread. For Christ oure ea
ter lambc is offered vp for vs. Therefore let vs kee
pe holle daye / not with olde leue / neither with the
leuen of malicioulnes / but with the swete bread of
purenes

parents and brethren.

I wrote vnto you in a pille that ye shuld not
company with fornicatours. And I ment not at all
of the fornicatours of this worlde / rather of the co
rruptious / or of extortioners / rather of the ydolaters
for then must ye needes haue gone out of the worl
de. But now I write vnto you / that ye company not
to gether / if any that is caled a brother / be a fornic
tor / or couetous / or a worshipper of ymages / rather
a raylar rather a drunkard / or an extortioner : with
him that is soche is that ye eate not. For what haue
I to do / to iudge them which are without. Do ye
not iudge them that are with in. Then that are with
out / God shall iudge. Put a waye from amonge you
that euill parson.

The .vi. Chapter.

Now dare oone of you hauinge busines with a
noether go to lawe vnder the wicked / and not
rather vnder the sayntes. Do ye not knowe
that the sayntes shall iudge the worlde.
If I wolde shalbe iudged by you : are ye not good
enough to iudge small trilles. knowe ye not howe the
we shall iudge angels. How muche more maye we
iudge thinges that pertaine to the lifer. If ye haue iud
gements of wordely matters / take the which are
despised in the congregacion / and make them iud
ges. This I saye to your shame. Is there utterly
no wyse man amonge you. What not oone all that
can iudge betwene brother and brother / but oone
brother goeth to lawe with another and that vnder
the vnbelaues.

Now thearfore there is utterly a fante amonge
you / because ye go to lawe none with another. Why
rather suffer ye not wronge / why rather suffer
ye not your selues to be robbed : naye / ye your sel
ues do wronge / and robbe and that the brethre. Do
ye not remember howe that the vnghteous shall
not

The .i. Epistle of S. Paul
 led vs in peace. For how knowest thou o woman? whether thou shalt save that man or no? Or rather how knowest thou o man whether thou shalt save that woman or no? but such as God hath distributed to every man.

As the Lord hath called every person, so let him walk: as for us, in all congregations. If any man be called being circumcised: let him add nothing thereto. If any be called uncircumcised: let him not be circumcised. Circumcision is nothing: uncircumcision is nothing: but the keeping of the commandments of God is altogether. Let every man abide in the same state wherein he was called. Art thou called a servant? care not for it. Nevertheless if thou mayest be free, use it rather. For he that is called in the Lord being a servant is the Lord's freeman. Likewise he that is called being free, is Christ's servant. Ye are dearly bought, be not mens servants. Where then let every man wherein he is called, therein abide with God.

As concerning virgins, I have no commandment of the Lord, yet give I counsel, as one that hath obtained mercy of the Lord to be faithful. I suppose that it is good for you present necessity. For it is good for a man so to be. Art thou bound unto a wife? let not be loosed. Art thou loosed from a wife? let not a wife. But and if thou take a wife thou sinnest not. Likewise if a virgin marry, she sinneth not. Nevertheless such shall have trouble in their flesh: but I favour you.

This I say to brethren, the time is short. It remaineth that they which have wives, be as though they had none: and they that weep, be as though they wept not: and they that rejoice, be as though they rejoiced not: and they that buy, be as though they possessed not: and they that use this world, be as though they used it not. For the fashion of this world goeth away.

I would

To the Corinthians **So. xxiij.**
 I would have you without care. The single man careth for the things of the Lord how he may please the Lord. But he that hath married, careth for the things of the world: how he may please his wife. There is difference between a virgin and a wife. The single woman careth for the things of the Lord: that she may be pure both in body and also in spirit. But she that is married, careth for the things of the world: how she may please her husband. This I speak for your profit, not to tempt you in a snare: but for that which is honest and comely unto you, and that ye may quietly cleave unto the Lord without separation.

If any man thinketh that it is uncomely for his virgin, if he pass the time of marriage, and yet so need require, let him do what he listeth: he sinneth not: let them be coupled in marriage. Nevertheless he that purposeth surely in his heart, having no need, but hath power over his own will: he hath so decreed in his heart, he will keep his virgin both well. So then he that joineth his virgin in marriage, doeth well. But he that joineth not his virgin in marriage, doeth better. The wife is bound to the Lord as long as her husband liveth. If her husband deceiveth, she is at liberty to marry with whom she will, only in the Lord. But she is happier if she so abide in my judgement. And I think verily that I have the spirit of God.

Rom. viij.

The .viii. Chapter.

I speak of things dedicated unto idols. We are sure that we all have knowledge. Knowledge maketh a man swell: but love edifieth. If any man thinketh he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man loveth God, the same is known of him.

To speak of meats dedicated unto idols, we are sure that there is none idol in the world, and that

b. iij

there

The .i. Epistle of S. Paul

there is none other God but one. And though there be that are called gods / whether in heaven or in earth (as there be gods many & Lordes many) yet vnto vs is there but one God / which is Father / of whom are all things / & we by him. Iesus christ by whom are all things / & we by him.

But every man hath not knowledge. For some suppose that there is a ydell vntill this houre / & eat as of a thing offered vnto the ydell / & so their consciences beinge yet weak / are defyled. Wherein they are not acceptable to God. Rather yf we eat / are we the better. Rather yf we eat not / are we the worse.

But take heede that youre liberte cause not the weak to faule. For yf some man & which hath knowledge / sit at meate in the ydells temple shall not the conscience of him which is weak / be boldened to eat those things which are offered to the ydell? And so those by thy knowledge shall the weak brother perish for whom Christ dyed. When ye sinne so agaynst the brethren / & wounde their weak consciences / ye sinne agaynst Christ. Wherefore yf meate hurt my brother / I will eat no flesh while the world standeth / because I will not hurt my brother.

The .ix. Chapter.

Am I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord? Are ye not my worke in the Lord? If I be not an Apostle vnto oother / yet am I vnto you. For the seal of myne Apostle shewe are ye in the Lord. Myne answer to them that are me / is this. May we not power to cate and to drinke? Other haue we not power to leade about a sister to vs / as well as oother Apostles / and as the brethren of the Lord and Cephas? Either only I and Barnabas haue not power this to do. Who goeth a warfare any tyme at his owne charge who pla

To the Corinthians

eat a byneparde / & eateth not of the frute Who lea-
beth a clocke and eateth not of the milke?

Saye I these things after the manner of me? sayeth not the lawe the same also? For it is written in the lawe of Moses. Thou shalt not mouel the mouth of the ore that treadeth out the corne. Doeth God tache thought for ore? Rather sayeth he it not all together for oure sakes? For oure sakes no doute this is written: that he which careth / shalde care in hope / and that he which cheareth in hope / shalde be partaker of his hope. Yf we sowe vnto you spirituall things: it is a greete thinge yf we reape youre carnall things? Yf oother be partakers of this power ouer you / wherefore are not we receiued?

Neithertheless we haue not vbled this power: but suffer all things lest we shalde hinder the Gospel of Christ. Woe not vnderstande how that they which minister in the temple haue they syndinge of the temple? And they which waeyte at the altar / are partakers with the altar? Euen so bideth the Lord ordeyne / that they which preache the gospel. But I haue vbled none of these things.

Rather wrote I these things that it shalde be done vnto me. For it were better for me to dye / then that any man shalde take this relosynge from me. In that I preache the gospel / I haue nothing to reioyce of: For necessity is put vnto me. Woe is it vnto me yf I preache not the gospel. If I do it with a good will I haue a rewarde. But if I do it agaynst my will / an office is committed vnto me. What is my rewarde? Merely that when I preache the gospel / I make the Gospel of Christ free / that I misse not myne authorite in the Gospel.

Even though I be free from all men / yet haue I made my selfe seruant vnto all men / that I might winne the more.

Unto the Iewes I became as a Jewe

The .i. Epistle of St. Paul

I came to winne the Jewes. To them that were vnder the lawe / was I made as though I had bene vnder the lawe / to winne them that were vnder the lawe. To them that were without the lawe / because I as though I had bene without lawe / (which I was not without lawe as pertaining to God / but vnder a lawe as concerning Christ) to winne them that were without lawe. To the weak became I as weak / to winne the weak. In all things I fashioned my selfe to all men / to save at the least some. And this I do for the Gospel sake / that I might haue my parte thereof.

¶ Perceiue ye not how that they which runne in a course / runne all / yet but one receiveth the reward: So runne that ye maye obtayne. Every man that proueth himselfe / abstaineth from all things. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne. I therefore so runne / not as at an vncertaine thing. So fight I not as one that beateth the ayre: but I tame my body / and bringe it into subiection / lest after that I haue preached to oother / I my selfe shal be a castaway.

The .v. Chapter.

¶ Brethren I woulde not that ye shuld be ignorant of this / how that our fathers were all vnder a cloude / and all passed throught the see / and were all baptised vnder Moyses / in the cloude and in the see: and did all eate of one spirituall meate / and did all drinke of one manner of spirituall drinke. And they dranke of that spirituall rocke / which followed them / which rocke was Christ. But in many of them had God no belike. For they were overthrown in the wilderness.

¶ These are ensamples to vs / that we shuld not lust after euill things / as they lusted. Rather be ye worshippers of ymagines as were some of them

An. it. d.
Cro. xii. d.
Cro. xii. c.
Cro. xvi. d.
Cro. xvi. b.
An. rr. b.
An. xvi.
Cro. xvi.
An. xvi. b.
An. xvi. b.
Cro. xvi.

To the Corinthians

Accordinge as it is written: The people satte downe to eate and drinke / and rose vp againe to playe. ¶ Neither let vs commit fornicacion as some of them committed fornicacion / & were destroyed in one daye. xiiij. thousande. Neither let vs tempte Christ / as some of them tempted / and were destroyed of serpentes. Neither murmure ye as some of them murmured / & were destroyed of the destroyer.

¶ All these things happened vnto them for ensamples / and were written to put vs in remembrance / whom the endes of the worlde are come vnto. Wherefore let him that thynketh he standeth / take heed lest he fall. ¶ What hath none oother temptation taken you / but such as foloweth the nature of man. But God is faithful which shall not suffer you to be tempted aboue your strenght: but shall in the middes of the temptation make a waye to escape out. ¶ Wherefore my deare beloved / ste from worshippinge of ydols.

¶ I speake as vnto them which haue discrecion / iudge ye what I saye. Is not the cuppe of blessing which we blesse / partakinge of the bloude of Christ? is not the bread which we breake / partakinge of the body of Christ: because that we (though we be many) yet are one bread / & one bodye in as muche as we all are partakers of one bread. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice / partakers of the altare?

¶ What saye I then? the ymage is eny thinge / or is it which is offered to ymagines is eny thinge? Nay but I saye / that these things which the gentils offer / they offer to deuyls / & not to God. ¶ And I woulde not that ye shuld haue fellowship with deuyls. ¶ Ye cannot drinke of the cup of the Lorde / & of the cup of deuyls. ¶ Ye cannot be partakers of the Lordes table / & of the table of deuyls. ¶ Either shall we prouoke the Lorde? ¶ We are stronger then he. ¶ All things are lawfull vnto me / but all things are not expedient. All

Cro. xvi.

b. iij. the

1 Cor. xii. c.
Dcu. v. b.

The .i. Epistle of S. Paul

things are lawful to me / but all things edifye not.
Let no man seeke his owne profit: but let every man
seeke anothers welthe.

1 Tim. i. b

What soeuer is sold in the market / that eate /
are no questions for conscience sake. For the earth
is the Lordes / & all that there in is. If any of them
which beleue not / bide you to the feast / & if ye be di-
sposed to go / what soeuer is set before you: eate / ar-
inge no question for conscience sake. But and if any
man laye vnto you: this is dedicate vnto ydols: eate
not of it for his sake that offered it / and for hurtin-
ge of conscience. The earth is the Lordes and all
that there in is. Conscience I saye / not thynke: but
the conscience of that oether. For why shuld my li-
berte be iudged of anothers manes conscience. For
if I take my parte with thanks: why am I euill
spoken of for þ thinge wherfore I geue thanks.

Whether therefore ye eate or drinke / or what
soeuer ye do: do all to the praecyple of God / & so
that ye geue noone occasion of euill / neather to the
Jewes / nor yet to the Gentyls / neather to the congrega-
cions of God: euen as I please all me in all thinges /
not seeking myne owne profit / but þ profit of ma-
ny / þ they might be saved. For we me as I docht.

The xi. Chapter.

Commende you brethien that ye remembre me
in all thinges & keape þ ordinaunces euen as
I deliuered them to you. I wolde ye knewe
that Christ is the head of every man. And
the church is the womans head. And God is Christes he-
ad. Every man praynge or prophesyinge hauinge
carthyge on his head: as the church his head. Every wo-
man & prayeth or prophesieth bare headed / dishon-
ereth his head. for it is eue all one: & very saeme thi-
ge eue as though he were bare. If the woman be
reuered / let her also be sozen. If it be same for
a woman to be sozen or bare / let her couer her head
as man ought not to couer his head / for as moche

as he

To the Corynthyans

1 Cor. xii. c.

as he is the ymage and glory of God. The church
is the glory of the man. For the man is not of the wo-
man / but the woman of the man. Neither was the
man created for the womans sake: but the woman
for the mannes sake. For this cause ought the wo-
man to haue power on her head / for the angels sake.
Nevertheless neither is the man without the
woman / neither the woman without the man in the
Lorde. For as the woman is of the man / euen so is
the man by the woman: but all is of God.

Judge in youre selues whether it be comly that a
woman praye vnto God bare headed. Or els do-
eth not nature teach you / that it is a shame for a man
if he haue longe haire: and a prayse to a woman / if
she haue longe haire. For her haire is geuen her
to couer her with all. If there be any man amonge
you that lusteth to stryue / let him knowe that we
haue no suche custome / neither the congregacions of
God.

This I swarne you of / and commente not that
ye come to gether: not after a better manner but af-
ter a worse. First of all when ye come to gether in
the congregacion / I heare that there is dissencion a-
monge you: and I partly beleue it. For there most
be seltes amonge you / that they which are perfecte a-
monge you / might be knowen. When ye come
to gether / a man cannot eate the Lordes supper. For
euery man / beynneth aboze to eate his owne supper.
And one is hongrye / and another is drunken.

Haue ye not houses to eate and to drinke in. Or
els despyse ye the congregacion of God and shame
them that haue not. What shall I saye vnto you:
shall I praecyple you. In this praecyple I praye you not.
That which I deliuered vnto you I receaued
of þ Lorde. For þ Lorde Jesus the saeme night in
which he was betrayed / took the bread: and thanked
þ blache & sayde. Take ye / & eate ye: this is my body
which is broken for you. This do ye in the remem-
brance

b. b

brance

Mat. xxi.
Mar. xii.
Luc. xii.

The .i. Epistle of S. Paul
 brance of me. After the same manner he toke the
 cup/when supper was done sayinge. This do as
 oft as ye drinke it/ in the remembrance of me. For as
 often as ye shall eate this bread/and drinke this cup
 ye shall see his lordes death/till he come. Where-
 fore whoso of ouer shall eate of this bread / or drinke
 of the cup vnworthely/shal be guilty of the body and
 blood of the Lord. Let a man therefore examine him-
 selfe/ and so let him eate of the bread and drinke of the
 cup. For he that eateth or drinketh vnworthely ea-
 teth and drinketh his owne damnacion/ because he
 macheth not difference of the lordes body. R.

For this cause many are weak and sicke amonge
 you and many slepe. If we had truly iudged
 ourselves / we shuld not haue bene iudged. But
 when we are iudged of the Lord / we are chasten-
 ed/because we shuld not be damned with the world.
 Wherefore my brethren when ye come to gedre
 to eate/tary oone for anoether. If any man hunger
 let him eate at home / that ye come not to gedre vnto
 condemnation. Whether thinges will I set in order/
 when I come.

The .xii. Chapter.

In spirituall thinges brethren I wolde not ha-
 ue you ignorant. For we knowe that ye were
 Gentyls/ and when your wayes vnto dam-
 nacyon/ euen as ye were lede. Where-
 fore I declare vnto you that no man speakynge
 in the spyte of God/denyleth Iesus. Also no man shal
 saye that Iesus is the Lord: but by the holly goost.

There are diuersities of giftes verely/ yet but
 one spyte. And there are differences of admini-
 stracions/ yet but one lord. And there are diuers
 maners of operacions/ and yet but one God which
 worketh all thinges that are wrought/ in all creatu-
 res. The giftes of the spytes are geuen to euery man
 to profit the congregacion. To oone is geuen the

To the Corynthyans **To .xviii.**
 to the spyte/ the utteraunce of wysdome. To a-
 noether geuen the utteraunce of knowledg by the
 same spyte. To a noether is geuen sayeth/by the
 same spyte. To a noether the giftes of healyng/ by
 the same spyte. To a noether power to do miracles.
 To a noether prophesi. To a noether iudgment of
 spytes. To a noether diuers tonges. To a noether
 the interpretation of toges. And theese all worketh
 euen the selfe same spyte/ deuidynge to euery man se-
 uerall giftes/euen as he will. R.

For as the body is one / & hath many members
 and all the members of oone body:euen so is Church.
 For in one spyte are we all baptised to make oone
 body / whether we be Jewes or Gentyls / whe-
 ther we be bond or fre: and haue all dronke of one
 spyte. For the body is not oone member / but man-
 ny. If the foot saye. I am not the hande/ therefore
 I am not of the body: is he therefore not of the body?
 And if the eare saye / I am not the eye: therefore I
 am not of the body: is he therefore not of the body? If
 all the body were an eye/ where were the the eare?
 If all were hearyng: where were the smellynge?

But now hath God disposed the members/ eue-
 ry oone of them in the body/ at his owne pleasure.
 If they were all oone member: where were the bo-
 dy? Now are there many members/ yet but oone bo-
 dy. And the eye can not see vnto the hande/ I ha-
 ue no neade of the. nor the head also to the feete / I
 haue no neade of you. Ye rather a greete deale tho-
 se members of the body which seeme to be most feble/ a-
 re most necessary. And vpon those members of the
 body which we thike least honest/ put we most hone-
 st. And oure vngodly parties haue most bean-
 ty on. For oure honest members neade it not. But
 God hath so disposed the body/ & hath geuen more
 honoure to that parte which lacked / lest there shuld
 be any stryfe in the body: but that the members shuld
 indifferently care oone for anoether. And if oone
 member

180. xii. a.
 Ephe. ii. b

The .i. Epistle of S. Paul
 member suffer/all suffer with him: yf oone member
 be had in honore/all members be glad also.
 Ye are the body of Christ/and members oone of
 another. And God haeth also ordeyned in the con-
 gregation / first the Apostles / secondely Prophe-
 tes / thirdly teachers / then them that do miracles: af-
 ter that / the giftes of healynge / helpers / gouerners
 diuerse of tonges.

Are all Apostles: Are all Prophetes: Are all te-
 achers: Are all doers of miracles: Have all y giftes
 of healynge: Do all speake with tonges: Do all in-
 terpreter: Must after the best giftes. And yet I desire
 I vnto you a more excell ent waye.

The .xiii. Chapter.

A though I speake with the tonges of men and
 of angels/and yet had no loue / I were euen as
 foundynge brasse: or as a tinklinge cimball.
 And though I coulde prophesye / and vnderstode all
 secretes / and all knowledg: yf I had all faculty
 so that I coulde moue mountayns oute of their pla-
 ces/and yet had no loue / I were nothinge. And
 though I bestowed all my gooddes to feede the poo-
 re/and though I gaue my body euen that I burned
 and yet had no loue / it prophesyeth me nothinge / I
 shall suffer longe and is contemned. Loue en-
 doeth not. Loue doeth not frowardly / swell-
 eth not / bealeth not dishonestly / seeketh not her a-
 uenue / is not prouoked to anger / thinketh not euill / re-
 ioyceth not in iniquite: but reioyseth in the truth / suf-
 fereth all thinge / beleeueth all thinges / hopeth all
 thinges / endureth in all thinges. Though y
 prophesyinge faile / other thyngees shall cease / or kno-
 wledge vanishe a waye / yet loue falleth neuer a-
 waye.

For oure knowledg is vnperfect and oure pro-
 phesyinge is vnperfect. But when that which is
 perfect is come/then that which is vnperfect / shall
 be done a waye. When I was a chyld / I spake as
 a chyld

To the Corinthyans To lxxx
 a chyld / I vnderstode as a chyld / I ymagined as
 a chyld. But as nowe as I was a man / I put awaye
 chyldishnes. Nowe wele in a glasse / euen in a dar-
 ke speakinge: but then shall wele face to face.
 Nowe I knowe vnperfectly: but then shall I knowe
 euen as I am known. Nowe abydeth faculty / ho-
 pere and loue / euen these thre: but the chylde of these
 is loue.

The .xiii. Chapter.

I shew for loue and conet spiritual giftes: and
 much thesly sort to prophesye. For he that spe-
 aketh with tonges / speaketh not vnto men /
 but vnto God. For no man heareth him.
 Nowe be it in the spryche he speaketh misteris. If
 he that prophesyieth / speaketh vnto men / to edifynge
 to exhortacion and to conforce. He that speaketh w-
 ith tonges / profiteth him selfe: he that prophesyieth
 edifieth the congregation. I wolde that ye all spae-
 ke with tonges: but rather that ye prophesied.
 For greater is he y prophesyieth / then he that speaketh
 with tonges / except he expounde it also: that the con-
 gregation maye haue edifyinge. Nowe bre-
 thren / yf I come vnto you speakinge with tonges:
 what shall I profite you / excepte I speake vnto you /
 either by reuelacion or knowledg / or prophesyinge /
 or doctrine.

Wherefore when thinges with out lyfe: geue so-
 und: whether it be a pype or an harpe / except they ma-
 che a distinction in the soundes: howe shall it be kno-
 wen what is pyped or harped: And also if the trem-
 pe geue an vncertayne voyce / howe shall prepare hi
 selfe to sight: Euen so lyke wyse when ye speake
 with tonges / excepte ye speake wordes that haue sig-
 nification / howe shall it be vnderstande what is spo-
 ken: For ye shall but speake in the ayer.

Many kyndes of voyces are in the world / n-
 none of them are with out signification. Yf I kno-
 we not what y voyces meaneth / I shall be vnto him
 that

that speaketh / an aliend / and he that speaketh shall be and alient vnto me. Euen so ye (for as moche as ye couet spirituall gites) seake that ye maye haue plētye vnto the edifyinge of the congregacion.

Wherefore let him that speaketh with tonges praye & he maye interpret also. If I praye with tōges my spīte prayeth: but my mynde is with out fruite. What is it then? I will praye with the spīte and will praye with the mynde also. I will singe with the spīte / and will singe with the mynde also.

For els whē thou blestest with the spīte / how shall he that occupeth the roune of the vnlearned / saye amen at the gēnyng of thankes / seinge he vnderstandeth not what thou sayest. Thou verily doest thankes well but the oether is not edified. I thanke my God / I speake with tonges more then ye all yet had I leuer in the congregacion / to speake fīne wordes with my mynde to the informacion of oether rather then tē thousande wordes which the tonges.

Brethren be not children in spīte. Now be it as concernyng malicioulnes / by children: but in spīte be perfect. In the laste it is written with oether tonges / & with oether lipps will I speake vnto this people / and yet for all that / will they not heare me / saith the Lorde. Wherefore / tonges are for a signe / not to them that beleaue: but to thē that beleaue not. Contrary wyse / prophesyinge serueth not for them that beleaue not: but for thē which beleaue.

If therefore when all the congregacion is come to geder / and all speake with tonges / thē come in they that are vnlearned / or they which beleaue not: will they not saye that ye are out of youre wittes? But and yf all prophesy / and thē come in oone & beleaueth not / or oone vnlearned / he is rebuked of all men / and is iudged of euery man: and so are the secretes of his hart opened / and so falleth he doune on his face / and worshippeth God / and sayeth that God

God is with you in deede.

Now is it the brethren? When ye come to geder / euery mā hath his songe / hath his doctrine / hath his tonge / hath his reuelacion / hath his interpreta- cō. Let all thinges be done vnto edifyinge. If any man speake with tonges / let it be two at oone or at the moste thre attōs and that by course: and let a noether interpret it. But if thē be no interpreter / let him keape silence in the congregacion / and let him speake to hym selfe and to God.

Let the Prophetes speake two at oone or thre at oone & let oether iudge. If any reuelacion be made on a noether & sitteth by / let he first holde his peace. For ye maye all prophesy oone / by oone / & all maye learne / & all maye haue confor- te. For the spītes of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe: but of peace as he is in all oether congregacions of the sayntes.

Let your wyues keape silence in the congregacion. Sons for it is not permitted vnto them to speake: but let thē be vnder obediēce / as sayeth the lawe. If they will learne any thinge / let them as their husbandes at home. For it is a shame for womē to speake in the congregacion. Spryng the worde of god fro you: either came it vnto you oonly? If any man thinke him selfe a Prophet / ether spirituall: let him vnderstande / what thinges I write vnto you. For they are the commendementes of the Lorde. But and yf any man be ignorant / let him be ignorant. Wherefore brethren cruet to prophesy / & forbide not to speake with tonges. And let all thinges be done honestly & in order.

The xv. Chapter.

Brethren as pertayneth to the Gospell which I preached vnto you / which ye haue also accep- ted / and in which ye continue / by the which also ye are saured: I do you to wit / after what maner I preached vnto you yf ye keape it except ye haue

1. Timo. ii. 12.
Gene. ii. 2

The .i. Epistle of S. Paul

he hath beleaued in bayne.

For first of all I deliuered vnto you that which I receiued: how that Christ died for oure sinnes / as geing to the scriptures and that he was buried and that he arose againe the third daye according to the scriptures: & that he was sene of Cephas / then of the twelve.

1 Cor. 15.11.

1 Cor. 15.12.

1 Cor. 15.13.

1 Cor. 15.14.

1 Cor. 15.15.

1 Cor. 15.16.

After that he was sene of moe then fyue hundred brethren at once of which many remayned vnto this daye / and many are fallen a sleape. After that appered he to James: then to all the Apostles And last of all he was sene of me / as of one & was borne out of due tyne. For I am the lest of all the Apostles / which am not worthy to be caled an Apostle / because I persecuted & congregacion of God But by the grace of God I am that I am.

And his grace which is in me / was not in vayne: & but I labored moare abundantly then they all: yet not I / but the grace of God which is with me. Whether it were I or they / so we preache / and so haue ye beleaued.

✠ If Christ be preached how that he rose from the dead: how saye some that are amonge you / that there is no resurrection of the dead? If there be no resurreccion againe of the dead: then is Christ not risen. If Christ be not risen / then is oure preaching vayne / & your faith is also in vayne. Ye and we are founde false witnesses of God. For we haue testified of God / how that he raised vp Christ / whome he raised not vp / yf it be so that the dead rise not againe. For if the dead rise not againe / then is Christ not risen againe. If it be so that Christ rose not / then is your faith in vayne / and yet are ye in your sinnes. And therefore they which are fallen a sleape in Christ are perished. If in this lyfe only we beleue on Christ / then are we of all men the most miserable.

But now is Christ risen from the dead / and is become

To the Corinthyans.

1 Cor. 15.1.

be come the first frutes of them that slepe. For by a man came death / and by a man came the resurrection of the dead. For as by Adam all deyed: so by Christ shall all be made alijue / and euery man in his owne order. & The first is Christ / then they that are Christis at his comminge. Then cometh the ende / when he hath deliuered by the kingdome to God the father / when he hath put downe all ruele / auctorite & power. For he must reayne til he haue put all his enemyes vnder his feete.

✠ The last enemye that shall be destroyed / is death. For he hath put all thinges vnder his feete. But when he sayeth / all thinges are put vnder him / it is manifest / that he is excepted / which diide put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also himselfe be subiecte vnto him that put thinges vnder him / that God maye be all in all thinges. Cather els what do they which are baptised ouer the dead / if the dead rise not all? Why are they then baptised ouer the dead? Ye and why stande we in icoperdy euery houre? By oure reioysinge which I haue in Christ Iesu oure Lord: I dey daeily. What I haue fought with beasts at Ephesus after the manner of men / what auanta geth it me / if the dead rise not againe? Let vs cate & drinke / to morowe we shall dey. Be not deliaued: malicious speakynge corrupte good manners. Awake truly out of sleape / and sinne not. For some haue not the knowlege of God. I speake this vnto your rebuke.

But some man will saye: how arise the dead / with what bodies come they in? Thou seele / that which thou sowest is not quickened except it dey. And what sowest thou? Thou sowest not that body but that shall be: but bare corne (I meane rather of wheat / or of some oether) and God geueth it a body at his pleasure / to euery seed a seuerall body.

✠ All flesh is not oone manner of flesh but there

The .i. Epistle of S. Paul

that is oone manner fleshe of men / a noether manner fleshe of beastes / a noether manner fleshe of fowles / and a noether of birdes. There are celestiall bodies / and there are bodies terrestriall. But the glory of the celestiall is oone / & the glory of the terrestriall is a noether. There is oone manner glory of the soune / & a noether glory of the moone & a noether glory of y^e starres. For oone starre differeth frō a noether in glory. So is the resurrection of the dead. It is so when in corruption / and riseth in incorruption. It is so when in dishonoure & riseth in honour. It is so when in weaknes / and riseth in power. It is so when a naturall body / and riseth a spirituall body.

Gen. .ii. b

There is a naturall bodye and there is a spirituall body: as it is written. The first mā Adam was made a lyunge soule: and the last Adam was made a quickninge spirite. Howbeit / that is not first which is spirituall: but that which is naturall / & the last which is spirituall. The first man is of earth / carthy: the seconde man is the Lorde from heauen. As is the carthy / such are they that are carthy. And as is the heauy / such are they that are heauy. And as we haue borne the ymage of the carthy / so shall we beare the ymage of the heauy.

This saye I brethren / that fleshe and bloud can not inheret the kingdome of God. Neither doth corruption inheret incorruption. Beholde I shew you a mistery. We shall not all deape: but we shall all be chaunged / and that in a moment / and in the twinklinge of an eye / at the sounde of the last trowpe. For the trowpe shall blowe / and the dead shall rise to incorruptible / and we shall be chaunged. For this corruptible must put on incorruptible: and this mortall must put on immortall.

When this corruptible hath put on incorruptible and this mortall hath put on immortall: the scripture shall be brought to passe the sayinge that is written. **1 Cor. .xiii. b** Death is consumed into victory: Death wherewith is

To the Corinthyans.

For. cxi

the stryge: Wherewith is the victorye The stryge of death is sinne: and the strenght of sinne is the lawe. But thanks be vnto God which hath geuen vs victory / throught our Lorde Iesus Christ. Therefore my deare brethren / be yested fast and vnmoueable / alwayes rych in the workes of the Lorde / for as much as ye knowe how that your labour is not in vayne in the Lorde.

The .xvi. Chapter.

Of the gadderunge for the saynges / as I haue ordeyned in the congregacions of Calucia: euen so do ye. Upon some sondaye let euery oone of you put a lyde at home and laye by whatsoeuer he thinketh meete / that there be no gadderunges when I come. When I am come / whosoever ye shall allowe by your letters / them will I sende to bringe your liberalite vnto Ierusalem. And if it be meete that I go / they shall go with me. I will come vnto you after I haue gone ouer Macedonia. For I will go throughtout Macedonia. With you peradventure I will abyde a whyle: or els winter / that ye maye bringe me on my waye whither soeuer I go.

I will not se you now in my passage: but I trust to abyde a whyle with you / If God shall suffice me. I will tarry at Ephesus until winter. For a greete doore and a frutefull is opened vnto me: ad there are many aduersaries. If Timothy come / let him be with you / and let him be with you. For he worketh the worke of the Lorde as I do. Let no man despise him: but conuaye him forte in peace / that he maye come vnto me. For I Locke for him with the brethren.

To speake of brother Appollo: I greatly desired him to come vnto you with the brethren / but his mynde was not at all to come at this tyme. Howbeit he will come when he shall haue conuenient tyme. Watch ye / stande fast in the sayeth / quyte you lyke men / & be stronge. Let all your busynes be done in loue.

6. 4.

Brethren

The .i. Epistle of S. Paul

Brethren (ye knowe the house of Stephana) howe that they are the first frutes of Achaia / and that they haue appoynted the seruants to minister vnto the laymen) I beseeche you that ye be obedient vnto such as to all that helpe and labour. I am glade of the comminge of Stephana / Fortunatus and Achayrus: for that which was lackinge on your parte they haue supplied. They haue comforted my spite and yours. Looke therefore that ye knowe them that are such.

The congregacions of Achaia salute you. Aquila and Priscilla salute you muche in the Lorde and so dooth the congregacion that is in their house. All brethren grete you. Greete ye eone another with an holly kisse. The salutation of me Paul with myne owne hande. Yf eny man loue not the Lorde Iesus Christ / the same be anathema maranatha. The grace of the Lorde Iesus Christ be with you all. My loue be with you all in Christ Iesu. Amen.

The epistle vnto the Corinthians sent from Philippos / by Stephana / and Fortunatus / and Achayrus / and Timotheus.

The seconde

Epistle of Saynt Paul the apostle to the Corinthians.

The first Chapter.

In an Apostle of Iesu Christ by the will of God / and brother Timotheus. Vnto the congregacion of God / which is at Corinthum with all the synners which are in all Achaia. Grace be with you and peace from God our father / and from the Lorde Iesus Christ. Blessed

To the Corinthians.

Paul.

Blessed be God the father of our Lorde Iesus Christ / our father of mercy / the God of all comfort / which comforteth vs in all our tribulacion / in so muche that we are able to comfort them which are troubled / in whatsoeuer tribulacion it be / with the same comfort wherewith we our selues are comforted of God. For as the afflictions of Christ are plentiful in vs / eue so is our consolacion plentiful by Christ.

Whether we be troubled for your consolacion and saluacion / which saluacion sheweth her power in that ye suffer the same afflictions which we also suffer: or whether we be comforted for your consolacion and saluacion: yet our hope is stedfast for you / in as much as we knowe / howe that as ye haue your parte in afflictions / so shall ye be partakers of consolacion.

Brethren I wolde not haue you ignorant of our trouble which happened vnto vs in Achaia. For we were grieved out of measure passinge strength so greatly that we despaired euen of lyfe. Also we were racted an answer of death in our selues / and that because we wold not put our trust in our selues but in God / which raepeth the dead to lyfe againe / and which deliuered vs from so great a death / so dooth deliuer. On whom we trust / that yet hereafter he will deliuer / by the helpe of your prayer for us / that by the meanes of many occasions / thanked maye be geuen of many on our behalfe / for the grace geuen vnto vs.

Our reioysinge is this / the testimony of our conscience / that in singleness and godly purenes and not in fleshy wisdom / but by the grace of God / we haue our reioysinge in the worlde / a moode of all to yourwardes. We write no nother thinges vnto you then that ye reade & also knowe. Yee and I trust ye shall sende vs vnto the ende / euen as ye haue founde us partly: for we are your reioysinge / euen as ye are ours in the daye of the Lorde Iesus.

Paul. End

The .ii. Epistle of S. Paul.

And in this confidence was I minded the other tyme to haue come vnto you / that ye might haue had yet more pleasure in more: as to haue passed by you into Macedonia / & to haue come againe out of Macedonia / vnto you / and to haue bene lede fourth to Iewes ward of you.

When I thus wrote was minded: didde I blis lightnes: Or thinke I carnally those things which I thinke that with me shuld be ye / & naye naye. God is facythfull. For oure preachynge vnto you / was not ye & naye. For God is some Iesus Christ whiche was preached amonge you by vs (that is to saie / by me and Siluanus and Timotheus) was not ye and naye. but in him it was ye: For all the promyses of God / in him are ye: and are in him Amen / vnto the lawde of God thowse vs. For it is God which stablished vs and you in Christ / and haeth annoynted vs / which haeth also sealed vs / and haeth geuen the earnest of the spyte into oure hertes.

The .ii. Chapter.

I Call God for recorde vnto my soule / that for to saue you with all I came not any more vnto Corinthum. Not that we be lordes ouer youre facyth / but helpers of oure ioye. For by theyth ye stonde. But I determined this in my selfe / that I wolde not come againe to you in heynes. For if I make you sorow / who is it that shuld make me glad / but the same which is made sorow by me: And I wrote this same pistle vnto you / lest if I came / I shuld take heynes of them / of whom I ought to reioyce. Certaynly this confidence haue I in you all / that my ioye is the ioye of you all. For in great affliction and angurde of hert I wrote vnto you with many teares: not to make you sorow / but that ye might perceiue the loue which I haue / in most specially vnto you.

Yf any man haeth caused sorow / the same hath not made me sorow / but partly: lest I shuld grieve you

all

To the Corinthyans.

To. cccc.

all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgieue him and comforte him: lest that some persone shuld be shalowed by with ouer moche heynes. Wherefore I exhorte you / that loue maye haue strenght ouer him. For this cause verely didde I write / that I might knowe the pte of you / whether ye shuld be obedient in all thynges. To whom ye forgieue any thyng / I forgieue also. And verely if I forgieue any thyng / to whom I forgave it / for your sakes forgave I it in the roume of Christ lest Satan shuld preuent vs. For his thoughtes are not vnknewen vnto vs.

When I was come to Troada for Christes Gospels sake (and a great doze was opened vnto me of the Lorde) I had no rest in my spyte / because I founde not Titus my brother: but toke my leaue of them and went awaye into Macedonia. Thanks be vnto God / which alwayes geueth vs the victory in Christ / and opened the sauer of his knowledge by vs in every place. For we are vnto God the swete sauoure of Christ / both amonge them that are saued and also amonge them which perishe. To the one parte are we the sauoure of death vnto death. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is merite vnto these thynges? For we are not as many are which choppe and chaunge with the worde of God: but euen oute of ourenes / & by the power of God / and in the sight of God / to speake we in Christ.

The .iii. Chapter.

We begin to praye our selues againe. Reade we as some. vther / of Epistles of commendacion vnto you: or letters of commendacion from you? Ye are oure Epistle written in oure hertes / which is vnderstonde and redde of all men / in that ye are knowne / howe that ye are the

c. ii. p. ii.

Epistle of Christ/ministred by vs & written/not with yncke: but with the spyrte of the lyfynge God/not in tables of stone/ but in fleshy tables of the herte. For the trust we thow to Christ to Godward not that we are sufficient of oureselues to thinke eny thinge as it were of oure selues but oure ablenes cometh of God which haeth made vs able to minister the newe testament/ not of the letter/ but of the spyrte. For of the letter killeth/ but the spyrte geueth lyfe.

¶ If the ministracion of death thow the letters figured in stones was glorious/ so that the children of Israel coude not beholde the face of Moses for the glory of his countenance (which glory neuertheless is done awaye) why shall not the ministracion of the spyrte be muche moore glorious: For yf the ministringe of condemnation be glorious: muche moore doeth he ministracion of ryghte wysdomme excede in glory. For no dout that which was there glorified is now glorified in respecte of this exceedinge glory. When if that which is destroyed was glorious/ muche moore shall that which remaineth/ be glorious.

¶ Seynge then that we haue such trust / we vse great boldnes and do not as Moses/ which put a vayne ouer his face that the children of Israel shuld not se for what purpose that serued which is put awaye. But their myndes were blynded. For vntyll this daye remaineth the same coueringe vntaken awaye in the olde testament when they read it/ which in Christ is put awaye. But even vnto this daye when Moses is rede/ the vayne hangeth before their hertes. Neuertheless when they turne to the Lorde/ the vayne shall be taken awaye. The Lorde no dout is a spyrte. And where the spyrte of the Lorde is/ there is libertie. But we all beholde the glory of the Lorde with his face open / and are chaunged vnto the same similitude/ from glory to glory/ euen of the spyrte of the Lorde.

¶ Therefore seyng that we haue such an office/ euen as metty is come on vs / we saynte not: but haue cast from vs the clockes of vnholynesse/ and walke not in craftines neither corrupte we the sworde of God: but walke in open thynghes / and repute oureselues to euerie mannes conscience in the sight of God.

¶ If oure gospel be yehide/ it is hide amonge them that are last/ in whom the God of this worlde hath blynded the myndes of the which beleaue not/ lest the light of the glorious gospel of Christ/ which is the ymage of God/ shulde shyne vnto the.

¶ For we preache not oure selues/ but Christ Jesus to be the Lorde/ and oure selues your seruantes/ for Jesus sake. For it is God that commaunded the light to shyne out of darcknes/ which hath shyned in oure hertes/ for to geue the light of the knowledge of the glory of God/ in the face of Jesus Christ.

¶ But we haue this treasure in earthen vessels/ that the excellent power of it might appere to be of God and not of vs. We are troubled on euery syde/ yet are we not without hope. We are in pouerty: but not bitterly without som what. We are persecuted: but are not forsaken. We are cast downe: neuertheless we perishe not. And we all wayes beare in oure bodies the deyng of the Lorde Jesus/ that the lyfe of Jesus might apere in oure bodies.

¶ For we which liue/ are alwayes deliuered vnto death for Jesus sake/ that the lyfe also of Jesus might apere in oure mortall fleshe. So the death worketh in vs/ and lyfe in you.

¶ Seynge then that we haue the same spyrte of sauyth/ accordinge as it is written: I beleaue/ & therefore haue I spoken. We also beleaue/ and therefore speake. For we knowe that he which receyued by the Lorde Jesus/ shall receyue by vs also by

The.ii. Epistle of S. Paul
the meanes of Iesus/and shall set vs forth your: for
all thinges do I for your sake/that the plenteous
grace by thanks geuen of many/maeye redounde
to the prayse of God.

Wherefore we are not sweried/but though ou-
re withwarde man perishe/ yet the inward man is re-
newed daye by daye. For oure exceedinge tribulaciō
which is momentary and light prepareth an exceedin-
ge and an eternall swarpyght of gloire vnto vs/whill
we looke not on the thinges which are sene / but on
the thinges which are not sene. For thinges which
are sene/are temporall: but thinges which are not se-
ne/are eternall.

The .v. Chapter.

We knowe suerly of oure earthy mansion/
wherein we now dwell were destroyed/that
we haue a blding ordeyned of God / an habitacion
not made with hondes / but eternally in heauen.
And heerefore sigh we/ desiringe to be clothed with
our mancion which is from heauen: so yet if that
we be funde clothed/and not naked. For as longe
as we are in this tabernacle / we sigh and are gre-
ued/for we wolde not be vnclothed / but wolde be
clothed vpon/that mortalite might be swallowed vp
of lyfe: He that haeth ordeyned vs for this thinge / is
God: which very same haeth geuen vnto vs the ear-
nest of the spyte.

Wherefore we are alwaies of good cheare/and
knowe well that as longe as we are at home in the
body/we are absent from God. For we walke in fa-
ith and se not. Neuertheless we are of good con-
fidence and had leuer to be absent from the body / and
to be present with the Lorde. Wherefore / whether
we be at home or from home we endeouore oure sel-
ues to please him. For we must all appere before the
iudgement seate of Christ/that euery man maey re-
ceiue the woorkes of his body accordyng to that he ha-
eth done/whether it be good or bad.

To the Corinthyans.
Seyinge then that we knowe howe the Lorde
is to be feared / we sacrifice with incense: for we
are known well ynough vnto God. I trust also that
we are known in oure consciences.

We prayse not oure selues agayne vnto you/
but geue you an occasion to reioyce of vs: that ye ma-
y haue some what agaynst them/which reioyce in
the face/and not in the hert. For if we be to scruent/
to God are we to scruent. If we keape measure / for
your cause keape we measure. For the leue of Christ
constraeyneth vs/for cause we thus iudge: yf oone be
dead for all/that then are all dead/and that he deyed
for all/that they which liue/shulde not hence forth
liue vnto them selues/but vnto him which deyed for
them and rose agayne.

Wherefore hence forth knowe we no man
after the flesh. In so moche though we haue knowe
Christ after the flesh/now hence forth knowe we
him so no more. Wherefore yf any man be in Christ/
he is a newe creature. All thinges are passed as wa-
ye/beholden. All thinges are become newe. Neuer-
theless all thinges are of God/which haeth reconci-
led vs vnto himselfe by Iesus Christ/and hath ge-
uen vnto vs the office to preache the atonement. For
God was in Christ/and made agreement betwene
the worlde and himselfe/and imputed not their sin-
nes vnto them: and hath committed to vs the pre-
achinge of the atonement. Now then are we messen-
gers in the roume of Christ euen as though God dis-
de beseeche you throxw vs. So praye we you in Christ
crossed/that ye be attoned with God. For he hath
made him to be sinne for vs/which knowe no sinne/
that we by his meanes/shulde be that righteousnes
which before God is a lawd.

The .vi. Chapter.

We as helpers therefore exhorte you/that ye
receiue not the grace of God in vayne.
For he saith: I haue hardy the in a tyme
accepted

accepted: and in the daye of saluacion/ have I shewed the. Behoelde/ now is that well accepted tyme: behoelde now is that daye of saluacion. Let vs geue no man occasion of euill/ that in our office be founde no faute: but in all thinges let vs be haue our selues as the ministres of God.

In moche patience/ in afflictions/ in necessities/ in angur/ in stripes/ in prisonment/ in stryfe/ in labour/ in watchinge/ in fasting/ in purenes/ in knowledge/ in longe sufferinge/ in kyndnes/ in the holly goost/ in loue vnsayned/ in the wordes of trouth/ in the power of God/ by the armour of rightewesnes of the right honde and on the lifte/ in honoure & dishonoure/ in euill repute and good repute/ as beseeuers and yet true/ as vnknewen/ and yet knowen/ as deyinge/ and behoelde we yet liue/ as chastened/ and not killed: as sorrowinge/ and yet all waye merry: as poore/ and yet make many riche: as hauinge nothinge/ and yet possesse all thinges.

O ye Corinthians/ our mouth is open vnto you. Our herte is made large: ye are in no strait in vs/ but are in a strait in your owne bowells: I promise you lyke rewarde with me/ as to my child. Be your selues therefore at large/ and heare not a strangers pike with the vnbeleauers. For what fellowship haeth rightewesnes with vnrightheousnes? What company haeth light with darkness? What concord haeth Christ with Beliall? Where what parte haeth he that becalleth/ with an idol: how agree the temple of God with ymagess? And ye are the temple of the liuinge God as sayde God. I will dwell amonge them and walke amonge them/ and will be their God/ & they shall be my people. Wherefore come out from amonge them/ and separate your selues (sayth the Loyde) and touche none vnclene thinge: so will I receiue you & will be a father vnto you/ & ye shall be my sonnes & daughters/ sayth the Loyde almightie.

The

Synge that we haue such promises verely beloued/ let vs cleanse our selues from all filthines of the flesh and spite/ and growe vp to full holynes in the feare of God. Vnderstande vs/ we haue hurte no man: we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue bewed you before that ye are in our hertes to deye and liue with you. I am very bolde vnto you and reioyce greatly in you: I am filled with comforte and in exultinge for you in all our tribulations. For when we were come into Macedonia/ our soules had no rest/ but we were troubled on euery syde. Out warde was fightinge/ in warde was feare. Neuerthelesse God that comforteth the abiecte/ comforted vs at the cominge of Titus.

And not with his comminge only: but also with the consolacion which he was comforted of you. For he tolde vs your desyre/ your moerninge your seruent mynde to me warde: so that I now reioyce the more. Wherefore though I made you sorry with a letter I repent not though I did repent. For I perceiue & that same pisse made you sorry/ though it were but for a season. But I now reioyce not that ye were sorry/ but that ye sorrowed that ye repented. For ye sorrowed godly: so that in nothinge ye were hurte by vs. For godly sorrow causeth repentance vnto saluacion not to be repented of: whyle worldly sorrow causeth death.

Behoelde what diligence this godly sorrowe & ye toke/ haeth wrought in you: ye it caused you to cleane your selues. It caused indignacion/ it caused feare/ it caused desyre/ it caused a seruent mynde/ it caused punishment: for in all thinges ye haue bewed your selues that ye were cleare in & mater: Wherefore though I wrote vnto you: I did it not for his cause that did hurte/ neither for his cause that was hurte

1. Cor. ii.

1. Cor. ii. ccc.

The .ii. Epistle of S. Paul
hurte: but that our good mynde which we haue to
sworde you in the sight of God / might appere vnto
you.

Therefore we are comforted because ye are comforted: ye are exceedingly the more loved for the hope
that Titus had: because his spirit was refreshed
of you all. I am therefore / not now a blamed / though
I boasted my selfe to him of you. For as all things
which I preached vnto you are true / euen so is
our boasting: that I boasted my selfe to Titus with
all / founde true: And now is his inward affection
more abundant to worde you when he remembreth
the obedience of euery one of you: how with
fear and trembling ye receaued him. I reioyce that
I may be bold vnto you in all things.

The .viij. Chapter.

I do you to wit brethren / of the grace of God
which is given in the congregations of Macedonia / how that the abundance of their reioy-
sing is: that they are tried with much tribulation.
And therefore though they were exceeding poure / yet
haue they giue exceeding richly / and that in singleness.
For to their powers (I beare record) ye and beyond
their power / they were willinge of their owne
accord / and prayed us with great instance / that
we wolde receaue their benefite / and suffer the to be
partakers with other in ministringe to the sacredes.
And this they did / not as we looked for: but
gaue their owne selues first to the Lord & after vnto
us by the will of God: so that we coulde not but de-
scribe Titus to accomplishe the same beniuolence among
you also / euen as he had begonne.

Now therefore / as ye are rich in all parties / in
sacryth / in worde / in knowledge / in all feruencie /
and in loue / which ye haue to us: euen so let that ye
be plenteous in this beniuolence. This sacryth I not
as commaundinge: but because other are so feruent
therefore proue I your loue / whether it be partake

or no.

To the Corinthians. Forbid
or no. Ye knowe the liberalitie of our Lord Iesus
Christ / which though he were rich yet for your sake
he became poure: that ye through his pouerte might
be made rich.

And I geue counsell heere to. For this is expe-
dient for you / which beganne / not to do only: but at
so to will a yere ago. Now therefore performe &
decide: that as there was in you a redynes to will /
euen so ye may performe the decide / of that which
ye haue. For if there be first a willinge mynde / it is
accepted according to that a man hath / and not ac-
cording to that he hath not.

It is not my mynde that either be set at ease /
and ye brought into commaunce: but that there be
gaines now at this tyme / that your abundance
lacke their lacke: that their abundance maye sup-
plye your lacke: that there maye be equaliten / agre-
unge to that which is written. He that gaddeth mu-
che had neuer the more abundance: and he that gad-
deth lytell had neuer the lesse. Thanks be vnto God
which put in the heart of Titus the same good mynde
toward you. For he accepted the request ye rather
he was so well willinge / that of his owne accord /
came vnto you.

2 We haue sent with him that brother / whose
laude is in the gospel thorow out all the congrega-
tions: and not so only / but is also chosen of the con-
gregations to be a fellowe with us in our iorney ch-
cerninge this beniuolence that is ministered by us vnto
the people of the Lord and to stee by your
prompt mynde.

For this we esteeme / that eny man shoulde reba-
ke us in this plenteous distribution that is ministered
by us / and therefore make prouision for honest thin-
ges / not in the sight of God only / but also in the sight
of men.

We haue sent with them a brother of ours
whom we haue ofte tymes proued diligent in many
things

The .ii. Epistle of S. Paul
 things but now muche more diligent. The greates
 confidence which I haue in you haeth caused me this
 to do partly for Titus sake which is my solowe and
 helper as concerninge you / partly because of oether
 which are oure brethren and the messengers of the
 congregacions / and the glory of Christ. Wherefore
 we write vnto them proff of youre loue / and of the re-
 ioycinge that we haue of you / that the congregacions
 maye see it

The .ii. Chapter.

Of the ministringe to the sayntes / it is but
 superfluous for me to write vnto you: for
 I knowe youre redines of mynde / wherof I booke
 my selfe vnto them of Macedonia and saepe that
 Titus was prepared a yere ago / and your fre-
 quencies haeth prouoked many. Neuerthelesse yet
 haue I sent the brethren / lest oure reioysinge ouer
 you shulde be in vayne in this behalfe / and that
 ye (as I haue sayd) prepare youre selues / lest per-
 adventure if they of Macedonia come with me / and
 fynde you vnprepared / the booke that I made in
 this mater / shuld be a shame to vs. I saye not
 vnto you.

Wherefore I thought it necessary to exhort the
 brethren / to come before hande vnto you for to pre-
 pare youre good blessinge promised afore / that it
 might be redy: so that it be a blessinge / and not a de-
 fraudinge. This ye remember / howe that he
 which so weth lytell / shall reape lytell / and he that so
 weth plenteously shall reape plenteously. And let
 euery man do accordinge as he haeth purposed in his
 herte / not grudgingly / or of necessity. For God lo-
 ueth a chearfull geuse.

Eccle. xxx God is able to make you ryche in all graces /
Psal. cxi that ye in all thinges haunge sufficient vnto the
 moste / maye be ryche vnto all manner good workes
 as it is written: He haeth sparcked abroad and haeth
 geue to the poure / his rightewesnes remaeyneth for
 euer.

To the Corinthians **For. xii**
 that findeth the soere seed / shall minister
 byed for sode / and shall multiplie youre seed and in-
 crease the frutes of your rightewesnes. That on
 all partis ye maye be made riche in all singlenes / whi-
 ch causeth thowoe vs / thanks geuinge vnto God.
 For the offic of this ministraciō / not only sup-
 plieth the nede of the sayntes: but also is aboundant
 wherin / that for this laudable ministringe / thanks
 might be geuen to God of many / which maye / God
 for the obedience of your professinge the gospell of
 Christ / and for your singlenes in distributinge to
 them & to all men: & in their prayers to God for you
 longe after you / for the aboundant grace of God ge-
 uen vnto you. Thanks be vnto God for his vnpe-
 akable gifte.

The .ii. Chapter.

I Paul my selfe beseeche you by the riches and
 softnes of Christ which whē I am present a-
 monge you am of no reputacion / but am bolde to
 swerde you beinge absent. I beseeche you that I
 nede not to be bolde when I am present (with that
 same confidence / & wherewith I am supposed to be bol-
 de) agaynst some which repute vs as though we
 walked carnally. Neuerthelesse though we
 walke copacth with the flesh / yet we warre not fle-
 shly. For the wapens of our warfare are not car-
 nall thinges / but thinges mighty in God / to cast dou-
 ne stronge holdes / to wreath which we overthrowe by ma-
 gnificaciō / & euery thyng we exalteth it selfe agay-
 nst the knowledge of God / and bringe into captiui-
 te all vnderstandinge to the obediēce of Christ / & are re-
 dy to take vengeance on all disobedience / whē your o-
 bediēce is fulfilled. Loke ye on thinges after the viter
 apperaunce.

If eny mā trust in him selfe that he is Christes /
 let the same also confesse of him selfe / that as he is
 Christes / such so are we Christes. And though I
 wuld

The ii. Epistle of S. Paul

Wuld boost my selfe some what more of oure aucto-
rite which the Lorde haeth geuen vs to edifie & not to
destroie you / it shulde not be to my shame. This
sacp I / lest I shuld seme as though I went about to
make you a frayed with letters. For the pil-
les (sacp he) are soze & stronge: but his bodily pre-
sence is weakke / & his speache is rude. Let him that
is such thinke on this soyle / that as we are in wo-
des by letters when we are absent / such are we in
deades when we are present.

For we cannot finde in oure hertes to make
oure selues of the nombre of them / or to compare ou-
re selues to them / which laude the selues / neuerthe-
lesse shill they measure the selues with the selues / &
compare the selues with the selues / they understonde
nought. But we shill not reioyce aboue measu-
re: but accordinge to the quantite of the measure to-
which God haeth distributed vnto vs a measure that
reacheth euen to you. For we stretch not out oure
selues beyonde measure as though we had not rea-
ched vnto you. For euen to you haue we come with
the gospel of Christ / and we boost not oure selues
out of measure in oether mens labours. Ye and we
hope / when youre sacp is increased amonge you /
to be magnified accordinge to oure measure / inore
largely and to preache the gospel in thoose regions
which are beyonde you: & not to reioyce of that which
is by anoether mans measure prepared all redy.
Let him that reioyseth / reioyse in the Lorde. For
he that prayseth him selfe / is not allowed: but he to
whom the Lorde prayseth.

The xi. Chapter.

Uncle to God / ye coulde suffer me a lytell
in my folishnes: ye / and I pray you for be-
are me. For I am gelous euer you with
ith godly gelously. For I coupled you to
oone man / to make you a chaste virgen to Christ.
But I feare lest as the serpent begyled Eue thowso-
his

To the Corinthians

To. ii.

his lattelle / euen so your wittes shuld be corrupte fro
the singleness that is in Christ. For yf he that
commenly preache a noether Jesus then him whom
we preached: or yf ye receiue a noether spyte then: &
which ye haue receiued: either a noether gospel then
that ye haue receiued / ye might right well haue bene
content.

I suppose that I was not behinde the these A-
postles. Though I be rude in speakinge / yet I am
not so in knowledge. How be it amonge you we are
known to the vtmost what we are in all thinges.
Widde I therein synne because I submitted my selfe /
that ye might be exalted / and because I preached to
you the gospel of God fre: I robbed oether congre-
gations / and tocke wages of them / to do you seruice
with all. And when I was present with you / I had
neade / I was greuous to no man for that which
was lackinge vnto me / the brethren which came fro
Macedonia / supplied: and in all thinges I kept my
selfe that I shuld not be greuous to you: and so will
I keape my selfe.

Yf the truneth of Christ be in me / this reioysinge
shall not be taken from me in the regions of Acha-
ia: Wherefore? Because I loue you not: God know-
eth. Neuerthelesse what I do / that will I do to
cut a waye occasion from them which desyre occasiō
that they might be founde lyke vnto vs in that whe-
rin they reioyce. For theese false apostles / are dis-
sacrefull workers / and falsion them selues lyke vnto
the Apostles of Christ. And no man maye / for Sa-
tan him selfe is charged into the falsiō of an angell
of light. Wherefore it is no great thinge / though
his ministers falsiō the selues as though they were
ministers of righte welnes: whose ende shalbe accor-
dinge to their deades.

I sacp agayne / lest eny mā thike & I am folish
or els euen now take me as a folle / that I maye bo-
ost my selfe a lytell. That I speake I speake it not

The ii. Epistle of S. Paul.

after the wayes of the Worlde: but as it were following
ly, whill we are now come to boocking. Myng
manny reioyce after the fleshe, I will reioyce also.
For ye suffer folowably, because that ye your selves
are wyle. For ye suffer even yf a man bringe you
into bondage: yf a man deuoure: yf a man take: yf
a man exalt him self: yf a man smyte you on the fa-
ce. - I speake as concerninge rebuke: as though we
had bene weake.

How be it I heare in former any man dare be bo-
le (I speake folowably) I dare be boyle also. They
are Ebrius: so am I: They are Israelites: euen so
am I. They are the seade of Abraham: eue so am I.
They are the ministers of Christ: I speake as a fol-
le: I am moare: In labours moare abundant: In
strykes aboue measure: In prison moare plentifull:
In death ofte. At the Ierusalem tyme tyme recei-
ued I euery tyme. x. strykes laue done. Thyrle
was I betwixt with roddes. I was conspited. I suf-
fered thyrle shipwreke. Night and daye haue I
bene in the drepe of the see. In iorneyinge often in pa-
rels of robbers: in ioperdies of myne awne nacion:
in ioperdies amonge the heathen. I haue bene in pa-
rels in cles: in pards in wildernes: in pards in the
see, in pards amonge false brethren: in laboure & tra-
uayle: in watchinge often: in hunger: in thirst: in fa-
ringes often: in colde and in nakednes.

And besyde the thinges which euery daye hap-
pen vnto me: I am combateth daily: and do care for
all congregacions. Who is sicke: and I am not sic-
ke: Who is hurte in I sayth and my heart vnto
not: Yf I must needes reioyce: I will reioyce of my
ne infirmities.

The xii. Chapter.

The God & father of our Lord Jesus Ch-
rist, which is blessed for euermore knoweth
that I lye not. In the cite of Damas-
con, the gouernour of the people vnderkinge
Aretas

To the Corinthiāns To. xxi.

Aretas/ layde watche in the cite of the Damascens:
and wolde haue caught me: & at a wyndowe was I
let doune in a basket thorow the wall: and so escaped
his bondes.

It is not expedient for me now to reioyce.
Nevertheless I will come to visions and reuelacti-
ons of the Lord. I knowe a man in Christ aboue
fifti. yeres agone (whether he were in the body I ca-
not tell) or whether he were oute of the body I can-
not tell (God knoweth) which was taken vp in to
the thirde heauen. And I knowe the same mā (wher-
ther in the body: or out of the body: I cannot tell God
knoweth) how that he was taken vp into Paradi-
se: and harde wordes not to be spokē: which no man
can vtter. Of this mā will I reioyce: of my selfe will
I not reioyce: except it be of myne infirmities. And
ye though I wolde reioyce: I shulde not be a folle: for
I wolde saue the trouthe. Nevertheless I spare/
lest any mā shulde thinke of me aboue & he seith me
to be: or heareth of me.

And lest I shulde be exalted out of measure tho-
row the aboundance of reuelacions: there was gerd
vnto me vnquyetnes of the fleshe: the messenger of
Satan to buffet me: because I shulde not be exalted
out of measure. For this thynge belonght I the Lord
de thyrle: that it might departe from me. And he sa-
yd vnto me: my graece is sufficient for the. For my
strenght is made perfect thorow weaknes. We cry
gladly therfore will I reioyce of my weaknes: &
the strenght of Christ maeye dwell in me. Ther-
fore haue I delectacion in infirmities in rebukes: in
neade: in persecucions: in anguysh: for Christes sa-
ke. For when I am weake: then am I stronge.

I am made a folle in boostinge my selfe: ye haue
compelled me: I ought to haue bene commended of
you. For in nothinge was I inferior vnto the che-
re Apostles: though I be nothinge: yet the tokens
of an Apostle were wrought amonge you with all

Q. li. ciena

Adu. xvi.
Adu. xlii.
Adu. vii.

The .ii. Epistle of S. Paul

patience with signes / and wonders / & mighty de-
des. For what is it wherin ye were inferior vnto
oother congregacions except it be therein that I was
not greuous vnto you. Forgeue me this wronge
done vnto you. Schoelde now the thirde tyme I
am redy to come vnto you and yet will I not be gre-
uous vnto you. For I seake not your / but you.
Also the chyldren ought not to laeie vp for the fa-
thers and mothers: but the fathers and mothers
for the chyldren.

I will very gladly bestowe / & wilde bestowed
for youre soules: though the more I loue you / the
lesse I am lored agayne. But be it that I greued
you not: neuerthelesse I was crafty ad toke you w-
ith gyle. Wille I pill you by any of the which I
sent vnto you? I desired Titus / and with him I
sent a brother. Wille Titus defraude you of any
thing? walked we not in concupiscke & walked we
not in lyke steppes? Agayne thinke ye & we excuse
our selues: We speake in Christ in the sight of God.

But we do all thinges dearly beloued for youre
edifyinge. For I feare lest it come to passe / & when
I come / I shall not fynde you suche as I wolde /
and I shalbe founde vnto you suche as I wolde not
I feare lest there be founde amonge you debate / en-
uyng / wraeth / stryfe / backbittinges / whysperinges
swellinges and discorde. I feare lest when I
come agayne / God bringe me lowe amonge you ad
I be constrainyd to bewaile many of them which
haue synned all redy / and haue not repented of the
vncleannes / fornicacion and wantones which they
haue committed.

The .xiii. Chapter.

Now come I the third tyme vnto you. In
the mouth of two or thre witnesses shall e-
very thinge stande. I tolde you before /
and tell you before: and as I sayd whē
I was present with you the seconde tyme / so saye
I now

To the Corinthayns To .xiii.

I now beinge absent / to the which in tyme past haue
sinned / and to all oother: that ye I come agayne / I
will not spare: saynge that ye seeke experiance of Ch-
rist which speaketh in me / which amonge you is not
weake / but is mighty in you. And verely though
it came of weaknes that he was crucified / yet in the
showe the power of God. And we no doubt
are weake in hym but we shall liue with him by the
might of God amonge you.

Nowne youre selues whether ye are in the faeyth
or not. Examine youre owne selues: knowe ye not yo-
ure owne selues how that Iesus Christ is in you ex-
cepte ye be cast awayes? I trust & ye shall knowe
that we are not cast awayes. I desire before God
that ye do none euill / not that we shuld seme com-
mendable: but that ye shuld do that which is honest:
and let vs be counted as leaue persons. We
can do nothinge agaynst the tructh / but for the tru-
eth. We are glad when we are weake / and ye stronge.
This also we wille for / euen that ye were per-
fect. Therefore write I these thinges beinge ab-
sent lest whē I am present / I shuld ble sharpnes ac-
cordinge to the power which the Lorde hath geuen
me / to edifie / and not to destroye.

Finally brethren fare ye well / be perfect / be of
good comfort / be of oone mynde / liue in peace / ad
the God of loue and peace shalbe with you. Greete
one another in an holly kisse. All the sayntes sa-
lute you. The grace of our Lorde Iesus Christ /
and the loue of God / and the fellowship
ye of the holly goost be with
you all. Amen.

The seconde epistle to the Co-
rinthians.

Sent from Philippios a cite in Ma-
cedonia / by Titus and Lucas.

Deu. xii.
Mat. xviij.
Jo. viij. c.
Heb. x. c.

The epistle of

saynt Paul the Apostle vnto
the Galatians.

The first Chapter.



I AM an Apostle not of
men/nether by man but
by Iesus Christ/and by
God the father which
rescued him from death and all
the brethren which are with me.
Vnto the congregacions of
Galacia.

Grace be with you & peace frō
God the father/ and from sure
Lorde Iesus Christ/which gaue
him selfe for oure synes/to deliuer vs from this pre-
sent euill worlde / thorow the will of God oure fa-
ther/to whom be prayse for euer & euer. Amen.

I marvelle that ye are so soune turned frō him
that caled you in the grace of Christ/vnto another
Gospell: which is nothinge els/ but that there be so-
me which trouble you/ & intende to pervert the Gos-
pell of Christ. Nevertheless though we oure selues/
or an angel from heauen/ preache any oether gospell
vnto you/ then he which we haue preached vnto you/
hoelde him as a cursed. As I sayd before/ so say I
now agayn/ yf any man preache any oether thinge
vnto you/ then that ye haue receaued/ hoelde him a-
cursed. Preache I mannes doctrine or Goddes? De-
ther no I about to please men?

Yf I stodyed to please men/ I were not the seruant
of Christ.

I certifie you brethren/ that the Gospell
which

To the Galatians

Ro. xxiij.

which was preached of me/ was not after the man-
ner of men/ neather receaued I it of man/ neather was
I taught it: but receaued it by the reuelacion of Je-
sus Christ. For ye haue harde of my conuersaci-
on in tyme past/ in the Iewes wayes/ how that beyō
de measure I persecuted the congregacion of God/
and spoyled it: and prenyled in the Iewes lawe/ a-
bout many of the copanions / which were of myne
a ſone nation/ and was a moche moore ſeruent ma-
yntener of the traditions of the elders.

But when it pleased God (which ſeperated me
from my mothers wombe/ and caled me by his gras-
ce/ for to declare his ſonne by me) that I ſhuld plea-
ſe him amonge the hethen: immediately I comme-
ned not of the matter with fleſhe and blood/ neather
returned to Ieruſalem to the which were Apoſtles
before me: but went my wayes into Arabia/ & came
agaeyn vnto Damasco. Then after thre yeres/ I re-
turned to Ieruſalem to ſe Peter / and abode with
him. x. dayes no noether of the Apoſtles ſawe I /
ſave James the Lordes brother. The thinges
which I write behoelde/ God knoweth I lye not.

After that I went into the coſtes of Siria and
Cilicia: & was vnknoſen as touchinge my perſon/
vnto the congregacions of Iewry / which were in
Christ. But they hard only that he which perſe-
cuted vs in tyme paſt / now preacheth the ſacryth
which before he deſtroyed. And they glorified God on
my behalfe.

The ii. Chapter.

When xiiij. yeres there after/ I went vp aga-
yn to Ieruſalem with Barnabas/ and tocke
with me Titus alſo. Ye and I went vp by re-
uelacion / and communed with them / of the Gos-
pell which I preache amonge the Gentyle: but be-
ſweare oure ſelues / with them which were counted
cheſe/ leſt it ſhuld haue bene thought that I ſhuld ru-
ne or had rane in vayne.

Also Titus
which

Ro. xxiij.
Eph. iij. b

The Epistle of S. Paul

Which was with me / though he were a Greke / yet was not compelled to be circumcised / and that because of incommers beyng / false brethren / which came in amonge oether to spee out oure libertie which we haue in Christ Jesus / that they might bynge vs in to bondage. To whom we gaue no rouse / no not for the space of an houre / as concerninge to be brought into subiection : and that because that the truth of the Gospell might continue with you.

Of them which seme to be great (what they were in tyme passed it maketh no mater to me : God loo keth on no mans person) neuerthelesse they which se ue great added nothinge to me. But contrary wyse / when they sawe that the Gospell ouer the vncircumcision was committed vnto me / as the Gospell ouer the circumcision was vnto Peter : for he that was mighty in Peter in the Apostleshippe ouer the circumcision / the same was mighty in me amonge the Gentyls : and therefore whē they perceived the grace that was geuen vnto me / then James / Cephas & John which seemed to be pylers / gaue to me and Barnabas the right handes and agreed with vs / that we shold preache amonge the Wythen and they amonge the Jewes : warninge onely that we shold remember the poore. Which thinge also I was diligent to do.

And whē Peter was come to Antioche / I withode him in the face / for he was worthy to be blamed. For per that certayne came from James / he ate with the Gentyls. But when they were come / he withdrew and separated him selfe / fearynge them which were of the circumcision. And the oether Jewes dissembled lyke wyse / in so muche that Barnabas was brought into their simulation also. But when I sawe that they went not the ryght waye after the truth of the Gospell / I sayd vnto Peter before all men / yf thou bringe a Jewe / lyuell after the manner of the Gentyls / and not as the Jewes

Den. x. d.
1. Pa. x. r.
Job. xxv. i.
Sapi. vi. b.
Ro. ii. b.
Eph. vi. b.
Collo. iii. b.
Actu. x. c.
1. Pet. i. c.

To the Galathians For. ccc. l. i.

Wise whē canst thou the Gentyls to lyue as do the Jewes? We which are Jewes by nature / & not synners of the Gentyls / knowe that a man is not iustified by the dedes of the lawe / but by the faeyth of Jesus Christ. And therefore we haue beleued on Jesus Christ / that we might be iustified by the faeyth of Christ / & not by the dedes of the lawe : because by the dedes of the lawe no fleshe can be iustified.

Yf then wyll we seeke to be made righte wesen by Christ / we oure selues are founde sinners / is not then Christ the minister of synne? God forbyd. For if I holde agayne by which I destroyed / the make I my selfe a trespasser. But I thoro the lawe / am dead to the lawe / & I might liue vnto God. I am crucified with Christ. I lyue vcrely : yet now not I but Christ lyueth in me. For the lyfe which I now lyue in the fleshe / I lyue by the faeyth of the soune of God / which loued me / and gaue him selfe for me. I despyse not the grace of God. For yf rightewesnes come of the lawe / then Christ dyed in vayne.

The. iii. Chapter.

Afolithe Galathians : who haue bewitched you / that ye shold not beleue the truth : To whom Jesus Christ was described before thyng / and amonge you crucified.

This onely wolde I learne of you recacued ye the spite by the dedes of the lawe / or els by prechyng of the faeyth. Are ye so vnwyse / that after ye haue begone in the spite / ye shoulde nowe ende in the fleshe? So many thinges the ye haue suffered in vayne / if that be vayne. Which ministred to you the spite / & worketh miraclis amonge you / doth he it thoro the dedes of the lawe / or by prechyng of the faeyth? Euen as Abraham beleued God : & it was ascribed to him for rightewesnes. Understode therefore / by the which are of faeyth / & same & children of Abraham. For the scripture sawe afore hode / that God wolde

be iustified

Gene. xxi. b.
Ro. iii. a.
Iaco. i. d.

The Epistle of S. Paul

be iustifie the hethen thow sayest/ and therefore we
swed before bonde glad tydings vnto Abraham:

In the Hall all nations be blessed. So then they
which be of sayest/ are blessed with & sayestfall Abi-

Gene. xxiij. ham. For as many as are vnder the deedes of the la-

Gen. xxiij. we are vnder malediction. For it is written/curled

is euery man that continued not in all thinges which

are written in the booke of the lawe / to fulfill them.

That no man is iustified by the lawe in the sight of

God / is euident. For the iuste shall liue by sayest.

The lawe is not sayest/ but the man that fulfilleth &

thinges contayned in & lawe (shall liue in the.)

But Christ haeth deliuered vs from the curse of the

lawe/and was made a curse for vs. For it is writ-

ten / curled is euery oone that hangeth on tree /

the blessing of Abraham might come on the Gentyle

thow Jesus Christ / and that we might receiue &

promes of the sperte thow sayest.

Brethren I will speake after the maner of me.

Though it be but a mans testamēt/ yet no mā despy-

seth it/ or addeth eny thinge thereto when it is oons

allowed. For to Abraham and his seed were the pro-

misses made. He sayest not/ in the seedes as in ma-

ny but in thy seede/ as oone which is Christ. This I

saye / that the lawe which beganne afterwarde/ be-

ponde. iij. C. and. xxiij. years/ doeth not disauil the te-

stament/ & was confirmed afore of God vnto Ch-

rist ward / to make the promes of noone effect.

For if the inheritaunce come of & lawe/ it cometh

not of promes. But God gaue it vnto Abraham by

promes.

Wherefore then serueth the lawe? The lawe

was added because of transgression (till the seed ca-

me to which the promes was made) and it was or-

deined by aengel's in the hande of a mediator. A me-

diator is not a mediator of oone. But God is oone.

As & lawe the agaynst & promes of God? God for-

byd. Howbeit yf thear had bene a lawe geue which

To the Galathians

For. c. v.

could haue geue lyfe: the no deute righte iustnes
ould haue come by & lawe. But & scripture concluded

all thinges vnder sinne & the promes by the sayest of

Jesus Christ shuld be geuen vnto them that beleue.

Before that sayest came, we were kept and

put vnder the lawe, vnto & sayest which shuld at

termarde be declared.

Wherefore the lawe was oure scolemaster vnto

the tyme of Christ / that we might be made righte-

swes by sayest. But after that sayest is come/ now

are we no longer vnder a scolemaster. For ye are all

the sonnes of God / by the sayest which is in Christ

Jesus. For all ye that are baptised/ haue put on

Christ. Now is thear no Iewe neather Gentyll: the

ar is neather bonde ner free: thear is neather mā ner

woman: but ye are all oone thinge in Christ Iesu. Yf

ye be Christes / then are ye Abrahams seed / and hey-

res by promes.

The. iij. Chapter.

+

And I saye that the heyre as longe as he is a

chylde / differth not from a seruante / though

he be Lorde of all / but is vnder inters and go-

uerners/ vntill the tyme appoynted of the fa-

ther. Euen so we/ as longe as we were children/ we

re in bondage vnder the ordinances of the worlde.

But when the tyme was fullcome / God sent his so-

ne borne of a woman and made bonde vnto the la-

we / to redeme them which were vnder the lawe: that

we thow election / might receiue the inheritaunce

that belonged vnto the naturall sonnes. Because ye

are sonnes / God haeth sent the sperte of his sonne in

to oure hertes/ which cryeth Abba father. Where-

fore now/ thou art not a seruante/ but a sone. If thou

be the sonne/ thou arte also the heyre of God thow

Christ.

For withstandinge/ when ye knewe not God ye

did seruice vnto them which by nature were no god-

des. But now seinge ye knowe God (yet together are

knowe

The Epistle of S. Paul
knowe of God / how is it that ye tourne agayn vnto
to the weake and bedgarly ceremonies / wher vnto
agayn ye desyre afresh to be in bondage? Ye ob-
serue daies / and monethes / and tymes / and years.
I am in feare of you / lest I haue bestowed on you
laboure in vayne.

Brethren I beseech you / be ye as I am. for I am
as ye are. ye haue not hurt me at all. ye knowe /
how thorough infirmite of the fleshe / I preached the
Gospel vnto you at the first. And my temptation
which I suffered by reason of my fleshe / ye despised
not neither abhorred: but rescued me as an angell
of God: ye as Christ Iesus. How happy were ye the
for I beare you recorde that if it had bene possible ye
wolde haue plucked out youre a yone eyes / and haue
geuen them to me. And I therefore become your
enemye / because I tell you the truth.

They are zelous ouer you amisse / Ye / they intē-
de to exclude you / that ye shoulde be seruent to them
ward. It is good alwayes to be seruent / so it be in
a good thing / & not only whē I am present with you.

I praytell children (of whom I traueyle in
birth agayne / vntill Christ be fashioned in you) I
wolde I were with you now / & coulde chaunge my
voyce: for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe ha-
ue ye not harde of the lawe? For it is writtē /
Abraham had two sonnes / the oone by a bonde may-
de / the other by a fre woman. He & he which was
of the bonde woman. was borne after the fleshe: but
he which was of the fre woman was borne by pro-
mise. Which thinges be token mistery. For these
women are two testaments / the oone from the mou-
te Syna / which gendereth vnto bondage / which is
Agar. For mounte Syna is cald Agar in Arabia / &
bordereth vpon the cite / which is now Ierusalem / &
is in bondage with her children.

But Ierusalem / which is above / is free which is

Gene. xxi.

To the Galatians To. xxi.
the mother of vs all. for it is writtē: reioyce thou
barn / that bearest no children: breake fourth ad crye
thou that trauest not. For the desolate haeth
many mo children then she which haeth an husband. **Esa. lv.**
Brethren we are after the manner of Isaac child
of promise. But as then he that was borne carnal-
ly / persecuted him that was borne spiritually. Eue
so is it now. Nevertheless what sayth & scrip-
ture: put awaye the bonde woman & her sonne. For **Rom. x. 6;**
the sonne of the bonde woman shall not be heire wi-
th the sonne of the fre woman. So then brethren
we are not children of the bonde woman: but of the
fre woman.

The v. Chapter.

Soond fast therefore in the libertie wher
with Christ hath made vs free / & swaape
not youre selues agayne in the yoke of bon-
dage. Beholde I Paul saye vnto you / that
yf ye be circumcised / Christ shall profit you nothin-
ge at all. I testifie agayne to euery man which is
circumcised that he is bounde to keepe the whole lawe.
ye are gone quyte from Christ as many as are
iustified by the lawe: and are fallen from grace. We
locke for and hoepe in the spite / to be iustified tho-
rough sayth. For in Iesu Christ / neather is circum-
cisiō any thinge worth / neather yet vncircumcisiō /
but sayth which by loue is mighty in operacion.

Ye didd rāne well: whoo was a let vnto you / that ye
shuld not obey the truth? Euen that counsell that
is not of him that cald you. I praytell leuen doeth le-
nen the whole lump of dowe.

I haue trust towarde you in the Lorde / that
ye will be noone other wyse mynded. He that trou-
bleth you / shall beare his iudgement / whatsoeuer he
be. Brethren yf I yet preache circumcisiō: why do
I then yet suffer persecution? For then had the offē-
ce which the crosse geneth / ceased. I wolde to God
they were separated from you / which trouble you

Brethre

Leui. ix. b.
mat. xxi. e.
Mar. xii. c.
Rom. xii. i.
Iaco. ii. b.
i. Pet. ii. c.

The Epistle of S. Paul

Wethen ye were caled into (liberte) only let the
your liberte be an occasion vnto the fleſhe / but in la-
we ſerue anoether. For all þe lawe is fulfilled in one
worde / which is this: thou ſhalt loue thynne neighbour
as thy ſelfe. If ye byte and deuoure none anoether /
take heede leſt ye be conſumed oone of anoether.

✠ I ſay walke in the ſpyte / and fulfill not
the luſtes of the fleſhe. For the fleſhe luſteth contra-
ry to þe ſpyte / and the ſpyte contrary to the fleſhe.

Theſe are contrary oone to the oether / ſo that ye ſhall
not do that which ye wolde. But and yf ye be ledde
of the ſpyte / then are ye not vnder the lawe. The
deedes of the fleſhe are maniſeſt / which are theſe /
aduoutrie fornicatio / vncleannes wantannes / ydolatrie /
witchcraft. hatred / varlaunce / ſele / wrath / ery-
ſie / ſeditio / lettes / enuyſinge / murder / drunkenneſſe /
glottony / and ſuche lyke: of the which I tell you befo-
re as I haue tolde you in tyme paſt / that they which
comit ſuche thynges / ſhall not inherite the kingdome
of God. But the frute of the ſpyte is / loue / lope / pea-
ce / longe ſufferinge / gentlenes / goodnes / ſaythful-
nes meeknes / temperance. Agaynſt ſuche thyn-
gs is no lawe. They that are Chriſtis / haue crucified
the fleſhe with the appetites and luſtes.

✠ Yf we lyue in the ſpyte let vs walke in the ſpy-
te. Let vs not be bayne glorious / prouokinge oone
anoether / and enuyſinge oone anoether.

The vi. Chapter.

Wethen / yf any man be fallen by chaunce in-
to any faute: ye which are ſpirituall / helpe to
mende him / in the ſpyte of meeknes: conſyderynge
thy ſelfe / leſt thou alſo be tempted. We are ye

oone anoethers burthen / and ſo fulfill the lawe
of Chriſt. If any man ſeme to him ſelfe that he is
ſomwhat / when in deſde he is nothyng / the ſame
deceaueth him ſelfe in his ymaginacion. Let every
man proue his awne worke / & then ſhall he haue reioy-
ſinge in his awne ſelfe / and not in anoether. For eu-
ery man

To the Galathians

To. cccviii

every man ſhall beare his awne burthen.

Let him that is taught in the woide / miniſter
vnto him that teacheth him / in all good thynges. We
not deceiued / God is not mocked. For whatſoever
a man ſoweth / that ſhall he reape. He that ſoweth
in his fleſhe / ſhall of the fleſhe reape corrupcion.
But he that ſoweth in the ſpyte / ſhall of the ſpy-
te reape lyfe euerlaſtinge. Let vs not be ſwery of
well doinge. For when the tyme is come / we ſhall
reape with out ſwerynes. Whyll we haue therefore
tyme / let vs do good vnto all men / and ſpecially
vnto them which are of the houſholde of ſaeyth.

Beholde how large a letter I haue writte vnto
you with myne awne hande. As many as deſpe-
re with diſwarde apcrance to pleaſe carnally / they
conſtrayne you to be circumciſed / only becauſe they
wolde not ſuffre perfecutiō with the croſe of Chriſt.
For they them ſelues which are circumciſed / keape
not the lawe: but deſyre to haue you circumciſed /
that they might reioyce in your fleſhe.

God forbyd that I ſhuld reioyce / but in the croſe
of oure Lorde Jeſu Chriſt / wherby the woide
is crucified as touchinge me / and I as concernynge
the woide. For in Chriſt Jeſu nether circumciſi-
on auayleth any thyng at all / nor vncircumciſi-
on a new creature. And as many as walke acor-
dinge to his rule / peace be on them / and mercy / &
vpon Iſrael that pertayneth to God. From hence
forth / let no man put me to buſynes. For I beare
in my body the markes of the Lorde

Jeſu. Wethen the graece of
oure Lorde Jeſu Chriſt
be with your
ſpyte. Amen.

¶ Into the Galathians written
from Rome.

The

The epistle

of Saeynt Paul the Apostle vnto
to the Ephesayns.

The first Chapter.

In an Apostle of Iesu Christ / by
the will of God.
To the Saeyntes / which are at
Ephesus / and to them which beleeue on
Iesu Christ.

Grace be with you & peace fro God
oure father / and from the Lorde Iesus Christ.

8. Cor. 1. 3
1. Phil. 1. 3

Blessed be God the father of oure Lorde Je-
sus Christ / which haeth blessed vs with all manner
of spirituall blessings in heauyn things by Christ /
accordynge as he had chosen vs in him / before the fo-
undacion of the worlde was layde / that we shuld
be saeyntes / and without blame before him / thoro-
uoughly. And ordeyned vs before thoro-
uoughly Iesus Christ
to be heryes vnto him selfe / accordynge to the pleasu-
re of his will to the praeyse of the glorie of his grace
wherewith he haeth made vs accepted in the be-
leued.

By whoom we haue redemption thoro-
uoughly his
bleude / euen the forgyuenes of synnes / accordynge
to the ryches of his grace / which grace he shed
vs abundantly in all wysdome and perreuerance.
And haeth opened vnto vs the mystery of his will
accordynge to his pleasure / and purposed the same
in him selfe to haue it declared when the tyme we-
re full come / that all thynges / bothe the thynges
which are in heauen / and also the thynges which a-
re in earthe / shuld be gaddered togeder / euen in
Christ / that is to saie / in him in whoom we are
made heryes / and were thar to predestinate accor-
dyng

To the Ephesayns

To. cor. 1. 3

bring to the purpose of him which woorketh all thynges
after the purpose of his awne will: that we whi-
ch before beleeued in Christ shuld be vnto the pra-
yses of his glory.

In whoom also ye (after that ye harde & wo-
do of truch / I mean the Gospel of youre saluaci-
on wherewith ye beleeued) were sealed with the holly spi-
rit of promys / which is the earnest of oure inheritaun-
ce / to redeme the purchased possession / and that vnto
the lande of his glory.

Wherfore euen I (after that I harde of the
sacryth which ye haue in the Lorde Iesu / and loue
vnto all the saeyntes) cease not to geue thanks for
you / makinge mencion of you in my praeyers / that
the God of oure Lorde Iesus Christ and the father
of glory / might geue vnto you the sperte of wysdo-
me / and open to you the knowledg of him selfe / and
lighten the eyes of youre myndes that ye might
knowe what that heepe is / wherewith vnto he haeth
ealed you / & what the ryches of his glorious inheri-
taunce is upon the saeyntes / and what is the exce-
dinge greatnes of his power to vs ward which
beleeue accordynge to the woorkynge of that his mi-
ghty power / which he wrought in Christ when he
raised him from the dead / and set him on his right
honde in heauyn things aboue all rule / power / &
might and dominaci- / and aboue all names that are
named / not in this worlde only / but also in the worl-
de to come: and haeth put all thynges vnder his feet
/ & haeth made him aboue all thynges / the dead of
the congregacion which is his body and the fulnes
of him that filleth all in all thynges.

The. ii. Chapter.

And you haeth he quickened also that we
re dead in trespasses and sinne / in the whi-
ch in tyme passed ye walked accordynge to the co-
urse of this worlde / and after the gouernour that ruleth
in the ayre / the sperte that now woorketh in
e. ii. the

The Epistle of S. Paul.
the children of unbelieve/amonge which we also had
oure conuersacion in tyme past/in the lustes of oure
fleshe and fulfilled the will of the fleshe and of the
mynde: and were naturally the children of wrath/
euen as well as oether.

But God which is rich in mercy thoro his
greate loue wherewith he loued vs/euen when we
were dead by sinne/haeth quickened vs to gether in
Christ (for by grace are we saued) and haeth reape-
sed vs vp to gether and made vs sitte to gether in
heauenly thinges thoro Christ Iesus: for to shewe
in tymes to come the exceeding riches of his grace/
in kyndnes towarde vs in Christ Iesu. For by grace
are we made saue thoro his saeth/and that not
of poure selues. For it is the gifte of God / and com-
meth not of workes/lest any man shulde boost him
selfe. For we are his workmanship created in Christ
Iesu vnto good workes/vnto the which God ordey-
ned vs before/that we shulde walke in them.

Wherefore remember that ye beyng in tyme
past gentyls in the fleshe/and were cyled by
circumcision to them which are cyled circumcision in
the fleshe/which circumcision is made by handes:
Remember I saie/that ye were at that tyme with-
out Christ/and were reputed alienates from the com-
men welth of Israel/and were straungers from the
testamentes of promys/and had no hope/and were
with out God in this worlde. But now in Christ Ie-
su/ye which a whyle ago were farre of/are made
nye by the bloude of Christ.

For he has oure peace / which haeth made of
booth conc/ and haeth broke doune the wall & was
a slop betwene vs / and haeth also put away thro
his fleshe / the cause of hatred (that is to say /
the lawe of commaundementes contayned in the la-
we wytt) for to make of twayne oone newe ma-
n in himselfe / so makinge peace & to recouere booth vn-
to God in oone body thoro his crosse/and hewe ha-

To the Ephesians

To. ccc.

red thereby: and came and preached peace to you
which were a farre of / and to them that were nye.
For thoro him we booth haue an open waye in/
in oone spire vnto the father.

D Now therefore ye are no moare straungers
and forners: but citizens with the sayntes / and of
the householde of God: and are bilte vpon the foun-
dacion of the Apostles and Prophets / Iesus Christ
beyng the head corner stone / in whoom euery
byldinge coupled to gether groweth vnto an holly
temple in the Loyde / in whoom ye also are bilte to
gether / and made an habitation for God in the
spire.

The. iiij. Chapter.

E For this cause I Paul am in the bondes of
Iesus Christ for youre sakes which are hea-
then: Yf ye haue harde of the ministracion of & gra-
ce of God which is geuen me to you warde. For by
reuelacion shewed he this mystery vnto me / as I
wrote about in seauie wordes / wherby when ye
reede / ye maye knowe myne vnderstandinge in &
mystery of Christ / which mystery in tymes past
was opened vnto the sonnes of men / as it is now de-
clared vnto his holly Apostles and Prophets by
the spire: that the Gentyls shulde be inheritors al-
so / and of the same body / and parte takers of his
promys that is in Christ by the meanes of the gos-
pell / wherof I am made a minister by the gifte of
the grace of God geuen vnto me thoro the wo-
rkinge of his power.

Vnto me the least of all sayntes is this grace
geuen / that I shulde preache amonge the gentyls
the vnsarchable riches of Christ / and to make all
men se what the seleshippe of the mystery is / which
from the beginninge of the worlde haeth bene hiden
in God which made all thinges thoro Iesus
Christ / to the intent / that now vnto the rulers and
pastors

The Epistle of S. Paul.

powers in heauen might be known by the congregacion / the manyfolde wysdome of God / according to the eternall purpose / which he purposed to Christ Iesu our Lorde / by whom we are boilde to drawe nye in that trust / which we haue by facyth an him. ✠ Wherefore I desyre that ye sae not because of my tribulacions for your sakes: which is your prayse.

For this cause I bowe my knees vnto the father of our Lorde Iesus Christ / which is father ouer all that is caled father in heauen and in earth that he wolde graunt you accordinge to the riches of his gloire / that ye may be strenghted with might by his spyte in the inner man that Christ may dwell in youre hartes by facyth / that ye bringe rooted and grounded in loue / might be able to comprehend with all sapientes / what is that bredth and length / depth and heycht: and to knowe what is the loue of Christ / which leue passeth knowledge: that ye might be fulfilled with all manner of fulnes which cometh of God.

Vnto him that is able to do exceeding abundantly about all that we aske or thinke according to the power that worketh in vs by prayse in the congregacion by Iesus Christ / thorow out all generacions from tyme to tyme. Amen.

The iiii. Chapter.

Roma. xii
1. Cor. xii

Wherefore which am in bondes for the Lord I des lake / exhorte you / that ye walke worthy of the vocacion wherewith ye are caled / in all humblynes of mynde / and meaknes / and longe sufferynge / forbearynge oone another thorow loue / and that ye be diligent to keape the vnitie of the spyte in the bonde of peace / beynge oone body / and oone spyte / euen as ye are caled in oone hope of youre salunge. Let there be but oone Lorde / oone facyth / oone baptisme: oone God and father of all / which is aboue all / thorow all and in you all.

✠ The

To the Ephesians.

To. cor.

✠ Vnto euery oone of vs is geuen grace Roma. xii accordinge to the measure of the gift of Christ. Whe i. Cor. xii. as for the facyth: he is gone vp an hys and hath led us by decapitall captiue / and hath geuen giftes vnto vs men. What he ascended: what meaneth it / but that he also descended first into the lowest parties of the earth: he that descended / is euen the same also that ascended vp / euen aboue all heauens / to fulfill all thynges.

And the very same maede some Apostles / some me Prophetes / some Euangelistes / some Sheperdes / and some Teachers: that the sapientes might haue all thynges necessarie to worke and minister wth all / to the edifyinge of the body of Christ / till we euery oone (in the vnitie of facyth / and knowledge of the sonne of God) growe vp vnto a parfayte man / after the measure of age of the fulnes of Christ. That we hence fourth be no moare children / waue-rynge and caried with euery wynde of doctrine / by the wplynes of men and craftines / wherby they layce a waapte for vs to decace us.

But let vs folowe the trueth in loue / and in all thynges growe in him which is the head / that is to saye Christ / in whom all the body ys coupled and knit to gether in euery ioynt wherewith oone membereth to another (accordinge to the operation as euery parte hath his measure) and increaseth the body vnto the edifyinge of him selfe in loue.

✠ This I saye thearfore and testifie in the Lorde / that ye hence fourth walke not as oether gentyle walke / in vanitie of their mynde / blynded in the vnderstandynge / beynge straungers from the lyfe which is in God thorow the ignorans that is in the / because of the blyndnes of their hertes: which beyng past repentance / haue geue them selues vnto wantones / to worke all manner of vncleannes / euen wth greedines. But ye haue not so learned Christ as to be ye haue harde of him / and are taught

in him.

The Epistle of S. Paul.

Roma. b. a
Collo. iii. b
Hebre. xij
1. Oct. ii. a
and. ii. a

In him/ euen as the truth is in Iesu. So then as concerning the conuersacion in tyme past/ leaue fro you that olde man/ which is corrupte thowso the decauable lustes/ And be yereuued in the spyte of poure myndes and put on that newe man/ which after the ymage of God is shapen in rightewesnes & true holynes.

✠ Wherefore put away lyinge/ and speake to euery man truth vnto his neighbour/ for as moche as we are members one of another. Be angrye but sinne not/ let not the sonne go downe vpon youe wrath/ nether geue place vnto the backbiter. Let him that stole/ steale no moare/ but let him rather labour with his handes some good thinge/ that he maye haue to geue vnto him that needeth. ✠

Let no filthy communicacion procede out of your mouthes: but that which is good to edifie with all/ when neede is: that it maye haue fauour with the hearers. And greue not the holly spyte of God/ by whoom ye are sealed vnto the daye of redemption. Let all bitterness/ fearnes & wrath/ roynge and curld speakinge/ be put awaye from you/ with all maliciousnes. Be ye courteous one to another/ and mercifull/ forgynge one another/ euen as God for Christes sake forgave you.

The. v. Chapter.

✠ Be ye folowers of God as dere chyldren/ and gaue him selfe for vs/ an offeringe and a sacrifice of a sweete souer to God. So that fornicacion and all vnclennes/ or coueteousnes be not consumed amonge you as it becometh sacynates: nether filthynes/ nether folye/ the taelkinge/ nether pestynge which are not comly: but rather geuynge of thankes. For this ye knowe that no whoermonger/ ether vnclene person/ or couetous person/ which is the worshipper of ymages/ haeth any inheritaunce in the kyngdome of Christ and of God.

Let no

To the Ephespayns.

Jo. cccxi.

Let no man decaue you with vayne wordes/ For thowso soche thinges cometh the wrath of God vpon the children of vnbelefe. Be not therefore companions with them. Ye were once derdmes/ but are now light in the Lorde.

Where as children of light. For the frute of the spyte is in all goodnes/ rightewesnes and truth. ✠ Accept that which is pleasinge to the Lorde: and haue no felleshippe/ with the vnfructfull workes of derdmes: but rather rebuke them. For it is same euen to name thoose thinges which are done of them in secrete: but all thinges/ when they are rebuked of the light/ are manifest. For whatsoeuer is manifest/ that same is light. Wherefore he saeyth: a wake thou that sleapest/ and stonde vp from death/ and Christ shall geue the light.

✠ Take heede therefore that ye walke circumspectly: not as foules: but as wyse redemyng the tyme: for the dayes are euill. Wherefore/ be ye not vnwise/ but vnderstonde what the will of the Lorde is: and be not droncke with wyne/ wherein is excess: but be fullfilled with the spyte/ speakinge vnto yore selues in psalmes and ymnes/ and spirituall songes/ singinge & makinge melodie to the Lorde in your heartes/ geuynge thankes all wayes for all thinges vnto God the father/ in the name of our Lorde Iesu Christ submitting your selues one to another in the feare of God.

✠ Women submit your selues vnto your husbands/ as vnto the Lorde. For the husbnde / is the wyues head euen as Christ is the head of the congregacion/ and the same is the saueure of the body. Wherefore as the congregacion is in subieccion to Christ/ lyke wyse let the wyues be in subieccion to their husbandes in all thinges. Husbandes loue your wyues/ euen as Christ loued the congregacion/ & gaue him selfe for it/ to sanctifie it/ and cleanse it in the fountayne of water thowso the worde/ to make it

e. v. into

1. The. ii. a
Barth. xij.
Mark. xij.
Luk. xxi. b

Coll. iij.
Roma. xij
1. Thes. ij

Collo. iij

1. Cor. xi. a

Coll. ii. a
1. Pet. ij.

The Epistle of S. Paul.

unto him selfe/a glorious congregation without spot
or wrinkle/or any such thinge: but that it shuld be
holly and without blame.

So ought men to loue their wives/as their afe-
re bodies. He that leueth his wyf/loueth him selfe.
For no man euer yet hated his owne flesh: but nou-
reth and cheriseth it/euen as the Lorde doeth/the
congregation. For we are members of his body/of
his flesh/and of his bones. For this cause shall a
man leaue father and mother/and shall continue
with his wyfe/and two shall be made oone flesh.
This is a great secreete/but I speake hit wene Christ
and the congregation. Nevertheless do ye so that e-
uery oone of you loue his wyfe truly euen as him sel-
fe. And let the wyfe se that she feare her husbande.

The vi. Chapter.

Children obey yours fathers and mothers
in the Lorde: for so is it right. Honour thy fa-
ther and mother/that is the first commaundment
that hath any promys/that thou mayest be in good
estate/and lue longe on the earth. And ye fathers
moue not youre chyliden to wrath: but bringe them
vp with the noyce and information of the Lorde.
Seruautes be obedient vnto youre carnall mas-
ters/with feare and trembling in singlenes of you-
re hertes/as vnto Christ: not with seruice in the eye
light/as men please: but as the seruantes of Christ/
doyng the will of God/from the herte with good
will/seruinge the Lorde/and not men. And remem-
ber that whatsoever good thinge any man doeth
that shall be receiue agayne of the Lorde/wher-
ther he be bonde or fre. And ye maisters/do euen
the same thinges vnto them/puttinge a feare thre-
atunges/and remember that euen youre master
also is in heauen/neather is there any respecte of per-
son with him.

✠ Finally my brethre be stronge in the Lorde/as in
the power of his might. Put on the armour of God/
that

To the Ephesians.

Forerid

that ye maye stande stedfast agaynst the crafty ac-
tantes of the deuyll: For we wrestle not agaynst
floure and bloud: but agaynst ruel/agaynst power/
and agaynst worldly ruelers of the darknes of this
world/agaynst spirituall wickednes/for heauenly
things.

For this cause take vnto you the armour of
God/that ye maye be able to resist in the euill daye/
and stande perfect in all thinges.

Stande therefore/and youre loynes gird about
with verite/hauinge on the best plate of righte ius-
tices/and shod with shoses prepared by the gospell
of peace. About all take to you the shilde of fa-
ith/wherewith ye maye quenche all the fyr dar-
tes of the wicked. And take the helmet of saluacion/
and the sworde of the spyte/which is the worde of
God. And praye all wayes with all manner
prayer and supplication: and that in the spyte: and
watch therunto with all instance and supplication
for all sacynthes and for me/that vitraunce maye
be geue vnto me/that I maye open my mouth boel-
dly/to vtter the secretes of the Gospell/wherof I
am messenger in bondes/that therein I maye spea-
ke frely/as it becommeth me to speake.

But that ye maye also knowe what condicions
I am in and what I do/which is my deare bre-
ther and faithful minister in the Lorde shall shewe
you of all thinges/whoom I sent vnto you for the
same purpose/that ye might knowe what case I
stande in/and that he might comfort youre hertes.

Peace be with the brethren/ad loue with faith
from God the father and from the Lorde Jesus
Christ. Grace be with all them which loue oure
Lorde Jesus Christ in purenes. Amen.

**¶ Sent from Rome vnto the Ephe-
sians by Tichicus.**

The epistle

of Saernt Paul the Apo-
ste unto the Phi-
lippyans.

The first Chapter.

PAUL and Timotheus the seruantes
of Iesu Christ. To all the Saerntes in
Christ Iesu / which are at Philippus/
which the Bishops and Deacons.
Grace be with you and peace fro God
oure fether / and from the Lorde Iesus Christ.

I thanke my God with all remembrance of
you / all wayes in all my prayers for you / and praye
with gladnes / because of the felloschipp whiche ye ha-
ue in the gospel from the first daye vnto now / and
am surly certified of this / that he which beganne a
good worke in you shall go fourthe with it vntill the
daye of Iesus Christ / as it becommeth me so to iud-
ge of you all / because I haue you in my herte / and ha-
ue you also euery oone companions of grace with
me / euen in my bondes / as I defende and stablyshe
the Gospel.

For God beareth me recorde how greatly I long
after you all from the very herte roote in Iesus
Christ. And this I praye / that youre loue maye in-
crease moore and moore in knowledg / and in all fel-
lowinge / that ye might accepte thinges moost excellēt
that ye might be pure and soche as shalde hurte no
mannes conscience / vntill the daye of Christ / filled
with the frutes of rightewesnes / which frutes come
by Iesus Christ vnto the glory & laude of God.

I wolde ye vnderstode thether that my busi-
nes is happened vnto the grete furtheringe of the
Gospel. So that my bondes in Christ / are manifest
thorow out all the iudgement hall and in all other
places

To the Philippyans To. ccc. lxxv.
places. In so moche that many of the brethren in
the Lorde are boyled thorow my bondes and dar-
re moore largely speake the worde with out feare.
Some thear are which preache Christ of cruen & stry-
fe / & some of good will. The oone parte preacheth
Christ of stryfe & not purely / supposinge to adde moore
re adueritie to my bondes. The cether parte of lous
because they se that I am set to defend the gospel.

What then? So that Christ be preached all
manner wayes / wheather it be by occasion / or of true
meaninge / I thearin ioye ye and will ioye. For I
knowe that this shall chaunce to my saluacion / thor-
ow youre prayer and ministringe of the spyte of Je-
sus Christ as I hertely looke for and hoep that in no
thinge. I shall be ashamed / but that with all confiden-
ce / as all wayes in tymes past / euen so now Christ
shall be magnified in my body wheather it be thorow
we lyfe / or els death. For Christ is to me lyfe / and
death is to me alluynge.

If it chaunce me to liue in the desse / that is to
me fruitfull for to worke / and what to chose I wote
not. I am constrained of two thinges: I desyre to be
loosed and to be with Christ / which thinges is best
of all. Nevertheless to abyde in the desse is moore
needfull for you. And this am I sure of / that I shall
abyde / and with you all continue / for the furtherance
and ioye of youre faeyth that ye maye moore / abo-
undantly reioyce in Iesus Christ thorow me / by my
comminge to you agayne.

Only let youre conuersacion be / as it becommeth
the gospel of Christ: that wheather I come & se you /
or els be absent / I maye yet heare of you that ye con-
tinue in oone spyte / and in oone soule / labouringe as
we do / to mayntayne the faeyth of the gospel and in
nothinge fearinge youre aduersaries: which is to
them a token of perdition / and to you of saluacion
and that of God. For vnto you it is geuen that not
only ye shalde beleue on Christ / but also suffre for
his

The Epistle of S. Paul
his sake / and have even the same fight which ye sa-
we me have and now hear of me.

The ii. Chapter.

If there be amonge you any consolation in
Christ / yf there be any comfortable love / yf there
be any fellowship of the spirit / yf there be any com-
passion or mercy : fulfill my ioye / that ye drawe one
waie / havinge one love / beinge of one accorde / and
of one mynde / that nothinge be done thowsover
of vayne glory / but that in meekenes of mynde eue-
ry man esteeme oether better then himselfe / and lo-
ke not every man on his owne thinges / but every man
on the thinges of oether men.

¶ Let the same mynde be in you that was in Christ
Jesus which bringe in the Name of God / and thought
it not robbery to be equall with God. Nevertheless
he made himselfe of no reputation / & tooke on him
the Name of servaunte / & became lyke unto me / and
was founde in his apparel as a man. He humbled him-
selfe & became obedient unto the death / even the de-
ath of the crosse. Wherefore God hath exalted him
and given him a name above all names : that in the
name of Jesus Shulde every knee bowe / bothe of
things in heaven and things in earth and things
under the earth / and all the tonges shulde confesse
that Jesus Christ is the Lorde / unto the prayse of
God the father.

¶ Wherefore my dearly beloved / as ye have al-
waies obeyed / not when I was present only / but
now moche more in myne absence / even so worke
out your owne saluacion with feare and trembling.
For it is god which worketh in you / bothe the will &
also the deede even of good will.

¶ Do all thinge with out murmuringe and dispu-
tinge / that ye maye be faultles & pure / and the son-
nes of God without rebuke in the middes of a crooked
and perversenacion : amonge which is that ye shyne
as lightes in the worlde / holdinge faste the worde
of life /

Heb. ii. v.

Rom. xiii.

Eia. xv.

To the Philippiayns **To. cccc.**
of life / unto my reioyng in the daye of Christ / &
I have not runne in vayne / neither have labored in
vayne. Ye and though I be offered up upon the of-
feringe and sacrifice of youre death : I reioyce / and
reioyce with you all. For the same cause also / reioyce
ye / and reioyce ye with me.

I trust in the Lorde Jesus for to sende Timo-
theus shortly unto you / that I also maye be of good
comfort / when I knowe what case ye stande in.
For I have no man that is so lyke mynde d to me / so
high lyng so pure affection careth for youre matters.
For all oether sake their owne / and not that which
is Jesus Christ. Ye knowe the proffe of him /
how that as a sonne with the father / so with me he
finwed he his labour upon the Gospell. Him I hope
ye to sende althow as I knowe how it will go with
me. I trust in the Lorde / that I also my selfe shall
come shortly.

I supposed it necessary to sende brother Spa-
rophoditus unto you / my companion in laboure & fel-
lowe labourer / your apostle & my minister at myne eades
for he longed after you / & was full of heavines / be-
cause that he had harde saye that ye shulde be sicke.
And no doute he was sicke / and that nye unto death.
But God had mercy on him : not on him only / but
on me also lest I shuld have sorowe upon sorowe.

I sent him therefore the diligentiar / that wher
ye shuld see him / ye might reioyce againe / & I might
be the lesse sorowfull. Because him therefore in the
Lorde with all gladnes / & make moche of soche be-
cause that for the worke of Christ he went so farre /
that he was nye unto death / & regarded not his lyfe /
to fulfill that service which was lackinge on your
parte towarde me.

The iii. Chapter.

Oreouer / my brethren reioyce in the Lor-
de. It geueth me not to write oone thin-
ge of then to you. For to you it is a sure thinge.
Behare

The Epistle of S. Paul
Beware of dogges / beware of evyll workers. Beware of dissencion. For we are circumcision which wor-
ship God in the spirite / and reioyce in Christ Iesu /
and haue no confidence in the flesh: though I haue
scharol I might reioyce in the flesh. If any o-
ther man thinketh that he hath scharol he might
trust in the flesh: moche moare I circumsised the ey-
ght daye / of the kinned of Israel / of the tribe of Be-
niamin / an Ebriue bozne of the Ebriues: as concern-
ge the lawe a Pharisee / and as concerninge feruit-
nes / I persecuted the congregacion / and as thou-
chinge the rightewesnes which is in the lawe I was
vncrebukable.

But the thinges that were auantage vnto me /
I counted losse for Chrystes sake. Ye I thinke all
thinges but losse for that excellent knowledges sake
ke of Christ Iesu my Lord. For whom I haue
counted all thinge losse / and do iudge them but dung
ge that I might winne Christ / and might be founde
be in him / not haeuinge myne owne ryghtewesnes
which is of the lawe: but that which springeth of
the sayth which is in Christ. I meane y rightewes-
nes which cometh of God thowsoe sayth in know-
ledge him and the vertue of the resurrection / & the
fellowshippe of his passions / that I might be comforte
table vnto his (death) yf by eny meanes I might at-
tayne vnto the resurrection of the dead.

Not as though I had all ready attained to it: as
 they were all ready perfect: but I followe / yf that I
 maye comprehend that / wherein I am comprehended
 of Christ Iesu. Wherby I counte not my selfe that
 I haue gotten it: but one thinge I chase: I further
 which is behynde I stretche my selfe vnto & which
 is before and preace vnto that make apointed / to
 obtayne the rewarde of the hie callinge of God in
 Christ Iesu. Let vs thearfore as many as be perfect
 be thus wylle mynded / and yf ye be ootherwyle min-
 ded / I praye God open euen this vnto you. Reuer-
 ethell

To the Philippians. Fo. cccv.
 theſe in that whear vnto we are come / let vs pro-
 ceede by oone riue / & we maye be of oone accorde.
 ¶ Whethe be folowers of me / and looke on the
 whiche walke euen ſo / as ye haue vs for an enſam-
 ple. For many walke (of whom I haue tolde y^e
 ou often (and now tell you ſeeping) that they are
 the enemies of the crosse of Chriſt / whoſe ende is
 dampnation whoſe God is their belly / and whoſe
 glory is to their ſhame / which are worldly myn-
 ded. But our conſideration is in heauen / from whe-
 re we looke as a ſaucour / euen the Lorde Ieſus
 Chriſt / which ſhall chaunge our vile bodies / that
 they may be faſhioned lyke vnto his glorious body
 according to the workinge / whearby he is able to ſub-
 duc all thinges vnto himſelfe. ¶

of the inf. Chapter.

Herfore my blythen dearly beloved and longed for / my ioye and crown? / so continue in the Lorde ye beloved. I praye Godias / and beseeche the Syniches that they be of one accorde in the Lorde. Ye and I beseeche the freythfull yockfellowe / helpe the women which labored with me in y^e gospell / and with Clement also / and which oether my labour felowes / whose names are in the booke of lyfe. ✠ R^esp^ond in the Lorde alwaies / and agayne I say iⁿ hope. Let youre softenes be knowne vnto all men. The Lorde is euen at hande. Be not carefull: but in all thinges beseech your petition vnto God in prayer and supplication with geunge of thanks. And the peace of God which passeth all vnderstandinge / keape youre hertes and myndes in Christ Iesu.

Furthermore brethren / whatsoever things are true / whatsoever things are honest / whatsoever things are iust / whatsoever things are pure / whatsoever things pertaine to loue / whatsoever things are of honest repouce : if there be any vertuous thinge / if there be any laudable thinge / those same haue

Roma, xvi

The Epistle of S. Paul

haue ye in youre mynde / which ye haue boche lea-
ned and receiued / harde and allose in me: those
things do / and the God of peace shall be with you.
I reieyse in the Lorde greatly / that now at the last
ye are returned agayne to care for me / in that when
ye were also carefull / but ye lacked opportunitie.
I speake not because of necessitie. For I haue lea-
ned in whatsoeuer estate I am / to be con-
tent. I can both cast doune my selfe / I can also ex-
cende. Every where and in all things I am instru-
cted / both to be full / and to be hungry: to haue plen-
ty / and to suffere neede. I can do all things thorow
the helpe of Christ which strengtheth. Not with-
doubte ye haue well done / that ye bare parte with me
in my tribulation.

Ye of Philippos knowe that in the beginnin-
ge of the Gospel / when I departed from Mace-
donia / no congregacion bare parte with me as concer-
ninge geuinge a receauinge / but ye only. For when
I was in Cellalonica / presentouns and afterwarde
agayne vnto my heades: not that I desyre gistes
but I desyre aboundaunt frute on youre parte. I re-
ceiued all / and haue plentie. I was euensilled after
that I had receiued of Epaphroditus / that which
came from you / an odour that smelleth sweete a sacri-
fice accepted and pleasaunt to God. My God fulfill
all youre heades thorow his gloruous riches in Je-
su Christ. Vnto God and oure faether be prayse
for euer moore. Amen. Salute all the sayntes in
Christ Jesu. The brethren which are with me / gre-
ate you. All the sayntes salute you and moost of all
they which are of the Emperours housholde. The
grace of oure Lorde Jesu Christ be with you all.
Amen.

Sent from Rome by
Epaphroditus.

The epistle

of Saynt Paul the Apo-
stle vnto the Collos-
sians.

The first Chapter.



Paul an Apostle of Je-
su Christ by the will of
God / and brother Timo-
theus. To the sayntes
which are at Colossa / and
brethren that beleue in
Christ.

Grace be with you
and peace from God oure
faether / and from the Lorde

of Jesu Christ.

We geue thanks to God the faether of oure
Lorde Iesus Christ / allwaies prayeing for you
sence we harde of youre saynt which ye haue in
Christ Jesu / and of the loue which ye beare to all
sayntes for the hopes sake which is layde vp in
heauen / of which hope ye haue harde
before by the true worde of the Gospel / which is co-
me vnto you / euen as it is into all the worlde / and
is frutefull as it is amonge you / from the first daies
in the which ye harde of it / and had experience in
the grace of God in the truch / as ye learned of Epa-
phrasa oure deare feloweseruaunt / which is for you a
sayntfull minister of Christ / which also declared vnto
vs youre loue which ye haue in the spirit.

For this cause we also / sence the daye we han-
de of it / haue not ceasid prayeing for you / and desy-
ringe that ye might be fulfilled with the knowledg
of his will / in all wysdome & spirituall vnderstand-
ge / that ye might walke worthy of the Lorde in all
things.

The Epistle of S. Paul

things that please bring fructfull in all good woꝝ
kes and encreasynge in the knowle dge of God / stre
ghed with all might thowse his glorious power vnto
to all patience and longe sufferinge with ioyfullnes
geunge thanks vnto the faether which haeth ma
de vs meete to be parttakers of the enheritaunce of
saepntes in light.

Which haeth deliuered vs from the power of
darknes / and haeth translated vs into the kingdome
of his deare sonne / in whoom we haue redemption
thowse his blood / that is to saie the forgiuens of sin
nes which is the ymage of the inuisible God / first be
gotten of al creatures. For by him were all things
created things that are in heauen / and things that
are in earth: things visibill and things inuisibill /
whether they be maieste or lordshippe / ether ruele or
power. All things are created by him / and in him /
and he is before all things / and in him all things
haue their beinge.

And he is the head of the body / that is to wite
of the congregacion: he is the beginninge and first be
gotten of the dead / that in all things he might haue
the preeminence. For it pleased the faether that in
him shuld all fulnes dwell / and by him to reconcile
all thinge vnto him selfe / and to set at peace by him
thowse the blood of his crosse / booth things in hea
uen and things in earth.

And you (which were in tymes past straungers
and enymies / because youre myndes were set in euill
woꝝkes) haeth he now reconciled in the body of his
flische thowse death / to make you holly / vnblande
able and without fault in his aynes sight / yf ye con
tinue grounded and stablyshed in the faeyth / and
be not moued awaye from the hope of the Gospell /
wher of ye haue harde / howe that it is preached a
monge all creatures which are vnder heauen / wher
of S. Paul am made a minister.

Nowe ioye I in my sofferinges which I suffer
for

To the Collosyans.

To. cccc. lxxv.

for you / a fulfill that which is behynde of the passi
ons of Christ in my flesh for his bodies sake wh
ich is the congregacion / wher of I am made a mi
nister accordynge to the ordinaunce of God / which
ordinaunce was geuen me vnto you warde / to ful
fill the woꝝds of God & mystery hide sence the worl
de beganne / and sence the beginninge of generacion
but now is opened to his saepntes / to whoom God
wolde make known the glorious ryches of this
mystery amonge the gentyls / which ryche is Christ
in you / the hope of glorie / whoom we preach / woe
ninge all men / & teachinge all men in all wysdome
to make all men perfect in Christ Iesu. Wher in I
also labour and stryue / euen as farforth as his woꝝ
kinge woꝝketh in me myghtely.

The ii. Chapter.

I Wolde ye knowe what fightinge I haue
for youre sakes and for them of Laodicia / and
for as many as haue not sene my parson in the fleshe
/ that their hertes might be comforted and knet
to gedre in loue / and in all ryches of full vnderston
dinge / for to knowe the mystery of God the faether
and of Christ / in whoom are hid all the treasures. Col. iii.
of wysdome and knowledg. Whis I saie lest any
man shuld begyle you with entysinge woꝝdes. For
though I be absent in the fleshe / yet am I present
with you in the spyte / ioyinge and beholdinge the
order that ye keape / & youre sted fast faeyth in Christ.
As ye haue thearfore receiued Christ Iesu the Lord
de / euen so walke / routed and bylt in him and sted
fast in the faeyth / as ye haue learned: and therin
be plenteous in gruyng thanks.

Be ware lest any man come and spoyle you
thowse philosophy and vnsaefull vanitie / thowse
the traditions of men and ordinaunces after the woꝝl
de / and not after Christ. For in him dwelleth all the
fulnes of the Godhead bodyly / and ye are complete
in him which is the head of all ruele and power / in
f. liij. whoom

The Epistle of S. Paul

Whoom also ye are circumsised with circumsision made with out handes/by puttyng of the sinfull body of the fleshe thorow the circumsision that is in Christ in that ye are buryed with him thorow baptism/in whoom ye are also risen agayne thorow we sayth that is wrought by the operation of God which raiyled him from death.

And ye which were dead in sinne thorow the vncircumsion of youre fleshe haeth he quyckened with him and haeth forgiven vs all oure trespasses & and haeth put out the hardwittinge that was agaynst vs contayned in the lawe written/& that haeth he taken out of the waye & haeth fastened it to his crosse/& haeth spoiled ruelled ruele/& power/& haeth made a shewe of them openly/and haeth triumphed ouer them in his awne person.

Let none man thearfore trouble youre consciences aboute meate & drinke or for a peece of an holyday/as the holyday of the newe mone/or of & Sabboth dayes / which are nothinge but shadowes of thinges to come/but the body is in Christ. Let no man make you shote at a wyge marke which after his awne ymaginaciō walketh in the humblenes & holynes of angels/thinges which he neuer sawe/cauldeste putt vp with his fleshy mynde/& holdeth not the head/fearh of all the body by roynes & couples cocaceth noulymet/& is knet to geder/and encreaseth with the increasyng that cometh of God.

Wherefore yf ye be dead with Christ from ordinances of the worlde/why as though ye yet liued in the worlde/are ye ledde with tradicions of them that saye/Touche not/tast not/handell not which all perishe with the bynyng of them and ere after & commaundmentes and doctrine of men which thinges haue the similitude of wyldome in chosen holynes & humblenes/& in that they spare not the body & do the fleshe no worship vnto his neade.

¶ The .iii. Chapter. ✠

To the Collosayns.

To. scribit

If ye be the risen agayne with Christ/seke those thinges which are aboue wherewith Christ sitteth on & right hōde of God. Set youre affection on thinges & are aboue/& not on thinges which are on & earth. For ye are dead / & youre lyfe is hid w Christ in God. Whē Christ which is oure lyfe/shall shewe hē selfe/then shall ye also appere & hē in glory.

Wherfore thearfore youre members which are on & earth/fornication/vncleannes/vnnaturall lust/cruell concupiscence/& couetousnes which is worshippinge of ydoles:for which thinges lacke & wrath of God cometh on the children of vnbelleue. In which thinges ye walked ones/when ye lyued in thē.

But now put ye also aswape from you all thinges **Rom. vi. 6.** wrath/fearnes/maliciousnes/cursed speakyng/silly speakyng out of youre mouthes. Lye not oone to **Eph. iii.** another/that the olde mā with his workes be put of **Hebr. xi.** and the newe put on/which is renewed in knowledge **1. Pet. ii. 2.** after the ymage of him that made him/wher is neither Gentile ner Jewe/circumsion nor vncircumsion/Barbarous or Sythian/bōde of fre:but Christ is all in all thinges.

Crow thearfore as electe of God/holy/& be **Eph. i. 4.** ioued/put on tender mercie/kyndnes/humblenes of myndes/meknes/lōge sufferynge/forbearynge one another & forgyng one another/yf any mā haue a quarell to a nother/euen as Christ forgave you euen so do ye. About all thesc thinges put on loue/which is the bounde of perfectnes. And the peace of God rule in youre hertes/to the which peace ye are caled in oone body. And se that ye be thankfull. Let the worde of Christ dwell in you plentiously in all wyldome. Teache & exhorte youre awne selues / in **1. Cor. x. 3.** psalmes/& hymnes/& spirituall songes which haue fauour with thē/singyng in youre hertes to the Lorde. And all thinges (wharsoeuer ye do in worde or **Eph. v. 2.** dede) do in the name of the Lorde Jesu / geuyng **1. Pet. iii. 2.** thanks to God the father by him.

¶ Wques

The Epistle of S. Paul

Eph. vi. a. Wives/submit your selves unto your husbands
Col. iii. c. husbands/as it is comly in the Lord. Husbands
1. Pet. ii. c. love your wives and be not bitter unto the children/obey your fathers and mothers in all things
 for that is well pleasing unto the Lord. Fathers/rate not your children/lest they be of a despo-
 rate mynde. Seruantes/be obedient unto your bo-
 dyly maisters in all things: not with eye service as
 me pleasers/but in singleness of herte/fearinge God.
Sapt. vi. b. And whasocuer ye do/do it hertely as though ye di-
Roma. ii. b. de it to the Lord/and not unto men. For as moche
 as ye knowe that of the Lord ye shall receiue the re-
 warde of inheritaunce/for ye serue the Lord Christ.
 But he that doeth wronge shall receiue for the wronge
 that he hath done: for there is no respect of per-
 sons with God. Ye maisters do vnto your seruants
 that which is iust and equall / for ye knowe
 that ye also haue a maister in heauen.

The. iiii. Chapter.

Eph. v. d **C**ontinue in prayer and waetch in the same
 with thanks giuinge/prayinge also for vs
 God open vnto vs the doore of bittreance that we
 maye speake the mystery of Christ (whereof I am
 also in bondes) that I maye utter it/ as it becometh
 me to speake. Walke wyfely to them that are with
 out/and reuene the tyme. Let your speache be all
 swapes well fauoured and powdered with salt that ye
 maye know how to answer every man.

The deare brother Tychicus shall tell you of
 all my busynesse/which is a facythfull minister & felo-
 we seruant in the Lord/whom I haue sent vnto
 you for the same purpose/that he might knowe / how
 ye do/and might comforte your hertes. & done One-
 sinus a facythfull and a beloued brother / which is
 one of you. They shall shewe you of all things whi-
 ch are adoyne here.

Aristarchus my prison felowe saluteth you/and
 Marcus Barnabas sisters sonne: touchinge whom
 ye see

To the Thessalonians. For euerie
 ye receiued commaundementes. If he come vnto
 you receiue him: and Iesus which is caled Justus/
 which are of the circumcision. These only are my
 sworne felowes/vnto the kingdome of God / which
 were vnto my consolacion. Epaphras the seruant
 of Christ/which is one of you/saluteth you/and all
 swapes laboureth feruently for you in prayers / that ye
 maye stonde perfect and full in all that is the will of
 God. I beare this recorde that he hath a feruent
 mynde towarde you and towarde them of Laodicia
 and them of Hierapolis. Deare Lucas the physician
 greeteth you/and Demas. Salute the brethren whi-
 ch are of Laodicia/and salute Symphas and the
 congregacion/which is in house. And when the post
 is red of you/make that it be red in the congrega-
 tion of the Laodicians also: and that ye like wyse re-
 ade the epistle of Laodicia. And saye to Archippus:
 take heed to the office that thou hast receiued in
 the Lord/that thou fullfill it. The salutation by
 the honde of me Paul. Remember my bondes. Grace
 be with you: Amen.

Sent from Rome by Tychi-
 cus/ Onesimus.

The fyrst epi-

le of Saepnt Paul vnto the
 Thessalonians.



The first Chapter.
 I to A. Sylvanus and Ti-
 motheus.

Unto the congregacion
 of Thessalonians in God
 the father/and in the Lord
 Iesus Christ.

Grace be with you / &
 peace from God our fa-
 ther
 I. v. the

The. i. Epistle of S. Paul
ther/and from the Lorde Iesus Christ.

We geue God thanks all ways for you all/
makinge mention of you in oure prayers with
ceasinge/and call to remembrance youre worke in
the facyth/a labour in loue and perseuerance in
hoefe of oure Lorde Iesus Christ/in the sight of God
oure faether: because we knowe brethren beloued of
God/how that ye are electe. For oure Gospell came
not vnto you in worde only/but also in power/and
also in the holly goost and in moche certayntie/as
ye knowe after what manner we behaue dovre sel-
ues amonge you/for youre sakes.

And ye became folowers of vs and of the Lorde/
and receiued the worde in moche affeccion/with lope
of the holly goost: so that ye were an ensample to all
that beleue in Macedonia and Achaia. For frō you
sounded out of the worde of the Lorde/not in Mac-
donia and in Achaia only: but youre facyth also
which ye haue vnto God spied her selfe abroade in all
quartars/so greatly that it nedeth not vs to speake
my thinge at all: For they the selues beswe of you
what manner of entring in we had vnto you & how
ye tourned to God from ymages/for to serue the
liuinge & true God/a for to looke for his sonne from he-
auen/whom he rayse d from death: I mean Iesus
which deliuereth vs from wrath to come.

The. ii. Chapter.

How ye youre selues knowe brethren of oure
entranee in vnto you/how that it was not
in va: he: but euen after that we had suffered before
and were damfully entreated at Philippios (as ye
well knowe) then were we bolde in oure God to
speake vnto you the Gospell of God/with muche
struyng. Oure exortacion was not to bringe you
to erreure/ nor yet to vncleennes/ neather was it
with gyle: but as were slowd of God/that the Gos-
pell shuld be committed vnto vs: euen so we speake/

To the Thessalonians. For. ccc. rrr
not as though we intended to please me/ but God/
which tryeth oure hertes.

Neather was oure conuersacio at any tyme with
flatteringe wordes/ as ye well knowe neather in clo-
ked couetousnes/ God is recorde: neather sought we
praise of men/ neather of you/ nor yet of any oether
when we might haue bene chargeable/ as the Apost-
les of Christ but we were tender amonge you/ euen
as a noyse cherisseth her children/ so was oure af-
fection towarde you/ oure good will was to haue
deale vnto you/ not the Gospell of God only:
but also oure ayme soules/ because ye were deare
vnto vs.

¶ Ye remember brethren oure labour/and tra-
uaple. For we laboured daye and night because we
wolde not be greuous vnto any of you/ preached vnto
vnto you the Gospell of God. Ye are witnessers/ & so
is God/how holily & iustly & vnblymeable we beha-
uourd oure selues amonge you that beleue: as ye knowe
we how that we exorted and comforted & besought
euery oone of you/ as a faether his children/ that ye
shoulde shalke worthy of God/ which haeth called
you vnto his kyngdome and glory.

For this cause thanke we God with out ceasinge
/ because that when ye receiued of vs the worde
wherewith God was preached/ye receiued it not as
the worde of man: but euen as it was in dede/ the wor-
de of God/which worketh in you that beleue. For
ye brethren became folowers of the congrega-
tions of God which in Ierow are in Christ Iesu:
for ye haue suffered lyke thinges of youre kynsmen
as we oure selues haue suffered of Iewes. Which
as they killed the Lorde Iesus and their awne Pro-
phetes/ euen so haue they persecuted vs/ and God
they please not/ & are contrary to all men ad forbid vs
to preache vnto the Gentyls/ & they might be saued/
to fulfill their synnes all waye: For the wrath of
God is come on them/ euen to the vtmost.

For

The .i. Epistle of S. Paul

For as much brethren as we are kept from you
for a season / as concerning the bodily presence / but
not in the heart / we enjoyed the more to see you per-
sonally with great desire. And therefore we would
have come unto you / I Paul sons and agape: but
Satan with stood us. For what is our hope or
joy / or crown of rejoicing / are not ye in the pre-
sence of our Lord Jesus Christ at his coming /
yes ye are our glory and joy.

The .ii. Chapter.

2da. xvi.

Unlike forer since we could no longer forbe-
re / it pleased us to remaine at Athens alon-
ne / and sent Timotheus our brother and mini-
ster of God / and our labour fellowe in the Gospell
of Christ / to stablish you and to comfort you our
poure faith / that no man shuld be moved in the-
se afflictions. For ye yourselves knowe that we are
even appointed to care vnto. For verily when I was
with you / I tolde you before that we shuld suffer
tribulation / even as it came to passe / as ye knowe.
For this cause whē I could no longer / forbear / I
sent that I might have knowledge of your faith /
lest happily the sceptor had tempted you / and that our
laboure had bene bestowed in vayne.

But now lately when Timotheus came from
you vnto us / and declared to us your faith and
your love and how that ye have good remembra-
ce of us all wayes / desiring to see us as we desire
to see you. Therefore brethren we had consolation in
you / in all our aduersite and necessity / through your
faith. For now are we alive / yf ye stande sted-
fast in the Lord. For what thanks can we recom-
pence to God agayne for you / over all the joye that
we have for your sakes before our God / will we
night and day praye exceedingly that we might see
you presently / and might fulfill that which is la-
king in your faith.

God

To the Thessalonians.

Jo. xxi.

God himselfe our father / and our Lord Je-
sus Christ gode our waye vnto you / and the Lord
decrease you and make you growe over in love oo-
ne to warde a nother / and to warde all men / even
as we do towarde you / to make your hearts stable
and blameable / in holynes before God our fa-
ther / at the cominge of our Lord Jesus Christ /
with all his sayntes.

The .iii. Chapter.

Herewithal we beseeche you brethren / ad-
monish you in the Lord Jesus / that ye increa-
se more and more / even as ye have received of
us / how ye might to walke and to please God. Ye
remember what commandmentes we gave you in
our Lord Jesus Christ. For this is the will of God /
even that ye shuld be holy / and that ye shuld abstae-
yne from fornication / that every one of you shuld
knowe how to kepe his vessel in holynes and ho-
nour / and not in the lust of concupiscence / as do the
heathen which knowe not God / that no man go to
farr and defraude his brother in bargayning: be-
cause the Lord is a venger of all such things / as
we tolde you before tyme and testified. For God ha-
th not caled us vnto uncleannes: but vnto holynes.
We therefore that despyse / despyse not man / but
God / which hath sent his holy spirit an vnto you.

But as touching brotherly love / ye neede
not that I write vnto you. For ye are taught of God
to love one another. Ye and that thing verily ye
do vnto all the brethren which are thersowte all
Macedonia. We beseeche you brethren that ye increa-
se more / and more / and that ye studie to be quyet
and to medle with your owne busynes / and to
walke with your owne handes / as we commaun-
ded you: that ye may behaue your selves honestly
to warde them that are with out / and that nothinge
be lacking vnto you.

I wolde not brethren have you ignorant
concerning

Joh. xii. d.
and. xv. v.
1. Joh. ii. b.
1. Act. ii. v.

The .iiij. Epistle of S. Paul
 concerninge them which are fallen a sleape / that ye
 knowe not as oether do which haue no horpe . For
 yf we beleue that Iesus dyed and roose agayne : e-
 uen so the also which sleape by Iesus / will God bringe
 agayne with him . And this saye we vnto you in
 the worde of the Lorde / that we which lyue & are re-
 mayninge in the comynge of the Lorde / Shall not co-
 me pette they which sleape . For the Lorde him selfe
 shall descende fro heauen with a shoute & the voyce
 of the archangel & trompe of God . And the dead
 in Christe shall aryse first : then shall we which lyue
 and remayne / be caught vp with the also in the clow-
 des / to mete the Lorde in the ayer . And so shall we
 euer be with the Lorde . Wherefore comforte youre
 selues oone another with these wordes .

1. Cor. xv. d

11. Oct. iij
 Apoc. iij. a
 and. xvi.

The .v. Chapter.

Of the tynes and seasons brethren ye haue no
 neede that I wyte vnto you : for ye your sel-
 ues knowe perfectly / that the daye of the Lorde shall
 come euen as these in the night . When they shall
 saye peace and no daunger then cometh on them
 sudden destruction / as the traualinge of a woman in
 with chylde / and they shall not scape . But ye Brethren
 are not in darknes / that daye shall come on you as
 it were a thefe . Ye are all the children of light /
 and the chylde of the daye . We are not of the night
 neither of darknes .

Wherefore let vs not sleape as do oether : but let
 vs watch & be sober . For that they sleape sleape in
 the night : and they that be droncken / are droncken in
 the night . But let vs which are of the daye / be sober
 armed with the brest plate of faeyth and loue / and
 with hope of saluacion as an helmet . For God
 hath not apointed vs vnto wrath : but to obtayne
 saluacion by the meanes of oure Lorde Iesu Christ
 which dyed for vs : that whether we wake or slea-
 pe / we shuld lue to gedre with him .

Wherefore comforte youre selues to gedre and
 edifie

1. Cor. iij.
 Eph. vi.

To the Thessalonians. **To. ccc. xij**
 edifie oone another / euen as ye do .

We beseeche you brethren / that ye knowe them
 which laboure amonge you and haue the oversight
 of you in the Lorde and geue you exhortacion / that
 ye haue them in the more in leue / for their workes sake
 and be at peace with them . We beseeche you
 brethren / warne them that are vncruely / comforte the
 feeble minded / forbeare the weakes / haue continuall
 patience towarde all men . Be that noone receiue
 euill for euill vnto any man : but euer followe that
 which is good / both amonge youre selues / ad to all
 men . Reioyce euer . Praye continually . In all thinges
 geue thakes . For this is the will of God in Christ
 Iesu towarde you .

Queneche not the spites . Despyse not prophes-
 yinge . Examen all thinges / and kepe that which is
 good . Absteyne from all suspicious thinges . The
 very God of peace sanctifie you thorow out . And
 praye God that youre whoole spete / soule and bo-
 dy / be kept faultlesse vnto the comynge of oure Lorde
 Iesus Christ . Faithfull is he which cald
 you : which will also do it . Brethren / praye for vs .
 Greete all the brethren with an holly kysse . I charge
 you in the Lorde / that this pistle be red vnto all the
 holly brethren . The grace of the Lorde Iesu Christ
 be with you . Amen .

1. Cor. i. b

**The first pistle vnto the The-
 salonians sent from
 Athens.**

The seconde

epistle of S. Paul the Apostle vnto
 the Thessalonians.

The first Chapter.

Paul

The .iiij. Epistle of S. Paul

Ad Rom. S. Paulus and Timotheus.

In the congregation of the Thessal. 1
lonians which are in God our father
in the Lord Jesus Christ.

Grace be with you & peace from God
our father & from our Lord Jesus Christ

We are bound to thank God all ways for you
brethren/as it is meet/because that your faith groweth
exceedingly/and every one of you sheweth
in love towards another betweene your selves
that we our selves reioyce of you in the congregations
of God/our your patience and faith in all your
persecutions and tribulations that ye suffer/which
is a token of the righteous judgement of God/
that ye are counted worthy of the kingdom of God/
for which ye also suffer. It is verely a righteous thing
ge with God to recompence tribulation to them that
trouble you: and to you which are troubled/rest with
us when the Lord Jesus shall shewe himselfe from
heaven with his mighty angels / in flaming fire/
condemning vengeance unto them that knowe not God/
and to them that obeye not unto the gospel of our
Lord Jesus Christ / which shall be punished with
everlasting damnation/ from the presence of the Lord
and from the glory of his power/when he shall come
to be glorified in his saints/and to be made
marvellous in all them that beleue: because our testi-
mony that we had to you/ was beleued even the same
daye that we preached it. Wherefore we praye
all ways for you that our God make you worthy
of the calling/and fulfill all delectation of goodness
and the worke of faith/with power: that the name
of our Lord Jesus Christ maye be glorified in
you/and ye in him/through the grace of our God/
and of the Lord Jesus Christ.

cap. The .iiij. Chapter.

Unlesse ye beleeve you brethren by the cominge of
our Lord Jesus Christ/ and in that we shall
assemble

To the Thessalonians To. ccc. xlii.

assemble unto him/ that ye be not suddenly moved from
your myndes/ be not troubled neither by spirit/ ne-
ther by wordes/ nor yet by letter which shalde seme
to come from us / as though the daye of Christ were
at hande. Let no man deceave you by any meanes/ for
the Lord cometh not excepte they come a departing
first/ & that the small man be opened the waye of
perdition which is an aduersari / and is exalted abo-
ue all that is called God / or that is worshipped: so
he shall sit as God in the temple of God / and shewe
himselfe as God.

Remember ye not / that when I was yet with
you/ I tolde you these things: And now ye knowe
we what we holdeth: even that he might be bite-
red at his tyme. (For the mystery of the iniquite doeth
all ready worke: till he which now only truely/
be taken on of the waye.) And then shall that scru-
led be uttered / whom the Lord shall consume
with the spirit of his mouth / and shall destroye it
with the apperance of his cominge. & such him
whose cominge is by the workinge of Satan/ with
all lying power / signes and wonders: and in
all deceauablenes of unrighteousnes / amonge them
that perishe: because they receaved not the (love) of
the truth/ that they might have bene saved. And there-
fore God shall sende them stronge delusion / that
they shalde beleue lyes: that all they might be dam-
ned which beleue not the truth / but had pleasure
in unrighteousnes.

But we are bounde to geue thanks alwaye to
God for you brethren beloved of the Lord / for be-
cause that God hath from the beginninge chosen you
to saluacion/ through sanctifyinge of the spirit / and thro-
ugh beleuinge the truth: wherunto he called you
by our gospel / to obtayne the glory that cometh
of our Lord Jesus Christ.

& Wherefore brethren stande fast/ and keepe the or-
dinances which ye have learned: whether it were

by word

Eph. v. 6

Gal. xi. 9

The. i. Epistle of S. Paul
by cure preaching or by epistle. Our Lord Jesus
Christ himselfe/and God our father which hath
loued vs/ & hath geue vs euerlastinge consolacion
and good hope thowso grace/comforte youre her-
tes/ & stabillise you in all doctrine & good doynges.

The. iij. Chapter.

Either moore brethren praye for vs that the
worde of God maye haue fre passage and be
glorified/as it is with you: and that we maye be de-
liuered from vnreasonable and euill men. For all me
haue not sayth: but the Lord is saythfull / which
shall stabillise the you/and keepe you from euill. We
haue confidencce thowso the Lord to you ward/ &
ye booth do/and will do/that which he commaun-
de you. And the Lord gyde youre hertes to the loue
of God and patience of Christ.

We requyre you brethren in the name of our
Lord Jesus Christ/that ye with dysswe youre sel-
ues fro euery brother that walketh inordinatly/ &
not after the institution which ye receaued of vs. Ye
your selues knowe how ye ought to folowe vs. for
we behaued not our selues inordinatly amonge you
Neither toke we bread of any man for nought: but
sought with labour and irruaple night and daye
because we wolde not be greuous to any of you:
not but that we had auctoritie: but to make our sel-
ues an ensample vnto you/to folowe vs. For when
we were with you/this we warned you of/ that if
there were any which wolde not worke/that the sa-
me shoulde not eate.

We haue harde saye no doute that there are so-
me which walke amonge you inordinatly/ and wor-
ke not at all/ but are bely bodyes. Them that are su-
che/ we commaunde and exhort by our Lord Jesus
Christ/that they worke with quietnes/ & eate their
owne bread. Brethren be not wery in well doynges.
If any man obey not our sayynges/ sende vs wor-
de of him by a letter: and haue no copanis with him/

that

To the Thessalonians **To. iij. chapter**
that he maye be ashaamed. And count him not as an
enemy: but warne him as a brother.
D The very Lord of peace geue you peace all
wayes by all meanes. The Lord be with you all.
The salutation of me Paul/ with myne awne hon-
de. This is the token in all Epistles. So I write.
The gract of our Lord Jesus Christ be with you
all. Amen.

Sent from Athens.

The fyrst epi-

le of Saepnd Paul vnto
Timothe.

The fyrst Chapter.

D I an Apostle of Jesus Christ / by
the commaundement of God our saul. **Act. xvi.**
oure/and Lord Jesus Christ/ which is
oure hope.

Vnto Timothe his naturall sonne
in the sayth.

Grace/mercy and peace from God our father
and Lord Jesus Christ our Lord.

As I besought the to abyde still in Ephesus/
when I departed into Macedonia/ euen so do/ that
thou commaunde some that they teache no fether
wyle: neither grue heede to fables and genealogies/
which are endlesse/and bryege doubtis moore then
godlye edyfyinge which is by sayth/ for the ende of
the commaundement is loue that cometh of a pu-
re herte / and of a good conscience / and of sayth
unfayned: from the which thinges some haue er-
red/ and haue turned vnto payn ianglinge be-
cause they wolde be doctours in the scripture / and

g. i.

ye t.

The .i. Epistle of S. Paul
yet vnderstande not what they speake / neither wher
of they affirme.

¶ We knowe that the lawe is good / yf a man
vse it lawfully / vnderstandinge this / howe that the
lawe is not geuen vnto a righteous man / but vnto
the vnrightheous & disobedient to the vngodly and to
sinners / to vnholy and vnclene / to murderers of fa-
thers & murderers of moethers / to manslayers and
schismongers / to them that defile them selues with
mankynde / to menstealers / to lyars & to perjured / &
so fourth if there be any oether thinge that is contra-
ry to heliome doctrine / accordinge to the gospell of
the glory of the blessed God / which gospell is com-
mitted vnto me.

And I thanke Christ Iesus oure Lorde w-
hich hartly made me stronge / for he counted me true
and put me in office / when before I was a blasph-
mer / and a persecuter / and a tyrant. But I obai-
ned mercy / because I did it ignorantly thorow my
wylke. Neuerthelater the grace of oure Lorde was
made abundaunt with sayth and loue which is
in Christ Iesu.

¶ This is a true sayenge & by all meanes w-
thy to be receaued / that Christ Iesus came into the
worlde to save sinners / of whoom I am chefe. For
with standinge for this cause was mercy geuen v-
to me / that Iesus Christ shoulde first shewe on me
all lenge patience / vnto the ensempel of them which
shall in tyme to come beleue on him vnto eternal ly-
fe. So then vnto God / kinge euerlastinge / immortall
inuisible / and wyse only / be honoure and prayse
for ever and ever. Amen.

This commaundement committe I vnto the concy-
le / accordinge to the prophesies which in
tyme past were prophesied of the / that thou in them
shouldest fight a good fight / hauinge sayth and good
conscience which some haue put awaye from them /
And as concerninge sayth haue made bypocryte.

To Timothee. Forcerd.
Of whose name is Timonens and Alexander w-
hich I haue deliuered vnto Satan / that they might
be taught not to blaspheme.

The .ii. Chapter.

I choxe therefore / that aboute all thinges /
prayers / supplications / intercessions and ge-
tunge of thankes be had for all men: for langes / and
for all that are in authorite / that we maye lue a
quiet and a peaceable life / in all godlines and hone-
stie. For that is good and accepted in the sight of
God oure sauour / which will haue all men saved
and to come vnto the knowledge of the tructh. For
there is oone God / and oone (mediator) betwene
God and man / which is the man Christ Iesus / w-
hich gaue him selfe a ranfome for all men / that it
shoulde be testified at his tyme / wher vnto I am or-
dained a preacher and an Apostle: I tell the tructh
in Christ and lye not beinge the teacher of the gen-
tyls in sayth and verite.

I will therefore that the men praye every w-
hich are listinge w- pure hundes without wyath / or
dowtinge. Lyke wyse also the women that they a-
raie them selues in comly apparell with samfast-
nes and discrete behaueour / not with broyded hea-
re / oether golde / or pearles / or costly aray: but with
suche as becommeth women that professe the w-
shipinge of God thorow good workes. Let the wo-
man learne in silence w- all subiectiō. I suffer not
a woman to teache / neither to haue autoritie ouer
man: but for to be in silence. For Adam was first for-
med / and then Eue. Also Adam was not deceaued /
but the woman was deceaued / and was in transgres-
sion. Not withstandinge thorow bearinge of childre
they shal be saved / so they continue in sayth / loue and
holpnes with discretion.

The .iii. Chapter.

g. iiij.

This

This is a true sayinge: If a man couet the office of a Bysshope he desirerh a good wyse. Ye and a Bysshope must be faultlesse the husband of one wyse / sober / discrete / honestly apparelled / barberous / apt to teache / not droncken / no fighter / not geuen to filthy lucre: but gentle / abhorringe fightinge / abhorringe couctousnes / and oone that misleth his owne house honestly / hauinge children vnder obedience with all honeste. For if a man cannot rule his owne house / how shall he care for the congregation of God. He maye not be a pongecoler / lest he fall well and faule into the iudgement of the euill speaker. He must also be well reported of amonge them which are with out fourth / lest he fall into rebuke and snare of the euill speaker.

Like wyse must the Deacons be honest / not double tonged / not geuen vnto muche drynkinge / neither vnto filthy lucre: but hauinge the mystery of the sacreth in pure conscience. And let them first be proued / and then let them minister / if they be founde faultlesse.

Euensomust their wyues be honest / not euill speakers: but sober & sayethfull in all thinges. Let the Deacons be the husbandes of one wyse / and rule the as rule their children well / & their owne householdes. For they that minister well / get themselves good degre and greate libertie in the sacreth / which is in Christ Iesu.

These thinges write I vnto the / trustinge to come shortly vnto the: but and if I tarie longe / that thou mayest yet haue knowledg how thou oughtest to behaue thy selfe in the house of God / which is the congregation of the liuinge God / the pillar and ground of truely. And without naye great is that mystery of godlines: God was beswed in the fleshe / was iustified in the spyte / was sene of angels / was preached vnto the gentyls / was beleued on in earth and reserued vp in glory.

The

The spyte speaketh evidently that in the laster tymes some shall departe from the sacreth and shall geue herde vnto spytes of erroure / and dyuelliche doctrine of them which speake faulthe thorsow pocrisy and haue their consciences marked with an hoete yron / forbiddinge to mary / and commaundinge to absteyne from meates which God haeth created to be receaued with geuinge thanks / of them which becaue and knowe the truely. For all the creatures of God are good and nothinge to be refused / if it be receaued with thankesgeuinge. For it is sanctified by the worde of God and prayer. If thou shalt put the brethren in remembraunce of these thinges / thou shalt be a good minister of Iesu Christ / which haest bene nourished vp in the wordes of the sacreth and good doctrine / which doctrine thou haest continually folowed. But cast awaye vngoodly and oelde fables.

Exercyse thy selfe vnto godlines. For bodily exercyse profiteth lytell: but godlines is good vnto all thinges / as a thinge which haeth promyses of the lyfe that is now / and of the lyfe to come. This is a sure sayinge / and of all parties worthy to be receaued. For the cause for labour and suffer rebuke / because we beleue in the liuinge God which is the sauoure of all me: but specially of those that beleue. Such thinges commande & teache. Let no man despyse thy youth: but be vnto them that beleue / an ensample / in worde / in conuersacion in loue / in spyte / in fayth and in purenes.

Till I come / geue attendaunce to readinge / to exhortacion and to doctryne. Despyse not that gifte that is in the / which was geuen the thorsow prophetic and with the sayinge on of the bondes of an elder. These thinges exercise / and geue thy selfe vnto the / that it maye be sene how thou prophetest in all thinges.

ii. Tim. iii.
ii. Pet. iii.
Iuoc. i. fii. Tim. iii.
Iuoc. i. f

The. i. Epistle of S. Paul
things. Take heede vnto thy selfe and vnto lear-
ninge/and continue therein. For if thou shalt so do/
thou shalt save thy selfe/and them that heare the.

The. v. Chapter.

Blake not an elder: but exhorde him as a father/
ther/and the yonger men as brethren/the el-
der women as mothers/the yonger as sisters/with
all purenes. Honour wyddowes which are true
wyddowes. If any wyddowe haue children or ne-
ues/let them learne first to rule their owne houses
godly and to respect their elders. For that is good
and acceptable before God. She that is a very wyd-
dowe and friendlesse/purseth her trust in God/ & con-
tinueth in supplication and prayer night and daye.
But she that liueth in pleasure/is dead euen yet a li-
ue. And these things commaunde/that they maye be
without fault: if they be any that prouideth not for
his owne/ & namely for them of his house/that sa-
me beneth the sayth/and worse then an infidell.

Let no wyddowe be chosen vnder these thynges:
ye olde/and suche a one as was & wyfe of one man
and well reported of in good workes: if she haue no
risched children/ if she haue bene liberall to stran-
gers/ if she haue wished the sayntes fete/ if she ha-
ue ministered vnto them which were in aduersitie/ if
she were continually geuen vnto all manner good
workes. The yonger wyddowes refuse. For whiche
they haue begone to were wantone/ to the dishonou-
re of Christ/ then will they marry/ hauinge damna-
cion/ because they haue broken their first sayth. And
also they learne to go from house to house/ to be idle
only/ but also to trauaile and busynes bodyes/ spea-
kinge thinges which are not comely.

I will therefore that the yonger women marry/
and beare children/ and gyde the house/ and geue
no occasion to the aduersary to speake euill. For
many of them are all ready turned backe/ and are go-
ne after Sathan. And if any man or woman that bele-
ueth/

To Timothee.

To scriuill.

ueth/haue wyddowes/let them minister vnto the/ &
let not the congregacion be charged: that ye maye ha-
ue sufficient for the that are wyddowes in neede.

The elders that rule well/are worthy of dou-
ble honour/moost specially they which labour in
worde and in teaching. For the scripture sayth: Den. xxi.
thou shalt not mouell the mouth of the ore that trea-
deth out the corne. And the labourer is worthy of his
reward. Agaynst an elder receiue noone accusaci-
on: but vnder two or thre witnessess. When that an ac-
cusacioun is open/that oether maye feare.

I testifie before God & the Lorde Iesus Christ &
the cleere angels / that thou obserue these thinges
with out halpy iudgement/ & do nothinge partially.
Laye holdes loyally on no man neather be partaker
of oether mens sinnes: keape thy selfe pure. Drinke
no longer water/ but vse a lytell wyne for thy stom-
ackes sake and thyne often diseases.

Some mennes sinnes are open before hande and
go before vnto iudgement: some mennes sinnes fol-
owe after. Lyke wyse also good workes are manifest
before hande & they & are oether wyse/ can not be hyde.

The. vi. Chapter.

Unto as many seruauntes as are vnder the yoc-
ke/ coue their masters worthy of all honour
that the name of God and his doctryne be not euill
spoken of. Se that they which haue beleuinge mas-
ters/despise them not because they are brethren: but
so muche the rather do seruite/ for as muche as they
are beleuinge and beloued and partakers of the be-
nefite.

These thinges teache & exhorde. If any man tea-
che oether wyse/ and is not content with the wholsa-
me wordes of oure Lorde Iesu Christ/ and with the
doctryne of godlynes/ he is puffed vp & knoweth no-
thinge: but wasteth his braynes about questions and
stryfe of wordes/ to heare of stryngs enuie/ stryfe ra-
uings/ euill surmisinges and vayne disputacions of

Joh. 1. d
Acte. 1. c

The Epistle of St. Paul

men with corrupte myndes and destitute of the true-
th/which thinke that lurre is godlines. From suche
seperate thy selfe. Godlines is grete riches/ if a mā
be content with that he hath. For we brought no-
thinge into the worlde / and it is a playne case that
we can carry nothinge out.

Whē we haue foode/and rayment/let vs be care-
full to be content. They that wil be riche / faule into
temptacion and snares / and into many follethe and
now some lustes/ which drownde men in perdition &
destruction. For couetousnes is the roote of all euill
which whill some lusted after / they erred from the
fayth/ and tangid them selues with many sorowes.
But thou which art the man of God / fye suche
thinges. Followe rightewesnes/ godlines/ loue/ pa-
tience and meeknes. Fight the good fight of fayth.
Laye honde on eternall lyfe / wherunto thou art
caledd/and hast professed a good professiō before ma-
ny witnesses.

2po. xviij
and. xix. c

Joh. 1. b
1. Joh. 1. c

I geue the charge in the sight of God/ which
quickneth all thinges / and before Iesu Christ which
vnder Pontius Pilate witnessed a good witnessin-
ge/that thou keape the commandement/ ad be wit-
hout spotte & blemishable / vntill the apperinge of
oure Lorde Iesus Christ / which apperinge (when
the tyme is come) he shall bestowe that is blessed and
mighty only/kinge of kinges/ and lorde of lordes/
which only hath immortallite/ & dwelleth in light
that no mā can attayne/ whos neuer mā sawe/ nea-
ther can se/ vnto whom be honoure and ruel euer-
lastinge. Amen.

Joh. 1. b

Charge the that are riche in this worlde / that
they be not excedinge wyle / and that they trust not
in the vncertayne riches / but in the liuinge God
which geueth vs abundantly all thinges to enioye
thē/and that they do good/ and be riche in good wo-
kes/ & redy to geue and distribute/ laeyinge by in store
for them selues a good foundation agaynst the ty-
me to

To Timothee. To. ccc. xliij
me to come that they may obteyne eternall lyfe.
O Timothee saue that which is geuen the to kee-
pe/ & auoyde yngodly vanities of voyces and opo-
sitions of science falsly so caled/ which science so-
hull some professed/they haue erred as concerninge
the fayth. Grace be with the. Amen.

¶ Sent from Laodicea / which is
the chiefe cite of Phrygia
Pacariana.

The seconde

Epistle of Sarynt Paul the Apost.
is vnto Timothee.

The first Chapter.



Dilectus an Apostle of Iesu Christ
by the will of God to preache the
promes of lyfe / which lyfe is in
Christ Iesu.

To Timothee his beloued
sonne.

Grace/mercy and peace/ from
God the father/ and from Iesu
Christ our Lorde.

I thanke God/whos I serue from myne elders
with pure conscience/that with out ceasinge I make
mencion of the in my prayers night & daye / desyrin-
ge to se the/ myndfull of thy teares/so that I am fil-
led with ioye/when I call to remembraunce the vn-
fayned fayth that is in the/which dwelt first in thy
groundmoether Lois/and in thy mother Eunice: &
am assure that it dwelleth in the also.

Rom. xviij

¶ Wherfore I warne the & thou sterre by & gi-
ue of God which is in the/by the plyinge on of my
hondes

The .ii. Epistle of S. Paul

Tim. ii. d

hondes. For God hath not geuen to vs the spirite of feare/but of power/and of loue/and of sobrienes of mynde. He not ashamed to testifie cure Loyde/nether be ashamed of me/which am bounde for his sake but suffre thou abueratie also with the Gospel thowso the power of God/which saued vs/a caled vs with an holly callinge/not accordinge to oure dedes/but accordinge to his awne purpose/and grace. Which grace was geuen thowso Christ Iesu before the worde was/but is now declarred openly by the appearing of oure sauoure Iesu Christ which hath put awaye death/and hath brought lyfe. & immortallite vnto light thowso the gospel. wherunto I am apoynted a preacher and Apostle/and a teacher of the gentyls: for the which cause I also suffre theese thinges. Neuerthelasse I am not ashamed. For I knowe whom I haue beleued/& am sure that he is able to keape that which I haue comitted to his keepinge/agaeynst that daye.

Tim. ii. b

So thou haue the ensample of the holysome wordes/which thou hardest of me in sayeth and loue which is in Iesu Christ. What good thinge/which was committed to thy keepinge/keape in the holly goost which dwelleth in vs: This thou knowest how that all they which are in Asia/be turned from me. Of which sort are Phigelos and Hermogenes. The Loyde geue mercy vnto the housse of Onesiphoros/for he ofte refreshed me/and was not ashamed of my chaine: but when he was at Rome he sought me out very diligently/and founde me. The Loyde graunt vnto him that he may fynde mercy with the Loyde at that daye. And in how many thinges he ministered vnto me at Ephesus thou knowest very well.

The .ii. Chapter.

Thou thearfore my sonne/be stronge in the grace that is in Christ Iesu. And what thinges thou hast harde of me many bearynge witness/

To Timothee.

To. ccc. xii.

the same disauer to saythfull men/which are apte to teach eother. Thou thearfore suffre affliction as a good souldier of Iesu Christ. A man that warreth entanglyth himselfe with wordely busynes/ & that because he wolde please him that hath chosen him to be a souldier. And though a man stryue for a maistrye/ yet is he not crowned: except he stryue lawfully. The husband man that laboureth must first receaue of the frutes. Consyder what I saye. The Loyde geue the vnderstandinge in all thinges.

Remember that Iesus Christ beynge of the seede of Dauid/roose agayne from death accordinge to my Gospel/wherem I suffre trouble as an euill doer/cuen vnto bondes. But the worde of God was not bounde. Wherefore I suffre all thinges/for the electes sakes/that they might also obtaeyne that saluacion which is in Christ Iesu/with eternall glory.

It is a true sayyng/ If we be dead with him we also shall liue with him. If we be patient/we shall also reape with him. If we denye him/he also shall denye vs. If we belue not/yet abydet he faithfull. We can not denye him selfe. Of theese thinges put them in remembraunce/and testifie before the Loyde/that they stryue not about wordes/which is to no profit/but to peruert the hearers.

Study to be we thy selfe laudable vnto God a workman that needeth not to be named/ diuidinge the worde of truth iustly. Vngostly and bayne voyces passe ouer. For they shall encrease vnto greater vngodlyntes/and their wordes shall fret euen as doth a canker of whose nombre is Hymeneos and Philetos/which as concernyng the truth haue erred/ sayyng that the resurrection is past all redy/and do destroye the faith of diuers persons.

But the sure ground of God remaineth/and hath this scale/ the Loyde knoweth them that are this/and let euery man that catcheth on the name of Christ/departe from iniquite. Not with loundyng in a greate

all greafe houses are not onely bristles of golde and
of silver: but also of wood and of earthe/ some for ho-
noure/ and some vnto dishonoure. But if a man pur-
ge him selfe from suche felowes/ he shall be a bristle
sanctified vnto honoure/ meete for the Lorde/ & pre-
pared vnto all good woorkes.

parted vnto all good woorkes.
1. Tim. i. c. Lustes of youghr auoyde / & folowe rightwel-
Titus. ii. c. nes / saceth / loue and peace / with the that call on the
 Lozde with pure herte. For he ad vnlearned que-
 stions put from the / remembreinge that they do but
 genblye crye. But the scruaunt of the Lozde must
 not stryue: but must be peacable vnto all men / & apte
 to teache / and oone that can suffre the euill in mech-
 nyes / and can informe them that resist / if that God at
 any tyme will geue them repentance for to knowe
 the truth: that they maye come to them selues aga-
 ync out of the snare of the deuill / which are now
 tacked of him at his will.

¶ The. iij. Chapter.
A his vnderstonde/that in the last dayes shall
 come perelous tymes. For the men shall be lo-
 uers of their astone selues couetous/boasters prou-
 de/cursed speakers/disobedient to father and mo-
 ther/vnthankfull/vnholly / vnkynde / truce brea-
 kers stubboyn/falſe accuſars/reatours/fears/ deſpy-
 ſers of them which are good/traitors / heddy / hye-
 mynded/gerdy vpon voluptuousnes moore/then the
 louers of God/hauryng a ſimilitude of godly laryn-
 ge/but haue denyed the power thear of and ſurhe
 abhorre. Of this ſorte are they which entre into houſ-
 es/and bringe into bondage wymmen laden with
 ſinne/which wymmen are ledde of diuers luſtes/cuen
 learnyng and neuer able to come vnto the knowle-
 ge of the trueth.

Exod. viij. b As Fannes and Lambres with stode Moles/
euen so do theese resist the truth / me they are of cor-
rupt myndes / and leasde as thier ynge the sacryth. b
but they shall pꝛeuayle no longer. For their ma-
nne

To Canoch. **To. ord.**
 mee shall be bittered vnto all men as theye was. But
 thou hast sene the experience of my doctrine / full
 of liuinge / purpose / heath / lōge sufferynge / loue / pa-
 tience / persecutions / and afflictions which happened
 vnto me at Antioche / at Iconium / and at Lystra w-
 hich persecutions I suffered patiently. And fro the
 all the Lorde deliuered me. Ye & all that will lye
 godly in Christ Iesu / must suffer persecutions. but the
 cruell mē & descaeuers shall sweare sworne and sworne
 whyll they decacue & are decacued themselves.

But continue thou in the thinges which thou hast
 Learned/which also were committed vnto the/Scyn-
 ge thou knowest of whō thou hast learned the & for
 as muche also as thou hast knowe holly scripture of
 a chyldc/which is able to make the wyse vnto salua-
 tid thorow the fayth which is in Christ Iesu. For
 all scripture geuen by inspiration of God/is profita-
 ble to teache/to improve/to amēde & to instruct in righ-
 tefulnes, that the man of God may be perfecte and
 prepared vnto all good woorkes.

I Testifie therefore before God/and before the
Lorde Iesu Christ, which shall iudge quicke
and dead at his appearing in his kingdom/ preache
the word: be seruene be it in season or out of season.
Inproue/ rebuke/ exhort with all longe suffering/
and doctrine. For the tyme will come: when they
will not suffer wholesome doctrine: but after their awn
ie lustes shall they (whose care yche gete the man
kepe of teachers/ and shall turne their cares into the
truth/ and shall be geuen vnto fables. But watch
thou in all thinges and suffer aduersitie and do to y
worke of an Euangelist / fullfill thyne office vnto
the vtmost.

For I am now redy to be called / & the tyme
of my departynge is at hande. I haue fought a good
fight and haue fulfilled my course / and haue kept the

Coll. iiii.

The ii. Epistle of S. Paul
the saepth. From hence fourth is laepde bp for me
a croune of righteousness which the Lorde that is
a righteous iudge shall geue me at that daye: not to
me only but vnto all them that loue his commynge.
Make speede to come vnto me at soon.

For Demas haeth left me and loueth this pre-
sent worlde: and is departed vnto Thessalonica. Cres-
centis is gone to Galacia and Titus vnto Dalmacia.
Only Lucas is with me. Take marke and bringe
him with te / for he is necessary vnto me / for to mi-
nister. And Tithicus haue I sent to Ephesus. The
cloke that I leste at Troada with Carpus / when
thou comest / bringe with the / and the booke but
specialy the parchement. Alexander the copper
smith did me moche euill the Lorde rewarde him
accoordinge to his deades / of whom be thou ware
also. For he with stood our preachinge soze.

At my first answeringe / no man assisted me / but
all forsooke me. I praye God / that it maye not be
layde to their charges: not withstandinge the
Lorde assisted me / and strengthened me / that by me the
preachinge shuld be fulfilled to the vtmost / and that
all the Gentyls shuld heare. And I was deliuered
out of t. emought of the yon. And the Lorde shall
deliuer me from all euill doynges / and shall keape me
vnto his heuently kingdome. To whom be prayse
for euer and euer: Amen.

Salute Prisca and Aquila and the householde
of Onesiphorus. Gratus abode at Corinthum.
Trophimus I leste at Miletum like. Make spe-
de to come before winter. Eubolus greeteth the / and
Quinta / and Linus / and Claudia / and all the brethren.
The grace of Iesus Christ be with thy spirit. Grace
be with you Amen.

The seconde epistle written from Rome
vnto Timothy / when Paul was pre-
sented the seconde tyme bp before
Emperoure Nero.

The

fo. cxlii

The epistle

of Saeynt Paul the Apo-
stle vnto Titus.

The first Chapter.



PRAISE the seruant of God
an Apostle of Iesus Christ /
to preache & saepth of god
dis elects / & the knowlege
of that trueth / which is af-
fect godlynes vpon the ho-
pe of eternall lyfe / which ge-
ue God that can not lyche
th promised before & worl-
de beganne: but haeth ope-
ned his worde at the tyme apoynted thowse prea-
chinge which preachinge is committed vnto me / by
the commaundement of God our sauoure. To Ti-
tus his naturall sonne in the comyn saepth.

Grace / mercy & peace from God the father and
from the Lorde Iesus Christ our sauoure.

For this cause left I the in Crete / that thou shul-
dest peruse me that which was lackinge / & shuldest or-
daine elders in euery cite as I apoynted the. If any
be faultlesse / the husbende of oone wyfe / hauinge fa-
ithfull children / which are not scandalized of ryote /
neither are disobedient. For a bishoppe must be fault-
lesse / as it be cometh the minister of God: not stub-
borne / not angry / no dyckarde / no fighter / not geue
to filthy lucre: but herberous / oone that loueth good-
nes / sobre mynded righteous holly / temperat & such
as cleueth vnto & true worde of doctrine / that he ma-
ye be able to exorte with wholesome learninge / and
to improve them that saepe agaynst it.

For there are many disobedient and talkers of
vaine

Tit. i.

The Epistle of S. Paul

banite and discauers of mynides / namely they of
circumcision / whose mouthes must be stopped / wh
hich peruert whole houses / teachinge thinges wh
hich they ought not because of filthy lucre. Done
beyng of them selues / which was a poeple of their
awne / sayd. The Cretayns are all swaepes lyars
euill beastes / & slowe belyes. This witnes is true /
wherefore rebuke them sharply that they may besom
de in the facyth / and not tackinge heede to Jewes
fables and commaundmentes of men that turne fro
the truth. Unto the pure / are all thinges pure: but
Rom. iiij. onto them that are defiled and vnbeltinge / is no
thinge pure: but euen the very mynides and consci
ces of them are defiled. They confesse that they know
we God: but with the deades they denye him / and
are abominable and disobedient / and vnto all good
workes discommendable.

The iiij. Chapter.

But speake thou that which becommeth whol
some learninge. That the elder men be sober /
honest / discrete / sounde in the facyth in loue and m
patience. And the elder women lyke wyfe / that they
be in sucher rayment as becommeth holynes / not false
accusers / not geue to muche drynkinge / but teachers
of honest thinges / to make the yonge women sobe
mynned / to loue their husbands / to loue their childre
to be discrete / chaste / huswylly good and obedient vnto
their awne husbandes that the worde of God be
not euill spoken of. Yonge men lyke wyfe exhort that
they be sobe mynnded.

Above all thinges be we thy selfe an ensample
of good workes which vncorrupt doctrine / with
humilitie / and with the schollone worde which can
not be rebuked / that he which withstandeth / maye
be shamed / hauinge nothinge in you that he maye
dispraise. The seruantes exhort to be obedient
vnto their awne masters and to please in all thinges

To Titus

fo. cccij.

ges / not answeringe agayne / neither be pickers /
but that they shewe all good saythfulnes / that they
maye do wayshipp to the doctryne of oure sauou
re God in all thinges. For the grace of God /
that bringeth saluation vnto all men / hath appe
red and reached vs that we shuld denye ungodly
nes and worldly lustes / and that we shuld lyue so
berly mynnded / righteously and godly in this present
worlde / lookinge for that blessed hope and glorious
apperinge of the mighty God / and of oure sauoure
Iesu Christ which gave him selfe for vs / to redeme
vs from all vnrighte wenes / and to pouge vs a pe
culiar people vnto him selfe / feruently geuen vnto
good workes. These thinges speake / ad exhort /
and rebuke / with all commaundinges. So that no
man despyle the.

The iij. Chapter.

Clarne them that they submitte them selues
to rule and power / to obey the officers / that
they be ready vnto all good workes / that they spea
ke euill of no man / that they be no fightes / but lofe
the wyng all micknes vnto all men. For we cure selues
also were in tymes past vnwylly disobedient / deca
ied / in daunger to lustes / and to diuers manners of
vncleynnes / liuinge in maliciounes and enye /
full of hate / hatynge one another.

But after that the kyndnes and loue of oure
sauoure God to manwarde appered / not of the dea
des of righte wenes which we wrought but of his
mercy he saued vs / by the founteyne of the newe
birth / and with the renynge of the holly gost /
which he shed on vs aboundantly / thow Iesus
Christ oure sauoure / that we conuulsified by his
grace / shuld be heires of eternall lyfe / thow we ho
pe. This is a true saynge.

Of these thinges I wolde thou shuldest certi
fy / that they which beleue God / might be diligene
to go

2. Tim. i. 1. b.
15. 11. d.

The Epistle of S. Paul

to go forwarde in good workes. These thinges are good and profitable vnto men. For the questions and genealogies/and bradings and stryfe aboute the lawe/auoyde/for they are vnprofitable & superfluous. A man that is geuen to heresie/after the fyrst and seconde admonicion/auoyde/remembreinge that he that is suche/is peruerterd/and sinneth euen damned by his owne iudgement.

When I shall sende Artemas vnto the/or Titus be diligent to come to me vnto Nychopolis. For I haue determined thear to winter. Binge Zenas the lawiar and Apolos in their wyney diligently/that nothinge be lackynge vnto them. And let oures also learne to excell in good workes as farfourth as neede requyeth/that they be not vnfruitfull. All that are with me/salute the. Grete them that loue vs in the faeyth. Grace be with you all. Amen.

Written from Nychopolis a
cite of Macedonia.

The epistle

of Sacynst Paul the Apostle
vnto Philemon.

All the presentier of Iesu Christ/and brother Timotheus.
Vnto Philemon the beloued/and oure helper/and to the beloued Appia/ and to Archippus oure felowe souldier/and to the congregation of thy housse.

Grace be with you and peace/ from God our father/and from the Lorde Iesu Christ.

I thanke my God/mackynge mention all wherof of the in my prayers/when I heare of thy loue and faeyth

To Philemon.

So. 11. 11. 11.

faeyth/ which thou hast towarde the Lorde Iesu/ and towarde all sacynstes: so that the fellowshipe & thou hast in the faeyth is frutefull thowso knowledge of all good thinges/ which are in you by Iesus Christ. And we haue great ioye and consolacion ouer thy loue: For by the (broether) the sacynstes hertes are comforted.

Wherefore though I be boerde in Christ to enioyne the/ & which begynneith the: yet for loues sake I rather beseeche & / though I be as I am cū Paul aged / and now in bondes for Iesu Christes sake. I beseeche the for my sonne Onesimus / whom I beget in my bondes / which in tyme passed was to the vnprofitable: but now profitable booth to the and also to me whom I haue sent home agayne. Thou thearfore receiue him / that is to say myne owne bowels/whom I wolde haue receiued with me / that in thy stede he might haue ministered vnto me in the bondes of the Gospell. Neuer thelesse/without thy mynde / wolde I do nothinge/ that the good which springeth of the shuld not be as it were of necessity/ but willingly.

Haply he thearfore departed for a season & thou shuldest receiue him for euer/ not now as a seruant but aboue a seruant / I meane a brother beloued/ specially to me: but how moche more vnto & both in the fleshe & also in the Lorde: If thou couldest me a felow/ receiue him my selfe. If he haue hurt & or owesth the ought & lye to my charge. I Paul haue written it with myne owne honde. I will recompence it. So that I do not saye to the / how that thou owest vnto me euen thyne owne selfe. But so brother/ let me Deniope the in the Lorde. Comforte my bowels in the Lorde. Trustinge in thyne obedience/ I wrote vnto the knowynge that thou wilt do more then I saye for. Moreover prepare melodynge: for I trust thow to the helpe of poure prayes/ I shal be geuen vnto you. Thear salute the / Epaphras my felowe presbyter.

11. 11. 11. 11.

The .i. Epistle
 soner in Christ Iesu / Marcus / Aristarcus / Demas /
 Lucas my helpers. The grace of oure Lorde Iesu
 Christ be with youre wytes. Amen.

Sent from Rome by Onesimus
 a seruaunt.

The fyrst epi-

stle of Sacynt Peter
 the Apostle.

The first Chapter.



Peter an Apostle of Iesu Christ to them that dwell
 heere and there as straun-
 gers thow out Pontus/
 Galacia / Capadocia / Asia
 and Bithynia / electe by
 the for knowledge of God
 the father / thow the an-
 ctuynge of the spyte / vnto
 obedience and sprinkling
 of the bloud of Iesu Christ. Grace be with you
 and peere be multiplyed.

Blessed be God the father of oure Lorde Iesu
 Christ / which thow his abundant mercy be-
 gat vs a caryne vnto a liuely hoepe / by the resurrec-
 tion of Iesu Christ from death / to enioye an inheri-
 tance immortall and vndeiled / and that perillith
 not / reserued in heauē for you / which are kept by the
 power of God thow saeyth / vnto saluacion / which
 saluacion to prepared all redy to be shewed in the
 last tyme / in the which tyme ye shall reioyce / though
 now for a season (yf neede require) ye are in he bynes
 thow

Of S. Peter.

fo. ccliiij.

thow we manifolde temptacions / that youre saeyth
 sens tryed / bringe moche moze precious then golde
 that perillith (though it be tryed with fyre) might be
 founde vnto laude / glorie / and honoure at the appe-
 ringe of Iesu Christ / whome ye haue not sene as
 yet leue him / in whome euen now / though ye se him
 not / yet reiaue / and reioyce with ioye vnspeakable
 and glorious / recouringe the ende of youre saeyth &
 saluacion of youre soules.

Whiche saluacion haue the Prophets enqui-
 red & searched / which prophesied of the grace that
 shuld come vnto you / searchynge when or at what tyme
 of the spyte of Christ which was in the shuld sig-
 nific / which spyte testified before / the pass. & shuld
 come vnto Christ / and the glory that shuld folowe af-
 ter vnto which Prophets it was declared / that not
 vnto themselves / but vnto vs / they shuld minister &
 thinges which are now shewed vnto you of them wh-
 ich by the holly goost sent downe from heauen haue
 preached vnto you the thinges which the aengels de-
 lyue to behoelde.

Wherefore girde vp the lynes of youre myn-
 des / be sober / and trust perfectly on the grace that is
 brought vnto you / by the declarynge of Iesu Christ /
 as obedient children / not facioninge youre selues
 vnto youre owde lustes of ignorance / but as he which
 cald you is holly / euen so be ye holly in all manner
 of conuersacion / because it is wrytten. Be ye holly / for
 I am holly.

And ye to be that ye call on the father which
 with out respecte of person iudgeth accordynge to e-
 uery mannes workes / se that ye passe the tyme of you-
 re pilgrimage in feare. For as muche as ye
 knowe how that ye were not redeemed with corrup-
 tible siluer and golde from youre vayne conuersa-
 tion which ye receaved by the tradicions of the fa-
 thers / but with the precious bloud of Christ / as of a
 lambe vndeiled / and without en spot / which was
 b. iij. orden

The .i. Epistle

ordained before the worde was made: but was declared in the last tymes for youre sakes / which by his meanes have beleued on God & raised him frō death / and glorified him / that youre faeyth and hope might be in God.

1. Cor. vi.
and. vii. d
1. Joh. i. d
Apoca. i

And for as muche as ye have purified youre consciences thorow the spyte / in obeyinge the trueth for to loue brotherly withoute feyninge / so that ye loue one another with a pure heart feruently for ye are borne a newe / not of mortall seed / but of immortall / by the worde of God which liueth & lasteth for ever. For all flesh is as grasse / & all the glory of man is as the floure of grasse. The grasse withereth / & the floure falleth away / but the worde of the Lord endureth ever. And this is the worde which by the Gospel was preached amonge you.

1. Cor. xi. b
Apoca. xiii
1. Joh. i. b

The .ii. Chapter.

Wherefore I saye a lyde all malicioufnes and all gyle / and dissimulacion / and enuye and all backbitynge: and as newe borne babes / desire that reasonable milke / which is without corruption that ye maye growe therein. If so be that ye haue tasted howe pleasaunt the lord is / to whom ye come as vnto a liuinge stone disallowed of men / but chosen of God and precious: and ye as liuinge stonnes / are made a spirituall house / & an holly priesthoode for to offer by spirituall sacrifice / acceptable to God by Iesus Christ.

Wherefore it is ordeyned in the scripture: be not bounde I put in Symon an head corner stonne / chiefe & precious: and he that beleueth on him shall not be ashamed. Vnto you therefore which beleue he is precious: but vnto them which beleue not / the stonne

which the bylders refused / the same is made the head stonne in the corner / and a stonne to stumbe at / & a rocke to offende the which stumbe at the worde / and beleue not that which is written on they were set. But ye are a chosen generacion / a roiall priesthood / an holy

Of S. Peter.

1. Pet. i. b

in nation / and a peculiar people / that ye shuld shewe the vertues of him that called you out of darkness into his maruelous light / which in tyme past were not a people / yet are now the people of God: which were not vnder mercy / but now haue obteyned mercy.

1. Pet. i. b
1. Pet. i. c
1. Pet. i. d
1. Pet. i. e
1. Pet. i. f
1. Pet. i. g
1. Pet. i. h
1. Pet. i. i
1. Pet. i. j
1. Pet. i. k
1. Pet. i. l
1. Pet. i. m
1. Pet. i. n
1. Pet. i. o
1. Pet. i. p
1. Pet. i. q
1. Pet. i. r
1. Pet. i. s
1. Pet. i. t
1. Pet. i. u
1. Pet. i. v
1. Pet. i. w
1. Pet. i. x
1. Pet. i. y
1. Pet. i. z

¶ Dearly beloued / I beseeche you as strangers and pilgrims / absteyne from fleshly lustes / which fight agaynst the soule / and so that ye haue honest conuersacion amonge the Gentyle / that they which backbite you as euill doers / maye see youre good workes and prayse God in the daye of visitacion.

¶ Submit youre selues vnto all manner of ordinance of man for the lordes sake / whether it be vnto the kinge as vnto the cheefe head / oether vnto rulers as vnto them that are sent of him / for the punishment of euill doers: but for the laude of them that do well. For so is the will of God / that ye put to silence the ignorance of the foolish men: as tre / and not as hauinge the libertie for a clooke of malicioufnes / but such as the seruantes of God. Honour all men. Love brotherly felishippe. Feare God / and honour the kynge.

1. Pet. i. b
1. Pet. i. c
1. Pet. i. d
1. Pet. i. e
1. Pet. i. f
1. Pet. i. g
1. Pet. i. h
1. Pet. i. i
1. Pet. i. j
1. Pet. i. k
1. Pet. i. l
1. Pet. i. m
1. Pet. i. n
1. Pet. i. o
1. Pet. i. p
1. Pet. i. q
1. Pet. i. r
1. Pet. i. s
1. Pet. i. t
1. Pet. i. u
1. Pet. i. v
1. Pet. i. w
1. Pet. i. x
1. Pet. i. y
1. Pet. i. z

Seruantes obey youre masters with all feare / not onely if they be good and courteous: but also though they be frowarde. For it is thanke worshippe of a man for conscience to warde God endure greiue / sufferynge wrongfully. For what prayse is it / if when ye be suffered for youre fautes / ye take it patiently? But and if when ye do well / ye suffer wronge and take it patiently / then is there thanke with God.

1. Pet. i. b
1. Pet. i. c
1. Pet. i. d
1. Pet. i. e
1. Pet. i. f
1. Pet. i. g
1. Pet. i. h
1. Pet. i. i
1. Pet. i. j
1. Pet. i. k
1. Pet. i. l
1. Pet. i. m
1. Pet. i. n
1. Pet. i. o
1. Pet. i. p
1. Pet. i. q
1. Pet. i. r
1. Pet. i. s
1. Pet. i. t
1. Pet. i. u
1. Pet. i. v
1. Pet. i. w
1. Pet. i. x
1. Pet. i. y
1. Pet. i. z

¶ For here vnto verely were ye called: for Christ also suffered for vs / leuynge vs an example that ye shuld folowe his steppes / which did no sinne / neither was there gyle founde in his mouth: which when he was revyled / revyled not agayn: when he suffered / he threatened not: but committed the cause to him

1. Pet. i. b
1. Pet. i. c
1. Pet. i. d
1. Pet. i. e
1. Pet. i. f
1. Pet. i. g
1. Pet. i. h
1. Pet. i. i
1. Pet. i. j
1. Pet. i. k
1. Pet. i. l
1. Pet. i. m
1. Pet. i. n
1. Pet. i. o
1. Pet. i. p
1. Pet. i. q
1. Pet. i. r
1. Pet. i. s
1. Pet. i. t
1. Pet. i. u
1. Pet. i. v
1. Pet. i. w
1. Pet. i. x
1. Pet. i. y
1. Pet. i. z

The. i. Epistle

to him that iudgeth righteously / which his a some selfe bare oure sinnes in his body on the tree / that we shoulde be deliuered fro sinne and shoulde liue in righteousness. Whose wholse stripes ye were healed. For ye were as herpe goung a scape: but are now returned vnto the shepherd and byshepe of youre soules.

Col. iij. b.

The. iij. Chapter.

In the wyse let the wyues be in subiection to thei husbandes that euen they which beleue not the worde / may without the worde be wonne by the conuersation of the wyues: whill they beholde youre purer conuersaciō coupled with feare. Whose apparell shall not be outwarde with cloyded heare / and hanginge on of golde / eather in puttinge on of gorgeous apparell: but let the hyd man of the herte be incorrupt with a meke and quyet spyte / which spyte is before God a thinge muche let by. For after this manner in the olde tyme did the holly women which trusted in God / tye them selues / and were obedient in their husbandes / euen as Sara obeyed Abraham / and cald him Lorde: whose daughters ye are as longe as ye do well / not beyng afraid of euery schadowe.

Lyke wyse ye men / dwell with them accordinge to knowledge / geuinge honoure vnto the wyse / as vnto the weaker vessel / and as vnto them that are heyes also of the gracie of yse / that youre prayers be not let.

+ In conclusion be ye all of one mynde / one iustice with ane other / loue as brethren / be pitifull / be courteous / not redyng euill for euill: neither reboke for reboke: but contrary wyse / blesse rememberinge that ye are thearunto cald / euen that ye shoulde be heyres of blessinge. If eny man longe after yse / and loueth those good dayes / let him refrayne his tongue from euill / and his lippes that they speake not gyle. Let him eschue euill and do good. let him feare

1. Cor. vii. a

1. Tim. iij. c

1. Tim. iij. c

1. Tim. iij. c

1. Tim. iij. c

1. Tim. iij. c

Of S. Peter.

1. Peter. i.

peace and ensue it. For the eyes of the Lorde are ouer them righteous / and his eares are open vnto thei prayers. But the face of the Lorde beholdeth them that do euill.

Wherfore whoso is it that will harme you / if ye folowe that which is good: For with standinge happy are ye if ye suffer for rightewelsness sake. Ye and feare not though they se me terrible to you / neither be troubled: but sayn vnto the Lorde God in your curseties. Whereby all wayes to geue an answer to euery man that aseth you a reason of the hope that is in you / and that with meaknes and feare: hauinge a good conscience / that when they backbite you as euill doers / they may be ashamed for as muche as they haue falsely accused youre good conuersation in Christ.

It is better (if the will of God be so) that ye suffer for well doeing / then for euill doeing. For as muche as Christ hath sones suffered for sinnes / the same for the vniuste / for to bringe vs to God / and was killed / as pertaininge to the flesh: but was quickened in the spyte.

In which spyte he also went and preached vnto the spytes that were in prison / which were tyme passed disobedient / when the longe sufferinge of God abode exceedinge patiently in the dayes of Noe / whill the arke was a preparinge wher in: a fewe (that is to saye. viij. soules) were saued by water / which signifieth baptisme that now saureth vs / not the puttinge asware of the filth of the flesh / but in that a good conscience consenteth to God / by the resurrection of Iesu Christ / which is on the right honde of God. In which is gone into heauen / angels / powers and might subued vnto him.

Hebr. ix. d
Roma. v. b

Gen. vi. b
Mat. xxiii. f
Luk. xvi. f

The. iij. Chapter.

Euen as muche as Christ hath suffered for vs in the flesh / arme youre selues lyke wyse with the

The .i. Epistle

the same mynde: for he which suffereth in the flesh
ceaseth from sinne / that he hence forwarde bulde
lyfe as muche tyme as remaineth in the flesh: not
after the lustes of men / but after the will of God.
For it is sufficient for vs that we haue spent the tyme
that is past of the lyfe / after the will of the gen-
tyls / walkinge in wantonnes / lustes / drunkennes /
in eatinge / drinkinge / and in abominable ydolatrie.

And it seemeth to them a straunge thinge that ye
runne not also with them vnto the same exceſſe of
epote / and therefore ſake they euill of you / which
ſhall gene B rompte to him that is redy to iudge
quicke and dead. For vnto this purpose verely was
the goſpell preached vnto the (dead) that they ſhoulde
be condemned of men in the fleſhe / but ſhoulde liue
before God in the ſpyte. The ende of all thinges is
at hande.

✠ Be ye therefore diſcrete and ſober / that ye maye
be apte to prayers. But aboue all thinges haue fr-
uent loue amonge you. For loue couereth the mul-
titude of finnes. Be ye herbertours one to another
and that with out grudginge. As euery man hath
receiued the giſte / miniſter the ſame one to ano-
ther / as good miniſters of the manyſolde gracie of
God. If any man ſpeake / let him talke as though
he ſpeake the wordes of God. If any man miniſter /
let him do it as of the abilitie which God miniſtreth
vnto him. That God in all thinges maye be glory-
ed thorow Ieſus Chriſt / to whom be prayſe
and dominion for ever and whill the worlde ſtan-
deth. Amen.

Dearly beloued / be not troubled in this heate /
which now is come amonge you to trye you / as thou-
gh ſome ſtraunge thinge had happened vnto you but
reioyce / in as muche as ye are partetakers of Chriſt
ſtes paſſions / that when his glory appereth / ye maye
be merry and glad.

If ye be ſapeled vpon for the name of Chriſt hap-
pi are

Of S. Peter.

For. ccl. vii.

pi are ye. For the ſpyte of glory and the ſpyte of
God reſteth vpon you. On their parte he is euill ſpo-
ken of: but on your parte he is glorified.

So that noone of you ſuffre as a murderer / or
as a theif / or an euill doer / or as a beſty body in oc-
ther mens matters. If any man ſuffre as a Chriſten
man let him not be aſhamed: but let him glory God
on his behalfe. For the tyme is come that iudgement
muſt beginne at the houſe of God. If it firſt begin-
ne at vs / what ſhall the ende be of them which bele-
ue not the Goſpell of God? And if the righteous
ſhall be ſaued: where ſhall the vngodly and the ſin-
ner appere? Wherefore let them that ſuffer accordyn-
ge to the will of God / commit their ſoules to him which
well doinge / as vnto a faſtyfull creator.

The .v. Chapter.

The elders which are amonge you / I exhor-
te / which am alſo an elder and a witnes of
the afflictions of Chriſt / and alſo a parttaker of the
glory that ſhalbe opened: ſe that ye feede Chriſted
ſhepe which is amonge you tackinge the ouerſight
of them not as though ye were compelled there to /
but willingly: not for the deſyre of filthy lucre / but
of a good mynde / not as though ye were lordes ouer
the pariſhes: but that / ye be an enſample to the ſhep-
ke. And whē the cheefe ſhepherde ſhall appere / ye ſhall
receiue an incorruptible crowne of glory.

As for ye yonger ſubmit your ſelues vnto
the elders. Submit your ſelues euery man / one to
another / knit your ſelues together in lovolinges
of mynde. For God reſiſteth the proude / and geueth
grace to the humble. ✠ Submit your ſelues there-
fore vnder the mighty hōde of God / that he maye
exalt you / whē the tyme is come. Caſt all your care
to him for he careth for you.

Be ſober and watch / for your aduerſary the de-
uill as a rovinge lion walketh about / ſeking ſo whom
he maye

Math. vi. e
Luk. xi. e

Rem. xij.
Psal. lviij.

The. ij. Epistle

he may deuoure: Whoom resisteth fast in the saepth remembre that ye do but fulfill the same afflictions which are apoynted to youre brethren that are in the worlde. The God of all graece / which cald you vnto his eternall glory by Christ Iesus / Shall his awne selfe after ye haue suffred a lytell affliction make you perfect: Shall sette / strenght and stablish you. To him be glory and dominion for euer / and whill the worlde endureth. Amen.

By Sylluanus a saepthfull brother vnto you (as I suppose) haue I written by this / exhortinge and restrynginge how that this is the true graece of God / wherewith ye stonde. The companions of youre election that are of Babylon / salureth you / & Marcus my sonne. Greete ye one another with a kisse of loue. Hence be to you all which are in Christ Iesu. Amen.

The seconde

Epistle of S. Peter.

The. first. Chapter.



Simon Peter a seruaunt and an Apostle of Iesus Christ / to the which haue obtayned lyke precious saepth with vs in the rightnes that cometh of oure God and sauoure Iesus Christ.

Grace be with you & peace be multiplied in the knowledg of God and of Iesus oure Lorde. Accordinge as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlynes / thowso the knowledg of him that hath cald vs by vertu and glory / by the meanes wherof / are geuen vnto vs excellent and mooste greate promyses / that by the helpe of

Of S. Peter.

Jo. cxxlviij

pe of them ye shal be partetakers of the godly nature / in that ye shal the corruption of worldly lust.

And hearken to geue all diligence in youre saepth minister vertu / and in vertu knowledg / & in knowledg temperance / and in temperance patience / in patience godlynes / in godlynes brotherly kyndnes / in brotherly kyndnes loue. For if these thynges be amonge you & are plenteous / they shall make you & ye neather shal be ydle nor vnfruitfull in the knowledg of oure Lorde Iesus Christ. But he that lacketh these thynges / is blinde and gropeth for the waye with his honde / and hath forgotten that he was purged from his olde synnes.

Wherefore brethren / geue the moere diligence for to make youre callinge and election sure. For if ye do suche thynges / ye shall neuer erre. Ye and by this means an entrance in shall be ministered vnto you abundantly in to the euerlastinge kingdome of oure Lorde and sauoure Iesus Christ.

Wherefore I will not be negligent to put you all wayes in remembrance of suche thynges / though that ye knowe the pouer selues / & be also stablished in the present truth. Not withstandinge I thinke it meete (as longe as I am in this tabernacle) to see you by puttinge you in remembrance / for as muche as I am sure how that the tyme is at hande that I must put of my tabernacle / eue as oure Lorde Iesus Christ hath shewed me. I will enforce thearfore / that on every side ye might haue wherewith to stee by the remembrance of these thynges after my departinge.

For we folowed not deceivable fables when we opened vnto you the power and conuincing of oure Lorde Iesus Christ / but with sure eyes we sawe his maieste: euen then verely when he recreated of God the farther honour and glory / and when he came such a voyce to him from excellent glorie. This is my deare beloued sonne / in whoom I haue belite. This voyce we harde when it came from heauen / beyng

John. xxi

Psalm. lxxij

beynge with him in the holly mounte.

1. Tim. ii. We haue also a right sure worde of prophesie
 sheweth vnto if ye take heede / as vnto a light that
 syneth in a darke plaere / ye do well / vntill the da-
 ye dawne & the daye starre aryle in youre hertes. So
 that ye first knowe this that no prophesie in the
 scripture haeth eny priuate interpretation. For the
 scripture came neuer by the will of man: but holly
 men of God spake as they were moued by the holly
 goost.

The .ii. Chapter.

There were false prophetes amonge the pro-
 phets / euen as there were false teachers amon-
 ge you: which pryncipally shall bringe in damnable se-
 ctres / euen denyinge the Lorde that haeth bought
 them / and bringe vpon them selues swift damna-
 tion / and many shall folowe their damnable wa-
 yes / by which the waye of truth shall be euilly spo-
 ken of / and thoroow couetousnes shall they wylly-
 fained wordes make marchandise of you / whoso-
 euer iudgement is not farre of / and their damnacion
 they apcith not.

For if God spared not the angels that sinned /
 but cast them downe into hell / and deliuered them into
 chaynes of darkness / to be kept vnto iudgement: ne-
 theles spared the olde worlde / but saued noe the cy-
 tye preacher of righteousness / and brought in the
 flud vpon the worlde of the vngodly / and turned the
 ciues of Sodom and Gomor into ashes: ouerthrowe
 them / damned them / and made on them an ensam-
 ple vnto all that after shalde liue vngodly.

And iust Lot vexed with the vncleyn couersa-
 cion of the wicked / deliuered he. For he beynge righte-
 ous and dwellinge amonge them / in seynge and hea-
 ringe / vexed his righteous soule from daye to daye
 with their vnlawfull deades. The Lorde knoweth
 howe to deliuer the godly out of temptation / and howe
 to retriue the vniuste vnto the daye of iudgement for
 to be

to be punished: namely them that walke after the
 flesh in the lust of vncleynnes / and despyse the rui-
 lers. Presumptuous are they / and subboorne and fea-
 re not to speake euill of them that are in auctorite.
 When the angels which are greater boethe in po-
 wer & might / receaue not of the Lorde reuylinge iud-
 gement agaynst them. But these as brute beastes /
 naturally made to be taken and destroyed / speake
 euill of that they knowe not / ad shall perishe throu-
 gh their owne destruction / and receaue the rewarde
 of unrighteousnes.

They count it pleasure to liue deliciously for
 a season. Spottes they are and filthines / liuinge at
 pleasure / and in discrucible wayes feastinge with
 you: hauinge eyes full of aduoutri and that cannot
 ceasse toinne begilinge vnstable soules. Hertes they
 haue crettled with couetousnes. They are cursed
 children / and haue forsaken the right waye and
 are gone astray folowinge the waye of Balam
 the sonne of Beor / which loured the rewarde of un-
 righteousness: but was rebuked of his iniquite.
 The same and domine beast / speakinge with man-
 nes voyce / forbad the folowynge of the prophet.
Jude. i. d

These are welles without water and cloudes
 caried about of a tempest / to whoom the mist of dar-
 knesse is reserved for cuer. For when they haue spo-
 ken the swellinge wordes of vanite / they begyle
 with wantannes thoroow that lustes of the flesh /
 them that were cleane escaped: but now are swa-
 ped in errors. They promise the libertie / ad are the
 selues the bonde seruauntes of corruption. For of
 whom soeuer a man is ouercome vnto the same is
 he in bondage. For if they / after they haue escaped
 from the filthyness of the worlde thoroow the know-
 ledge of the Lorde ad of the sauour Iesus Christ /
 they are yet tangled agayn therein and ouercome:
 then is the latter ende worse with them then the be-
 gynninge. For it had bene better for them / not to ha-
 ue knowe

Joh. viii.

Rom. vi. c.

1 Cor. vi. a.

Eph. vi. xii

The .i. Epistle

we knowe the waye of rightnes then after they haue knowen it to turne from the holly commaundement geuen vnto them. It is happened vnto the accordinge to the true prouerbe: The dogge is turned to his vomit agayn/and the sow that was welshed

Prove. xxi to her swallowinge in the myre.

The .iii. Chapter.

This is the seconde epistle that I now wyte vnto you beloued/wherewith I steepe vnto adwarne your pure myndes/to call to remembraunce the wordes which were tolde before of the holly prophetes/and also the commaundement of vs the Apostles of the Lorde and saueour.

1. Tim. iij. This first vnderstonde/that thear shall come in the last dayes moethers/which shall walke after their awne lustes and saye. Wher is the promys of his comminge? For since the fathers dyed/all thinges continu in the same estate wher in they were. All beginninge (this they knowe not) (that willingly) how that the heauens a great whyle ago were/the earth that was in the water/appered vnto out of the water by the worde of God/by the which thinges the world that then was/perished ouerflowed with the water. But the heauens verely and earth which are now/are kept by the same worde in store/and reserved vnto fyre/agaynst the daye of iudgement & perdition of vngodly men.

1. Thes. v **Apoca. ii. a** **and. xvi** Dearely beloued be not ignorant of this one thinge/how that oone daye is with the Lorde/as a thousande yere/and a thousande yeres as oone daye. The Lorde is not slacke to fulfill his promys/as some men counsailes: but is patient to vs swarde and sworde haue no man lost/but wolde recare all men to repentance. Neuerthelesse the daye of the Lorde will come as a theft in the night/in the which daye/the heauens shall perishe with terrible noises & the elementes shall melt with heat/& the earth & the wyches that are therein shall burne.

Of S. Peter.

For all

If all these thinges shall perishe/what maner persons ought ye to be in holly conuersation and godlynes: loche for and hastinge vnto the cominge of the daye of God/in which the heauens shall perishe with fyre/and the elementes shall be consumed with heate. Neuerthelesse we looke for a newe heauen and a newe earth/accordinge to his promys wher in dwelleth rightnes.

Apoca. xxi.
Reu. c.
and. xvi. g

Wherfore dearely beloued/serue that ye loche for such thinges/be diligent that ye in any befores of him peace/without spotte and vndefiled. And suppose that the longe sufferinge of the Lorde is saluacio/euen as oure dearely beloued brother Paul accordinge to the wordes geuen vnto him / wrote to you/ye/all moost in every epistle/speakinge of the thinges amonge which are many thinges harde to be vnderstonde/which they that are vncarned & vnsable/peruert/as they do othere scriptures vnto their awne destruction. Ye thearfore beloued/serue ye knowe it before hande beware lest ye be also plucked awaye with the erroare of the wicked/and fall from youre awne stedfastnes: but growe in graece/and in the knowledg of oure Lorde and saucoure Iesus Christ. To whom be glory booth now and for euer.
Amen.

The fyrst epi-

stle of Sacrynt John
the Apostle.

The fyrst Chapter.

i. ij. **That**



That which was first the
beginninge which we ha
ue harde / which we ha
ue seene with oure eyes
which we haue locked v
pon / & oure hertes haue ha
dled / of þe worde of lfe.
For þe lfe appered / & we
haue seene / & heare witne
nes / & beue vnto you þe
eternall lfe which was
with the father & appe

red vnto vs. That which we haue seene and harde /
declare we vnto you / that ye maye haue fellowship
pe with vs and that oure fellowshipe maye be with
the father & his sonne Iesus Christ. And this wri
te we vnto you / that oure ioye maye be full.

Iohn. vii.

Web. ix. d

1. Pet. i. d.

And this is the rydinges which we haue harde
of him and declare vnto you / that God is light / & in
him is no derknes at all. If we say that we haue
fellowshippe with him / and yet walke in derknes / we
lye / and do not the truth. But and if we walke in
(light) euen as he is in light / the haue we fellowshippe
with him / & the bloud of Iesus Christ his sonne clen
seth vs from all sinne.

If we say that we haue no sinne / we deceiue ou
re selues and truly is not in vs. If we knoweledge
oure sinnes / he is faeythfull and iust / to forgiue vs
oure sinnes / and to clense vs from all vnrighteous
nes. If we say we haue not sinne d / we make him
a lyar and his worde is not in vs.

The .ij. Chapter.

My lytell children / these thinges write I vnto
you / that ye sinne not: if any man sinne / yet
we haue ad aduocate with the father / Iesus Christ
which is righteous and he it is that obtaeyneth gras
ce for oure sinnes: not for youre sinnes only: but also
for the

for the sinnes of all the worlde. And herby we are
sure that we knowe him / If we keape his commaun
dementes. He that sayeth I knowe him / & keapeth
not his commaundementes is a lyar / & the verite is
not in him. Whoso euer keapeth his worde / in him is
the loue of God perfect in deade. And thereby knowe
we that we are in him: He that sayeth / he bydeth in
him / ought to walke euen as he walked.

Brethren I write no newe commaundement
vnto you but that oelde commaundement which ye
harde from the beginninge. The oelde commaunde
ment is the worde which ye harde from the begin
ninge. Agayne a newe commaundement I write vnto
you a thinge that is true in him / & also in you: for
the derknes is past / & the true light now shyneth.
He that sayeth howe that he is in the light / and yet ha
teth his brother / is in derknes eue vntill this tyme.
He that loueth his brother / abydeth in the light and
there is none occasion of euill in him. He that hateth
his brother / is in derknes / and walketh in derk
nes: and cannot tell whither he goeth / because the
derknes hath blinded his eyes.

Babes I write vnto you / howe that youre sin
nes are forgiuen you for his names sake. I write vnto
you fathers / howe that ye knowe him that was
from the beginninge. I write vnto you yonge men /
howe that ye haue overcome the wicked. I write vnto
you lytell children / howe that ye knowe the fa
ther. I write vnto you fathers / howe that ye knowe
him that was from the beginninge. I write vnto you
yonge men / howe that ye are stronge and the worde
of God abydeth in you and ye haue overcome the
wicked.

Se that ye loue not the worlde / neither þe thin
ges that are in the worlde. If any man loue the worl
de / the loue of the father is not in him. For all that
is in the worlde (as the lust of the fleshe / the lust of
the eyes / and the pryde of goodes) is not of the fa
ther.

The .i. Epistle

ther/but of the worlde. And the worde banneth
a ware/ad the lust thear of: but he that fulfilleth the
will of God/abdyeth euer.

And tell Children it is the last tyme / ad as ye ha
ue harde how that Antichrist shall come: euen now
are theare many Antichristes come all redy. Whe
arby we knowe that it is the last tyme. They went
out from vs / but they were not of vs. For if they
had bene of vs/they wolde no dout/haue continued
with vs. But that fortuneth that it might appere/
that they were not of vs.

And ye haue an oymnt of the holly goost ad
ye knowe all thinges. I wrote not vnto you/as
though ye knowe not the trueth / but as though ye
knowe it / and knowe also that no lye cometh of
trueth. Whoo is a lye but he that denyeth that Je
sus is Christ: the same is the Antichrist that denyeth
the father & the sonne. Whosoever denyeth the son
ne/the same haeth not the father. Let therfore abyde
in you that same which ye harde from the beginnin
ge. If that which ye harde from the beginninge/shall
remaeyne in you/ye also shall continue in the sonne/
and in the father. And this is the promys that he
hath promised vs euen eternall lyfe.

This haue I written vnto you/ concerninge the
that disceiue you. And the anoyntinge which ye ha
ue receiued of him / dwelleth in you. And ye neede
not that eny man teache you: but as the annoyntyn
ge teacheth you all thinges / and is true / and is no
lye: and as it taught you/ euen so lyde thearin. And
nowe babes abyde in him that when he shall appe
re / we maye be boelde and not be maede at shame
of him at his comynge: If ye knowe that he is ri
ghteous knowe also that he which foloweth righte
wesnes/ is bozne of him.

The .ii. Chapter.

Schoelde

Of S. John.

To. viii

Bchoelde what loue the father haeth Be
wed on to vs that we shuld be caled the son
nes of God. For this causeth the worlde knoweth you
not / because it knoweth not him. Dearly beloued/
nowe are we the sonnes of God / and yet it doeth
not appere what we shalbe. But we knowe that whe
n it shall appere / we shalbe lyke him. For we shal
se him as he is. And euery man that haeth this hoe
pe in him / pourgeth him selfe / euen as he is pure.
Whosoever committeth sinne / committeth vnright
eousnes also / for sinne is vnrighteousnes. And ye
knowe that he appered to take awaye oure synnes/
and in him is no sinne. As many as byde in him/
sinne not: whosoever sinneth/haeth not seene him/
neither hath knowen him.

Babes/let no man deceiue you. He that doeth
righteousnes / is righteous / euen as he is righte
ous. He that committeth sinne is of the deuill: for
the deuill sinneth sence the beginninge. For this
purpose appered the sonne of God / to loose the
woykes of the deuill. Whosoever is bozne of God/
sinneth not: for his seed remaeyneth in him / and
he can not sinne / because he is bozne of God. In
this are the children of God known / and the chil
dren of the deuill. Whosoever doeth not righte
wesnes/is not of God/ neither he that loueth not his
broether.

For this is the trydinges/that ye harde from the
beginninge / that ye shuld loue oone another not as
Carn which was of the world and slewe his broe
ther. And we are forselowe he him: Because his ow
ne woykes were euill/and his brothers good.
I shal teyle not my brethren though I wolde hate
you: We knowe I we are traslatted fro death vnto ly
fe: because we loue I brethren. He that loueth not his
brother / abydeth in death. Whosoever hate his
brother/is a man slea. And ye knowe that no man
slea/haeth eternall lyfe abydinge in him

John. viii.

Herby

The .i. Epistle

Hereby perceiue we loue that he gaue his lyfe
for vs: and therefore ought we also to geue oure ly-
ues for the brethren. Whosoener haeth this wordes
good and seith his brother haue neade: and Butteth
by his compassion from him: how dwelleth the loue
of God in him: My haebes/let vs not loue in worde/
neither in tonge: but with the deade and in be rite: &
for thereby we knowe that we are of the verite/and
can befoze him quiet oure hertes. But if oure hertes
condempne vs/God is pretter then oure hertes/and
knoweth all thinges. Beloued/if oure hertes con-
dempne vs not/then haue we trust to Godwarde: &
whatseruer we are/we shall receiue of him: because
we keape his commaundementes/and do those thin-
ges which are pleasynge in his sight.

And this is his commaundement/that we bele-
ue on the name of his sonne Iesus Christ/and loue
one anoether/as he gaue commaundement. And he
that keapeth his commaundementes/dwelleth in
him/and he in him: and thereby we knowe that the
ar abyde in vs of the spyte which he gaue vs.

The .iii. Chapter.

Ye beloued/beleue not euery spyte but proue
the spytes whether they are of God or not
for many false prophetes are gone out into
the worlde. Hereby shall ye knowe the spyte of God
Euery spyte that confelleth that Iesus Christ is co-
me in the fleshe/is of God. And euery spyte that co-
felleth not that Iesus Christ is come in the fleshe/
is not of God. And this is that spyte of Antichrist/
of whom ye haue harde/howe that he shuld come
and euen now already is he in the worlde.

Uptell children/ye are of God and haue ouerco-
me them for greater is he that is in you/then he that
is in the worlde. They are of the worlde/and there-
fore speake they of the worlde/and that worlde hear-
eth

Of S. John.

For. c. l. i.

eth them. We are of God. He that knoweth God/
heareth vs: he that is not of God/heareth vs not. Here-
by knowe we the spyte of verite/and the spyte of
erreure.

Beloued/let vs loue one anoether: for loue com-
meth of God. And euery one that loueth is borne of
God/and knoweth God. He that loueth not/kno-
weth not God: I for God is loue. In this appered
the loue of God to vs ward/because that God sent his
only begotten sonne into the worlde/that we might
liue thow to him. Herein is loue/not that we loued
God: but that he loued vs/and sent his sonne to ma-
ke agrement for oure synnes.

Beloued/if God so loued vs/we ought also to
loue one anoether. No man haeth seene God at e-
ny tyme. If we loue one anoether/God dwelleth
in vs/and his loue is perfect in vs. Hereby knowe we
that we dwell in him/and he in vs: because he haeth
geuen vs of his spyte. And we haue seene and to te-
stifie that the father sent the sonne/which is the sa-
uour of the worlde. Whosoener confelleth that Ie-
sus is: the sonne of God/in him dwelleth God/and
he in God. And we haue known and beleued the
loue that God haeth to vs.

God is loue/and he that dwelleth in loue/
dwelleth in God/and God in him. Herein is the lo-
ue perfect in vs/that we shuld haue trust in the daye
of iudgement: for as he is/so are we in this worl-
de. There is no feare in loue/but perfect loue casteth
out all feare/for feare haeth paynfulnes. He that fe-
areth/is not perfect in loue.

We loue him/for he loued vs first. If a mā saye/
I loue God/and yet hate his brother/he is a lyar.
For how can he that loueth not his brother whom
he haeth seene/loue God whom he haeth not seene?
And this commaundement haue we of him: that he
which loueth God/shuld loue his brother also.

The .v. Chapter.

i. b.

Whoso

Yoh. xii. d.
and. xv. b
I. Cor. v. a

The. i. Epistle

Whoso. ner beleueth that Iesus Christ / is borne of God. And every oone that loueth him which begarth / loueth him also which was begotten of him. In this we knowe that we loue the children of God / when we loue God / and keepe his commaundementes. This is the loue of God / that we keepe his commaundementes / and his commaundementes are not greuous. For all that is borne of God / ouer cometh the worlde. And this is the victorie that ouer cometh the worlde / euen ouerfaeryth. Who is it that overcometh the worlde / but he which beleueth that Iesus is the sonne of God.

John. iii. d

This Iesus Christ is he that cam by water and bloud / not by water only: but by water and bloud. And it is the spyte that beareth witness / because the spyte is truth. (For there are thye which beare record in heauen / the faether / the sonne / and the holy goost. And these thye are oone). For there are thye which beare record (in earth:) the spyte / and water / and bloud: and these thye are oone. If we receiue the witness of men / the witness of God is greater. For this is the witness of God / which he testified of his sonne. He that beleueth on the sonne of God / haeth the witness in him selfe. He that beleueth not God haeth made him a lyar / because he beleued not the record that God gaue of his sonne. And this is that record / how that God haeth geuen vnto vs eternall lyfe / and this lyfe is in his sonne. He that haeth the sonne / haeth lyfe: and he that haeth not the sonne of God / haeth not lyfe.

These thinges haue I written vnto you that beleue on the name of the sonne of God / that ye maye knowe howe that ye haue eternall lyfe / and that ye maye beleue on the name of the sonne of God. And this is the trust that we haue in him: that if we are any thinge accordyngs to his will / he heareth vs. And if we knowe that he heareth vs / what feare we are.

Of S. John.

Fa. ccliiij

We are / we knowe that we shall haue the petitions that we desyre of him.

If any man se his brother sinnes a sinne that is not vnto death / let him erre / and he shall geue him lyfe for them that sinne not vnto death. There is a sinne vnto death / for which saye I not that a man shuld praye. All vnyghtswelnes is sinne / and there is sinne not vnto death.

We knowe that whosoever is borne of God / sineth not: but he that is begotten of God kepeth him selfe / and that wicked touched him not. We knowe that we are of God / and that the worlde is all together set on wickednes. We knowe that the sonne of God is come / and haeth geuen vs a mynde to knowe him which is true: and we are in him that is true / through his sonne Iesu Christ. This same is very God / and eternall lyfe. Wabes keape youre selues from ymages. Amen.

The seconde

Epistle of saynt John.



Ie elder to the electe lady & her children which I loue in the truth: and not I only / but also all that knowe the truth / for the truthe sake which dwelleth in vs / and shall be in vs for euer.

With you be graece / mercy / and peace fro God the faether / and from the Lorde Iesus Christ the sonne of the faether / in truth and loue.

I reioysed greatly / that I founde of the children walkyng in truth / as we haue receiued a commaundment of the faether. And nowe besethe I the lady / not as though I wrote a newe commaundment vnto the / but that same which we had from the

the beginninge/ that we shuld loue one another.
And this is the loue/ that we shuld walke after his co-
mmandementes.

This commandement is (that as ye have hear-
de from the beginninge) ye shuld walke in it. For ma-
ny decauers are entred into the worlde/ which con-
fesse not that Iesus Christ is come in the fleshe. This
is a decauer and an Antichrist. Looke on youre sel-
ues/ that we looe not that we haue wrought: but
we maye haue a full rewarde. Whosoever trasgres-
seth and breketh not in the doctrine of Christ/ hath
not God. He that endureth in the doctrine of Christ
hath bothe the father and the sonne.

If there come any vnto you and bringe not
this learninge/ him receiue not into house: neither bid-
de him God speede. For he that biddeth him God spe-
ede/ is partaker of his euill deedes. I had many
things to write vnto you/ neuerthelesse I wolde
not write with paper and inke: but I trust to come
vnto you/ and speake with you mouth to mouth/ that
oure ioye maye be full. The sonnes of the electe
greete the. Amen.

The thyrd

Epistle of Sacred John.



Ue Eldre vnto the beloued Gaius/ I
whom I loue in the truthe. Beloued
I wolke in all thinges that thou pro-
speredest and farest well euen as
thy soule prospereth. I reioysed grea-
ly when the brethren came/ and testi-
fied of the truthe that is in the/ how thou walkest in
trouble. I haue no greater ioye then for to heare how
we that my sonnes walke in verite.

Beloued

Beloued / thou doest faithfully whatsoever
thou doest to the brethren/ & to straungers/ which be
re wounes of thy loue before all the congregation.

Which brethren when thou bringest forwarde of
their iorney (as it becometh God) thou shalt do well:
because that for his names sake they went fourth/ &
toke nothinge of the Gentylis. We therefore ought
to receiue such/ that we also might be helpers to the
truthe.

I wrote vnto the congregation: but Diotrephes
which loueth to haue the preeminens amonge them
receiuech vs not. Wherefore if I come/ I will de-
clare his deedes which he doth/ restinge on vs with
malicious wordes/ neither is there with content.
Not only he himself receiuech not the brethren:
but also he forbiddeth them that wolde/ and thur-
oweth them out of the congregation.

Beloued/ folow we not that which is euill/ but
which is good. He that doth well/ is of God: but he
that doth euill seeth not God. Demetrius hath
good repute of all men/ and of the truthe: ye & we
cure selues also beare reorde/ and perceiue that ou-
re reorde is true. I haue many thinges to write: but
I will not write yncke and pene vnto the. For
I trust I shall shortly se the / and we shall speake
mouth to mouth. Peace be with the. The louers sa-
lute the. Greete the louers by name.

The epistle

of Sacred Paul vnto
the Hebrewes.

The first Chapter.

✠

God

The Epistle of S. Paul



In tyme past directly and many wayes/spake vnto the fathers by the Prophetes: but in these last dayes he hath spoken vnto vs by his sonne/whoom he hath made heyre of all thynges: by whoom also he made the worlde. Which sonne beynge the brightnes of his glory / and very ymage of his substance/bearynge by all thynges with the word of his power hath in his owne person purged our synnes/and is sitting on the right honde of maieste an hys: and is moore excellent then the angels / in as muche as he hath/by inheruance obteyned an excellent name then haue they.

Psal. li. b.
1. Reg. vi.
Psal. xvi.
Psal. ciii.
Psal. cxiii.
For vnto which of the angels sayde he at any tyme: Thou arte my sonne/this daye began I the. And againe: I will be his father/and he shall be my sonne. And againe when he bringeth in the first begotten sonne into the worlde/he sayth: And all the angels of God shall worship him. And of the angels he sayth: he maketh his angels spyes/and his ministers flammes of fyre. But vnto the sonne he sayth: God/thy seate. Shall be for euer and euer. The cepter of thy kyngdome is a right cepter. Thou hast loued rightnes and hast hater iniquite. Wherefore God which is thy God/hath anoynted the with the oyle of gladnes aboue thy felowes.

And thou Lorde in the beginninge hast layde the foundation of the earth. And the heauens are the workes of thy hondes. They shall perill he/ but thou shalt endure. They all shall waxe olde as doeth a garment: and as a vesture shalt thou chaunge them/and they shall be chaunged. But thou arte all wayes/and thy yeres shall not faile.

Psal. cix.
1. Cor. xv

Vnto which of the angels sayde he at any tyme: Sit on my right honde/till I make thyn enemyes

To the Hebrewes.

To. xlii.

Wherof thy foot stoole. Are they not all ministringe spyes/ sent to minister/ for their lackes which shall be theyres of saluation.

The ii. Chapter.

Unto which of the angels sayde he at any tyme: Sit on my right honde/till I make thyn enemyes. Wherefore we ought to geue the moore herde to the thynges we haue harde / lest we perill. For if the worde which was spoken by angels was stedfast/so that euery transgression and disobedience receaued a just recompence to rewarde: how shall we escape/ if we despyse so great saluation/ which at the first began to be preached of the Lorde himselfe/and afterwarde was confirmed vnto vs warde by them that harde it/ God bearynge witness thereto/ bothe with signes and wonderes also / and with diuers miracles/and giftes of the holly gooste/ according to his owne will.

He hath not vnto the angels put in subiection the worlde to come/whereof we speake. But oone in a certayne place witnessed/sayinge. What is this that thou arte myndfull of him? After thou haddest for a season made him lesse then the angels. thou returnedst him with honoure and glory/and hast set him aboue the workes of thy hondes. Thou hast put all thynges in subiection vnder his fete. In that he put all thynges vnder him/he left nothinge that is not put vnder him. After the lesse we perse not all thynges subdued/ but him that was made lesse then the angels. we se that it was Iesus/ which is crowned with glory and honoure for the sufferinge of death: that he by the grace of God shoulde tast of death for all men.

For if he came him/for whoom are all thynges/ by whome are all thynges after that he had brought many synnes vnto glory/that he shoulde make the Lorde of their saluation perfecte thowso sufferinge. For he that sanctified/ & they which are sanctified are all of oone

Psal. xxi.
Psal. cxvi.
Psal. cxviii.

The Epistle of S. Paul
 of none. For which causes sake he is not ashamed
 to call them brethren/ saying: I will declare thy name
 unto my brethren/ and in the middes of the con-
 gregation will I praepse. And againe: I will put
 my trust in him. And againe: beholde herre am I
 and the children which God hath geuen me.

1. Cor. xii
 1. Cor. xv

For as moche then as the children were partetakers
 of his life and bloud/ he also him selfe lyke wyse
 tocke parte with them/ for to put downe thowse de-
 athly/ him that had lordshippe ouer death/ that is to
 saye the deuill/ and that he might deliuer them/ whi-
 ch thowse feare of death were all their lyfe tyme
 in daunger of bondage. For he in no place taketh
 on him the angels: but the seed of Abraham taketh
 he on him. Wherefore in all thinges it became him
 to be made lyke vnto his brethren/ that he might be
 mercifull/ and a facythfull hye preeste in thinges be-
 cernynge God/ for to pouge the peoples synnes. For
 in that he him selfe suffered and was tempted/ he is
 able to succer them that are tempted.

The. iij. Chapter.

Rom. xij

Wherefore holly brethren/ parttakers of the
 celestiall callinge/ cōsider the imballratour and
 hye preest of oure professiō/ Christ Iesus which was
 facythfull to him that made him/ as was Moses in
 all his house. And yet was this mā counted worthy
 of moore glory then Moses: In as moche as he
 which hath prepared the house/ hath moost honoure
 in the house. Every house is prepared of some mā.
 But he that ordered all thinges/ is God. And Mo-
 ses verely was facythfull in all his house/ as a num-
 ber/ to be are witnes of thoothinges which shuld be
 spoken afterwarde. But Christ as a sonne/ hath
 ruled ouer the house/ whose house are we/ so that
 we haue fast the confidence and the reioysinge of that
 heere/ vnto the ende.

Wherefore as the holly goost facyth: to daye
 ye shall

To the Hebrewes

To. xij. ch.

Ye shall heare his voyce/ harden not youre hertes/ af-
 ter the rebellion in the daey of temptaciō in the wil-
 dernes/ where your fathers tempted me/ & sawe
 my workes. xl. yere longe. Wherefore I was
 greued with that generacion and sayd. They erre
 euer in their hertes: they verely haue not knowen
 my wayes/ so that I sware I my wrath/ that they
 shuld not enter into my rest. Take heede brethren/
 that there be in none of you an euill herte in vnbele-
 ue/ that he shuld departe from the liuynge God: but ex-
 horte oone another dailly/ whyll it is caled to daey/
 lest any of you were hard herted thowse the deceit-
 fulnesse of sinne.

We are parttakers of Christ if we keape sure
 vnto the ende the first substance/ so longe as it is sa-
 yd: to daey yf ye heare his voyce/ harden not youre
 hertes/ as when ye rebelled. For some/ whē they
 hade/ rebelled: how be it not all/ can out of Egypt
 vnder Moses. But with whom was he displea-
 sed. xl. yeres? Was he not displeased with the that
 sinned/ whose carnalles were ouer thowse in the
 desert? To whom sware he that they shuld not
 enter into his rest but vnto them that beleaued not?
 And we se that they coulde not enter in/ because of
 vnbeleue.

Heb. xii. 6

The. iij. Chapter.

Let vs feare therefore lest any of vs forsake
 the promes of entrynge into his rest/ shalde
 come to come behynde. For vnto vs was
 it declared/ as well as vnto the. But it profit-
 ed not them that they harde the worde/ because they
 which harde it/ coupled it not with facyth.
 But we which haue beleaued, do enter into his rest/
 as contrary wyse he sayde to y other: I haue swor-
 ne in my wrath/ they shall not enter into my rest.
 And that spake he verely longe after that the wo-
 rdes were made and the foundacion of the worlde
 layd. For he spake in a certayne place of the se-
 uenth

Psal. cxij.

Gene. i. 5

Psal. cxij.

The Epistle of S. Paul

uenth daye/ on this wyse: And God diderest the twentieth daye from all his workes. And in this place agayne: They shall not come into my rest.

Herenge thearfore it foloweth that some muste enter therinto/ and then to whom it was first prescribed/ entred not therein for vnbeleues sake. Agayne he apoynteth in Dauid a certayne present daye after so longe a tyme/ sayinge as it is rehearsed: this daye if ye heare his voyce/ be not hard herted. For if Josue had geuen them rest/ then wolde he not afterwarde haue spoken of a noether daye: Thear remaineth thearfore yet a rest to the people of God. For he that is entred into his rest/ doeth cease from his awone workes as God did from his.

Let vs study thearfore to entre into that rest/ lest any man faule after the same ensample/ into vnbeleue. For the worde of God is quicke/ and mighty in operation/ and sharper then any two edged swerde: and engeth through/ euen vnto the diuidinge a soulder of the soule & the spere/ & of the ioyntes and the mary: & iudgeth the thoughtes & the intentes of the heart. **Ecl. xv. d. ix.** neither is there any creature invisible in the sight of him/ of whom we speake. **Psalm. xxxij.** of it. For all thinges are naked and bare vnto the eyes of him/ of whom we speake.

The. v. Chapter.

Serenge the that we haue a great hye priest which is entred into heauen (I meane Iesus the sonne of God) let vs holde oure profession. For we haue not an hye priest/ which can not haue compassion on oure infirmitie: but was in all popes tempted/ lyke as we are: but yet without sinne. Let vs thearfore go boldly vnto the seate of graece/ that we may receaue mercy/ and finde graece to helpe in tyme of neede.

For euerie hye priest that is taken fro amonge men is ordeyned for men/ in thinges pertaininge to God: to offer giftes and sacrifices for sinne: which can haue compassion on the ignorant/ and on them that

To the Hebrewes.

For. ccl. b. i.

that are out of the waye/ because that he himselfe also is compassed with infirmitie: For the which infirmitie: like he is bounde to offer for sinnes/ as well for his awone parte/ as for the peoples. And no man taketh honour vnto himselfe/ but he that is called of God/ as was Aaron.

Euen so lyke wyse/ Christ glorified not himselfe to be made the hye priest: but he that sayde vnto him/ thou arte my sonne/ this daye beganst thou to glorifye him. As he also in anoether place speaketh. Thou arte a Priest for euer after the order of Melchisedech. Which in the dayes of his flesh/ did offer by prayres and supplications/ with stronge crying & teares/ vnto him that was able to saue him from death/ & was also harde/ because of his godlynes. And though he were Goddes sonne/ yet learned he obedience/ by the thinges which he suffered/ & was made perfecte/ & the cause of eternall saluacion vnto all them that obey him: and is called of God an hye Priest/ after the order of Melchisedech.

Whereof we haue many thinges to saye/ which are harde to be uttered: because ye are dull of hearinge. For when as concerninge the tyme/ ye ought to be teachers/ yet haue ye neede agayne that we teache you the first principles of the worde of God: and are become such as haue neede of milke/ & not of stronge meate: For every man that is fed with milke/ is unperfit in the worde of rightnes. For he is but a babe. But stronge meate belongeth to them that are perfect which those custome haue their wittes exercised/ to iudge both good and euill also.

The. vi. Chapter.

Wherefore let vs loue & doctrine praeyninge to the beginninge of a Christe man/ & let vs go vnto perfectio/ & now no more laie & solidacio of repentance fro dead workes/ & of sayeth towarde God/ of

h. i. baptism

The Epistle of S. Paul

baptisme/ of doctrine/ and of lacyng on of bondes
and of resurrection from death and of eternall iudg-
ment. And so will we do/ If God permitte. For it
is not possible that they which were once lighted/ and
have tasted of the heavenly gift/ and were become
partakers of the holly goost/ & have tasted of the
good worde of God/ and of the power of the world to
come: If they faule/ shal be renued agayn vnto
repentaunce: for as moche as they haue (as concerni-
ge them selues) crucified the sonne of God a frethe
mockinge a mockinge of him.

For that earth which drinketh in the raine
which cometh of the hyon it/ and bringeth forth
erbes mete for them that vse it/ receaueth blessinge
of God. But that ground which beareth thornes
and bysses/ is reproboued/ and is nye vnto cursinge:
whose ende is to be burned. Nevertheless deare fre-
des we trust to be better of pen and thinges which
accompany saluacion/ though we thus speake. For
God is not vnrighteous that he shalbe forget your
worke and labour that proceedeth of loue/ which loue
ye shewed in his name/ which haue ministered vnto
the sayntes/ and yet minister. Ye/ and we re-
sper that every one of you shew the same diligence
to the stablissinge of hope/ vnto the ende that ye
faynt not/ but folowe them/ which thorow fayth
& patience inheret the promyses.

For when God made promyses to Abraham/ be-
cause he had no greater thinge to sweare by he sweare
by him selfe sayinge Surely I will blesse the & multi-
plye the in deade. And so after that he had tarped
a longe tyme/ he enioyed the promyses. When ve-
rily sweare by him that is greater then them selues &
an othe to confirminge the thinge/ is amonge them
an ende of all stryfe. So God willinge very a-
boundantly to shewe vnto the hepyes of promyses/
the stableness of his counsaile/ he added an othe/ &
by two immutable thinges (in which it was impos-
sible

To the Hebrewes

Fo. c. l. s.

(that God shuld lye) we might haue perfecte con-
solacion/ which haue fled/ for to holde fast the hope
that is set before vs/ which hope we haue as an en-
tre of the soule booth sure and stedfast.
Which hope also entreth in/ into the thinges which
are with in the vaele/ whether the fore runner is for
vs entered in/ I meane Iesus that is made an hye.
priest for euer/ after the order of Melchisedech.

The vii. Chapter.

This Melchisedech kinge of Salem (which be-
ing preest of the most hie God) met Abraham/ Gene. xxi.
as he returned agayn from the slaughter of the kin-
ges and bleiled him: to whom also Abraham gaue
tythes of all thinges (first is by interpretacion kinge
of righte wisnes) after that he is kinge of Salem/ &
is to saie/ kinge of peace/ without farther without
mother/ without kinne/ and haeth nether beginnin-
ge of his tyme/ nether yet ende of his lyfe: but is ly-
kened vnto the sonne of God/ and continueth a pro-
este for euer.

Consider what a man this was vnto whom
the patriarche Abraham gaue tythes of the ispyles.
And yearly those children of Iery/ which receiue
a tith of the preestes/ haue a commaundement to ta-
ke accordinge to the lawe/ tythes of the people/ that
is to saie/ of their brethren/ ye though they spronge
out of the loynes of Abraham. But he whose
kinred is not counted amonge them/ receiued tythes
of Abraham/ and bleiled him that had the promyses.
And with out all naie sayinge/ he which is lesse/ re-
ceiued blessinge of him which is greater.
And here men that bye/ receiue tythes. But theare
he receiueith tythes of whom it is witnesed that he
liueth. And to saie the tructh/ Leuy him selfe also
which receiueith tythes/ payed tythes in Abraham.
For he was yet in the loynes of this farther Abrahā
when Melchisedech met him.

The Epistle of S. Paul

If now therefore perfection came by the p[re]s-
ent of the Levites (for vnder that p[re]sthood the pe-
ople receaued the lawe) what needed it further mo-
re that another p[re]st shuld r[ise] after the order of
Melchisedech / & not after the order of Aaron? Now
no dout / if the p[re]sthood be translated / the o[ld] neces-
sitie must the lawe be translated also.

For he of whom these things are spoken /
pertayneth vnto another tribe / of which neuer ma-
serued at the aultre. For it is euident that our Lo[r-
de sprang of the tribe of Juda / of which tribe spea-
ke Moses nothinge concerninge p[re]sthood.

And it is yet a more euident thinge / if after
the similitude of Melchisedech / the ar[chi]p[re]st a noether
p[re]st / which is not made after the lawe of the car-
nall commaundment: but after the power of the end-
lesse l[if]e. (For he testifieth: Thou arte a p[re]st for-
uer / after the order of Melchisedech). When the co-
m[an]dment that went a fore / is disannulled / becau-
se of his weaknes and vnprofitablenes. For the la-
we made nothinge perfecte: but was an introducti-
on of a better hope / by which hope / we drawe nye
vnto God.

And for this cause it is a better hope / if it was
not promised with out an oethe. Those p[re]stes we-
re made without an oethe / but this p[re]st with an
oethe / by him that sayde vnto him, The Lo[r]de swa-
re / and will not repent: Thou arte a p[re]st for euer
after that order of Melchisedech. And for that cause
was Iesus established of a better testament.

And amonge them many were made p[re]s-
tes / because they were not sufficed to endure by the
reason of death. But this man / because he endureth
euer hath an auerlastinge p[re]sthood. Wherefore
he is able also euer to saue them that come vnto God
by him / seynge he euer liueth / to make intercession
for vs.

Suche an h[igh] p[re]st it became vs to haue / for
h[im]

Gal. xix.

Gal. xix.

To the Hebrewes.

For. xli.

hich is wholly / harmlesse / vndefiled / separat from
sinners / and made hyar then heauen. Which nea-
reth not daely (as yonder h[igh] p[re]stes) to offer vp sa-
crifice / first for his owne synnes / and then for the peo-
ples synnes. For that dide he at oons for all / when he
offred vp himselfe. For the lawe maketh men p[re]s-
tes / which haue infirmitie: but the worde of the o[ld]
testament came hence the lawe maketh the soune p[re]-
st / which is perfecte for euer more.

The viij. Chapter.

Of the things which we haue spoken / this is
the pit: that we haue suche an h[igh] p[re]st that
is suten on the right honde of the seate of maieste in
heauen / and is a minister of holly thinges / and of y
very tabernacle which God p[re]sight / and not ma[n]. For
euery h[igh] p[re]st is ordeyned to offer giftes and sacri-
fices: wherefore it is of necessitie / that this man haue
some what also to offer. For he were no a p[re]st / if
he were on the earth: where are p[re]stes that accor-
dinge to the lawe offer giftes which p[re]stes serue vs
to the ensample and shadowe of heauynly thinges: e-
uen as the answer of God was geuen vnto Moses
when he was about to finish the tabernacle. Wac-
ke heed (sayd he) that thou make all thinges accor-
dinge to the patrone shewed to the in the mount. Exod. xxxv.

Now haeth he obtained a more excellent
office / in as muche as he is the mediator of a better te-
stament which was made for better promyses. For
yf that first testamēt had bene sautelesse: then shul-
de no place haue bene sought for the seconde. For in
rethynge then he sayth: Beholde the daeres
will come (sayth the Lo[r]de) and I will finishe
vpon the house of Irahel / and vpon the house of
Juda / a newe testament: not lyke the testament
that I made with their faethers at that tyme /
when I toke them by the handes / to lede them oute
k. iij. of the

Exod. xxxv.
Leu. viij. f.

Hebr. xli.

The Epistle of S. Paul

of the londe of Egypt: for they continued not in my testament/and I regarded them not sayth ¶ Lorde.

For this is the testamēt that I will make with the house of Israel: After those dayes sayth the Lorde: I will put my lawes in their myndes/and in their hertes I will write the / and I will be their God/and they shall be my people. And they shall not teache every man his neighbour / nor every man his brother sayinge knowe the Lorde: For they shall knowe me from the least to the mooste of them: For I will be mercifull over their unrighteousnes / and on their sinnes and on their iniquities. In that he sayth a new testament/ he hath abrogat the olde. Now that which is disannulled and waxed olde / is ready to vanishe awaye.

The ix. Chapter.

That first tabernacle verely had ordina-
ces/and scrvinges of God / and wordly ho-
lynes. ¶ For there was a fore taber-
nacle made/wherin was the candlestick and
a table/a the Dewe bread/which is called shewb-
bread. But with in the seconde vacyle was there a taber-
nacle/which is called holiest of all / which had a gol-
den senier and the arcke of the testament overlaid
de round about with golde/ wherin was the golden
pot with Manna / and Aarons rodde that spronge/
and the tables of the testament. Over the arcke
were the Cherubis of glory shadowinge the seate of
grace. Of which thinges we will not now speake
particularly.

When these thinges were thus ordeyned / the
Brecches went all wayes into the first tabernacle &
creuized the seruice of God. But into the seconde
went the hie priest a lone / oones every yere: and
not without blood/which he offered for him selfe / &
for the ignorance of the people. Wherewith
the holie goost this signified that the waye of holie
thinges

To the Hebrewes

To. xxi.

thinges/was not yet opened/whill as yet the first ta-
bernacle was standinge. Which was a simili-
tude for the tyme then present / and in which were
offered giftes and sacrifices that coulde not make &
minister perfecte / as pertaininge to the conscience
with onely meates and drinckes/and diuers wash-
inges & iustifyinges of the fleshe / which were ordey-
ned vntill the tyme of reformation.

¶ But Christ beinge an hie Priest of good thin-
ges to come / came by a greater and a moare perfecte
tabernacle/not made with handes: that is to say /
not of this manner buildinge/neather by the blood of
goates and calves: but by his awne blood he entred
in oones for all into the holie place / and founde eter-
nall redemption. ¶ For if the blood of oxen and of
goates and the ashes of an heifer/whē it was sprin-
kled/purified the vncleane/as touching the purgyn-
ge of the fleshe / howe muche moare shall the blood
of Christ (which thow the eternall sprite / offered
him selfe without spot to god) purge youre consci-
ences fro dead workes/for to serue the liuinge God?

And for this cause is he the mediator of the ne-
we testament / that thow death which chaun-
ced for the redemption of those transgressions that we
se in the first testament / they which were cō-
demned / might recouere the promys of eternall inheritaunce. ¶
For whersoener is a testament/there must also be &
death of him that maketh the testament. For the
testamēt takerth auctorite when men are dead: For
it is of no valne as long as he that maketh it / is a li-
ue. For which cause also/neather that first testament
was ordeyned without blood. For when all the cō-
mandementes were redde of Moyses to all the peo-
ple/he toke the blood of calves and of goates / which
water and purple whool and ylope / and sprinkled
booth the booke and all the people / sayinge: this is
the blood of the testament which God hath apoy-
nted vnto you. & oxen / he sprinkled & tabernacle
h, v with

Leuit. xvi. c

1. De. i. d.

1. Joh. i. d.

Apoca. i. d.

1. De. iii.

Rom. v. b.

Gala. iii. b

Ge. xlii.

The Epistle of S. Paul

With blood also/and all the ministringe vessels. And also almost all thinges/are by the same purged with blood/and with out biddinge of blood is no more.

It is then neede that the similitudes of heavenly thinges be purified with like thinges: but the heavenly thinges themselves are purified with better sacrifices then are those. For Christ is not entered into the holly places that are made with handes/which are but similitudes of true thinges: but is entered into very heauen/for to appeere now in the sight of God for us not to offer him selfe often/as the hye priest entreteth into the holly place every ye are with strange blood/for then must he have often suffered since the worlde began. But now in the ende of the worlde/hath he appered once to put sinne to flight by the offeringe of his selfe. And as it is appointed unto men that they shall once dye and then cometh the iudgement/ even so Christ was once offered to take awaye the sinnes of many/and unto that that Locke for him/ shall he appeare agayne/ with out sinne unto saluacion.

Roma. v. b
1. Pet. ii. d

The x. Chapter.

Leui. xvi

How the lawe which hath but the shadowe of good thinges to come/and not the thinges in their owne fashion/can neuer with the sacrifices which they offer yea by yea continually/make the comers there unto perfecte. For woelde not the those sacrifices have ceased to have bene offered/because that the offerers once purged/shuld have had no more consciences of sinnes. Nevertheless in those sacrifices is there mericion made of sinnes every ye are. For it is impossible that the blood of oxen and of goates shuld take awaye sinnes.

Psal. xxi

Wherefore when he cometh into the worlde/ he saith: Sacrifice and offeringe thou woldest not have: but a body hast thou ordeyned me. In sacrifices

To the Hebrewes.

Ps. cxi

and sinne offeringes thou hast no lust. The 3. saith: Lo I come/ in the chiefest of the booke it is written of me/that I shuld do thy will/o God. About when he had sayed sacrifice and offeringe/and burnt sacrifices and sinne offeringes thou woldest not have/ neither hast alocated (which yet are offered by the lawe) ad then saith: Lo I come to do thy will/o God: he taketh awaye the first to stablish the latter. By the which will we are sanctified/by the offeringe of the body of Iesu Christ once for all.

Psalm. i.

And every priest is ready daily ministringe/ad oftentimes offereth one manner of offeringe which can neuer take awaye sinnes. But this man after he had offered one sacrifice for sinnes/sat him downe for euer on the right hande of God/and from hence forth carrieth til his foes be made his foetstole/for with one offeringe hath he made perfecte for euer them that are sanctified. And the holly goost also beareth record of this/euen when he tolde before: This is the testament that I will make unto thee after those dayes saith the Lorde. I will put my lawes in their hertes ad in their mynde. I will write to them and their sinnes and iniquities will I remember no more. And where remission of these thinges is/there is no more offeringe for sinne.

Psal. cxi. a
1. Corin. xv

Hebr. xxi

Seynge brethren that by the meanes of the blood of Iesu/we maye be bolde to enter into that holly place/by the newe and liuinge waye/ which he hath prepared for us/through the wayle/that is to saye/by his fleshe. And seynge also that we have an hye Priest which is euiler out the house of God/ let us drawe nye with a true herte in a full faith sprinkled in oure hertes from an euill conscience/and washed in oure bodys with pure water/and let us keape the profession of oure hope/with out waivering (for he is faithfull that promised) and let us consider one another to prouoke unto loue/and to good woorkes/and let us not forsake the fellowship that

The Spille of S. Paul

that we have amonge our selues / as the manner of
some is: but let vs exhort one another / and that
so muche the more / because yee see that the daye draweth
nigh.

For if we sinne willingly after that we have
receiued the knowledge of the trueth / theye remay-
neth not more sacrifice for sinnes / but a fearfull lo-
okinge for iudgement / and violent fyre / which shall
deuoure the aduersaries. He that despiseth Moses
lawe / dieth with out mercy vnder twoo of the syn-
nelles. Of how muche sorer punishment suppose
ye shall he be counted worthy / which receiveth vnder
roote the sonne of God and counteth the bloud of
the testament as an unholy thinge wherewith he
was sanctified / and doeth dishonoure to the spire
of grace. For we knowe him that hath sayd:
vengeaunce belongeth vnto me / I will recompence
saith the Lorde. And againe: the Lorde shall iud-
ge his people. It is a fearfull thinge to faule into
hondes of the liuinge God.

Call to remembrance & dayes that are passed
in the which after ye had receiued light / ye endured
a greate sight in aduersities / partly whill all me shoulde
died and galed at you for the same and tribulation
that was done vnto you / and partly whill ye be-
came companions of them which so passed their tyme.
For ye suffered also with ray bondes / and toke a wo-
rth the spoylinge of youre goodes / & that with glad-
nes / knowinge in youre selues how that ye had in
heauen a better and an enduringe substance.

Call not a swaere therefore youre confidence which
hath great rewarde to recompence. For ye ha-
ue made of patience / that after ye haue done the will
of God / ye might receiue the promes. For yet a be-
er litle while / and he that shall come will come / and
will not tary. But the iust shall liue by fayerth. And
if he wisede him selfe / my soule shall haue no ple-
asure in him. We are not which with drawe ou-
re selues

Mat. xvi.
Mar. xvi.
Ioh. vi. c.
1. Cor. xii.

2. Cor. xxi.
Rom. xi.

2. Cor. ii. a.
2. Cor. i. b.
Gala. iii. b.

To the Hebrewes

For. xlii.

he selues vnto damnacion / but pertaine to fayerth / to
the winninge of the soule.

The. xi. Chapter.

Fayerth is a sure confidence of thinges which a-
re hoped for / and a certaintie of thinges which
are not seene. By it the elders were well re-
ported of. Whoso fayerth see vnderstande that
the worlde was ordeyned by the worde of God: and
that thinges which are seene / were made of thinges
which are not seene. By fayerth Abel offered vnto
God a more plenteous sacrifice than Cain: by whi-
ch he obteyned witness that he was righteous: & ob-
teyned of his gittes: by which also he beinge dead
yet speaketh.

By fayerth was Enoch translated that he shoulde
not see death: neither was he foude: for God had ta-
ken him a wayer. Before he was taken a wayer /
he was reported of / that he had pleased God: but so-
ith out fayerth it is impossible to please him. For
he that cometh to God / must beleue that God is / and
that he is a rewarde of them that seeke him.

By fayerth Noah honored God / after that he was
warned of thinges which were not seene / and pre-
pared the arcke to the savinge of his household: tho-
rough the which arcke / he condemned the worlde / &
became heire of the rightewelsnes which cometh by
fayerth.

By fayerth Abraham / when he was cald obreyd
to go out into a place / which he shoulde afterwarde re-
ceiue to inheritance / and he went out / not knowi-
ng whither he shoulde go.

By fayerth he remoned in the londe that was pro-
mised him / as into a strange countre / and dwelt in
tabernacles: and so did Isaac and Jacob heires
with him of the same promes. For he looked for a
citchaunge a foundacion / whose bylder and ma-
ker is God.

Whoso fayerth shall also receiue strength to
be with

Mat. xlii.
Gene. v. c.
Eccl. xlii.

Gene. vi. c.
Eccl. xlii.

Gen. xii. a.

Gene. xxi.

The Epistle of S. Paul

he with chylde/and was deliuered of a chylde whil
he was past ayege/because he taged him saythfull
which had promised.

And therefore spronge there of oone (and of oone)
ne which was as good as dead) so many in multitu-
Gene. xviij. de/as the starrs of the skye/and as the sand of the
and. xviij. see shoore which is innumerable.

And they all dyed in sayth / and receiued
not the promises: but saue them a farre of/and bele-
ued them/and saluted them: and confesse that they
were straungers and pilgrims on the earthe. They
that saye suche thinges/declare that they seeke a coun-
tre. Also if they had bene myndfull of that countrie/
from whence they came out/they had leasure to ha-
ue returned agayn. But now they desyre a better/
that is to saye a heauenly. Wherefore God is not asha-
med of him/euen to be caled their God: for he ha-
eth prepared for them a citie.

In sayth Abraham offered by Isaac / when he
Gene. xxiij. was tempted/and he offered him beinge his oonly be-
Gen. xliij. gotten sonne/ which had receiued the promises of
whoom it was sayd/ In Isaac shall thy seed be ca-
led: for he considered that God was able to rarye by
Gene. xxi. agayn from death. Wherefore receiued he him/
Rom. ix. b. for an ensample. In sayth Isaac blessed Jacob and
Gene. xxiij. all concerninge thinges to come.

By sayth Jacob when he was a dyngge/ blessed
Gen. xliij. both the sonnes of Joseph/and bowed himselfe to
warde the toppe of his cepter.

By sayth Joseph when he dyed/ remembered
Gene. l. d. the departinge of the children of Israel/ and gaue
commaundement of his bones.

By sayth Moses when he was borne/ was hid
Exod. ij. a. thre monethes of his fatheres moether/ because they
Exod. i. c. saue he was a proper chylde: neither feared they the
kynge's commaundement.

By sayth Moses when he was great/ refused
Exod. iij. b. to be caled the sonne of Pharaos daughter/ and cho-
se raye

To the Hebrewes.

For. cclxij
le rather to suffer aduersite with the people of God/
then to enioye the pleasures of synne for a season/ and
esteemed the rebuke of Christ greater tyes then the
treasure of Egypt. For he had respect vnto the re-
warde.

By sayth he forsoke Egypt/ and feared not the se-
arrences of the kynge. For he endured euill as he had
Gene him which is mutable.

Wherefore sayth he ordeyned the easter lambe/
and the effusion of bloud/ lest he that destroyed y first
Exod. xij. d. borne shulde touch them.

By sayth they passed thoro the read see as by
Exo. xliij. e. dyre londe/ which when the Egyptians had assayed
to do/ they were drowned.

By sayth the walles of Jerico fell downe after
they were compassed about seuen dayes. Josu. vi. d

By sayth the harlot Raab perished not with y
Joue. vi. d. vnbeleuers/ when he had receiued the spyres to lod-
and. iij. b. geunge peaceably.

And what shall I moore say/ the tyme wolde
le to fort for me to tell of Gedeon/ of Barach / and
of Samson/ and of Jephthae: also of Dauid and Sa-
muel/ and of the Prophetes: which thoro say-
epth subdued kingdomes / wrought righteousness/
obeyned the promises/ stopped the mouthes of ly-
ons/ quenched the violence of fyre/ escaped the edge
of the swerde/ of swake were made stronge fra-
ged valiant in fight/ turned to flight the armys of the
alienges. And the women receiued their dead rary-
sed to lyfe agayn.

Neither were racked/ & wolde not be deliuered
that they might receiue a better resurrection. Ne-
ther talked of mockunges and scourginges/ mozeouer
of bondes and prisonment were stoned/ were beaten a
sunder/ were tepted/ were layne w swerdes/ wal-
ked by and downe in shepes chynnes / in gates skyn-
nes/ in neede/ tribulatio & peracion which the wo-
de was not worthy of: they swandzed in wilderness
in mount

The Epistle of S. Paul
 in mountaynes / in denues and caves of the earth.
 And these all thoroſſe faeyth obtayned good re-
 porte / **I** and recaved not the yowes / God promi-
 ſige a better thinge for vs. that they with out vs ſhal
 be not be made perfecte.

The xij. Chapter.

Rom. vi. a
 Collo. iii. b
 Ephe. iii. e
 i. Pe. ii. a.
 and. iii. e.

Unto theſe let vs alſo (ſeing that we are co-
 paſed with ſo great a multitude of ſinners)
 laye a waye all that preſſeth doune / &
 the ſinne that hangeth on / and let vs runne
 with patience vnto the battayle that is ſet before vs lo-
 ckinge vnto Jeſus the auctor and finiſher of our
 faeyth / which for the ioye that was ſet before him / a-
 boode the crolle / and deſpiſed the ſhame / and is ſet
 doune on the right honde of the throne of God. Con-
 ſider theſe how that he endureth ſuche ſpeakinge
 agaynſt him of ſinners / leſt ye ſhoulde be ſweryed ad
 faeynt in youre myndes.

For ye have not yet
 reſiſted vnto blond ſheddinge / ſtrivinge agaynſt ſin-
 ne. And haue forgotten the conſolation / which
 ſpeaketh vnto you / as vnto children : my ſonne deſpi-
 ſe not the caſteninge of the Lorde / neather faeynt ſu-
 hen thou arte rebuked of him : For whom the
 Lorde loved / him he chaſteth yet / & he ſcourgeth e-
 uery ſonne that he recaveth.

If ye endure chaſteninge / God offered him
 ſelfe vnto you as vnto ſonnes. What ſonne is that
 whom the faether chaſteth not? If ye be not vnder
 correction (where of all are parttakers) the
 are ye baſtardes and not ſonnes. Whoe com-
 we had faethers of our fleſhe which corrected vs / &
 we gave them reverence : ſhalde we not muche ra-
 ther be in ſubiection vnto the faether of ſpirituall gi-
 tes / that we might live? And they verely for a ſeaſon
 dayes / nurted vs after their owne pleaſure : but he
 learneth vs vnto that which is profitable / that we
 might recave of his holynes. No manner
 chaſtiſinge for the preſent tyme ſemeth to be toyſon /

but

To the Hebrewes

To. cxiij.

but geueous : neuertheleſſe afterwarde / it bringeth
 the quyet frute of righteſweſnes / vnto them which
 are thearin exercyſed.

DStretch forth the theſe agayne the hondes
 which were let doune / and the ſweake knees and ſe
 that ye haue ſtraeyght ſleppers vnto youre feete / leſt
 any haltinge turne out of the waye : ye let it rather
 be healed. Embrace peace with all men and holly-
 nes : with out the which no man ſhall ſee the Lorde.
 And looke to that no man be deſtitute of the gracce
 of God / & that no rote of bitterneſſe ſpringe by & trou-
 ble / & thearby many be deſiled / and that there be no
 fornicator / or vncleane perſon / as Elau / which for
 none breakfast ſolde his byrthryght. Ye knowe how
 that afterwarde when he ſhoude haue inherited the
 bleſſynge / he was put by / and he founde no meanes
 to come thearby agayne : no though he deſpyed it
 with teares.

For ye are not come vnto the mounte that can
 be touched / and vnto burnynge ſyre nor yet to myſt
 and darknes and tempeſt of wedder / neather vnto
 the ſounde of a trompe and the voyce of wordes
 which voyce they that harde it / ſwilled aſtraye / that
 the communication ſhuld not be ſpoken to them. For
 they were not able to abyede that which was ſpoken.
 If a beaſt had touched the mountayne / it muſt ha-
 ue bene ſtoned / or truſt thoroſſe with a dart : euen
 ſo terrible was the ſpyght which appered. Moſes
 ſayde / I feare and quake. But ye are come vnto the
 mounte Syon / and to the cite of the lyuynge God /
 the celeſtiall Ieruſalem : and to an innuberable ſpyght
 of aengels / and vnto the cōgregation of the ſpyrit bo-
 ne ſonnes / which are ſpoken in heauen / and to God
 the iudge of all / and to the ſpyrites of iuſt and perfecte
 men / and to Jeſus the mediator of the newe teſta-
 ment / and to the ſprynklynge of blond that ſpeaketh
 better then the blond of Abel.

Se that ye deſpyle not him that ſpeaketh : For
 if they

Rom. xij.

Gene. xij.
 Gene. xiv.

Exod. xij.
 and. xij.

Exod. xij.

Agge. ij. b

Deut. iii. d

Revel. 2. a

Mat. xxi. vii

The Epistle of S. Paul

if they escaped not which refused him that spake on earth: moche moore shall we not escape / if we turne away fro him that speaketh fro heave. Whose voyce the soules the earth / how declareth sayinge: yet cons moore will I spake / not the earth only but all heave. No dout that same that he saith / yet cons moore / signifieth y remouryng awaye of those thynges which are spaken / as of thynges which haue ended their course: & the thynges which are not spoken maye remayne. Wherefore if we receaue a kyngdome which is not incured we haue grace / wherby we maye serue God & please him with reuerence & godly feare. For our God is a consuming fyre.

The xij. Chapter.

If brotherly loue continue. Be not forgetful to lodge strangers. For they haue much receaue angels into their houses vnwares. Remember the that are in bondes / euen as though ye were bounde with them. Remyn full of them which are in aduersite / as ye which are yet in your houses. Let your clothe be had in pyce in all poyntes / and let the chamber be vndefiled: for whose keepers and aduocates God will iudge. Let your conversation be without couctusnes and be consistent with that ye haue all redy. For he verely sayd I will not faile the / neither forsake the: that we maye boldly saye: the Lord is my helper / and I will not feare what man doeth vnto me. Remember them which haue the ouersyght of you / which haue declared vnto you the worde of God. The ende of whose conuersacion is that ye looke vpon / and followe their sayes.

Jesus Christ yesterdaye and to daye / and thus seme conuinceth for euer. Be not carryd aboute with vners strange learninge. For it is a good thyng that the herie be stablished with grace / and not with meates / which haue not profited them that haue had their passyme in them. We haue an auire

Exent

To the Hebrewes

Ro. cclxvi.

whereof they maye not eate which serue in the tabernacle. For the bodyes of those beastes whose blood is brought into the holly place by the hye prest to purge synne / are burnt without the tentes. Wherefore Jesus / to sanctifie the people with his owne blood / suffered without the gate. Let vs goe forth thence out of the tentes / and suffer rebuke with him. For herre haue we no continuynge cite but we seeke one to come.

Rumic. xix.

Mich. ij. a

For by him offer we the sacrifice of laude all wayes to God: that is to saye / the frute of those lypes / which confesse his name. To do good and to distribute forget not / for with such sacrifices God is pleased. Obeye them that haue the ouersyght of you and submit your selues to them / for they watch for your soules / euen as they that must geue accomptes: that they maye do it with ioye / and not with greefe. For that is an vprofitable thyng for you. Praye for vs. We haue confidence because we haue a good conscience in all thynges / and desire to lyue honestly. I desire you therefore somewhat the more abundantly / that ye so do / that I maye be restored to you quickly.

The God of peace that brought agayne from death our Lord Jesus / the great mepperde of the deeth / through the blood of the euerlastynge testament / make you perfect in all good workes / to do his will / workinge in you that which is pleasaunt in his sight through Jesus Christ. To whom be prayse for euer whyll the worlde endureth: Amen.

I beseeche you brethren / suffre the wordes of exortacion: For we haue wrote vnto you in seauie wordes: knowe the brother Timothee / whom we haue sent from vs / with whom (if he come shortly) I will see you. Salute them that haue the ouersyght of you / and all the sayntes. They of Italy salute you Grace be with you all: Amen.

Sent from Italy by Timotheus.

1. ij.

The

The epistle

Of Saynt James.

The first Chapter.



James the servant of God
of the Lorde Jesus Christ
sendeth greetynge to the
xij. tribes which scattered
heere and there. ¶ My
brethren/count it exceedynge
joye when ye faule into
divers temptacions/for as
moche as ye knowe/how
that the tryynge of yours
faeth bringeth patience

and let patience haue her perfect worke/that ye ma-
ye be perfecte and sounde/lackynge nothinge.

¶ If any of you lacke wysdome/let him aske of God
which giveth to all men indifferentlye/and casteth
no man in the reth: and it shall be geven him. But let
him aske in faeth & wauer not. For he that douteth
is lyke the waues of the see/tost of the wynde and car-
ryed with violence. Neether let that man thinke that
he shall receaue any thinge of the Lorde. A wauerynge
mynded man is unstable in all his wayes.

¶ Let the brother of lowe degree reioyce in that he
is exalted/and the ryche in that he is made lowe.
For euen as the flower of the grasse/shall he wither/
so also he. The sonne reyleth with heat and the gras-
se wyndereth/and his flower falleth awaye/and the
beautie of the fallow of it perissheth: euen so shall the
ryche man perissh with his aboundance.

¶ Happy is the man that endureth in temptaci-
on: for when he is tryed/he shall receaue the crowne of
lyfe

Of S. James.

To. cclv.

lyfe/which the Lorde hath promised to them that
loue him. ¶

¶ Let no man saye when he is tempted/that he is
tempted of God. For God tempteth not vnto euill/
neather tempteth he any man. But every man is tem-
pted/draue awaye/and entyled of his owne concu-
piscence. Then when lust hath conceived/it be-
getteth fourth synne/and synne when it is finished/
bringeth fourth death.

¶ Let not my deare brethren. ¶ Every good
gyfte/and every parfayt gyfte/is from aboue and
commeth downe from the faether of lyght/with
whoom is no variableness/neather is he chaunged vn-
to darknes. Of his owne will begat he vs with the
word of lyfe/that we shoulde be the fructes of his
mercy.

¶ Wherefore deare brethren/let every man be
swifte to heare/slowe to speake and slowe to wrath:
for the wrath of man worketh not which is ryghte-
ous before God.

¶ Wherefore laye a parte all filthynes/all super-
fluite of maliciounes/and reuene. With meaknes/
the word that is grafted in you/which is able to sa-
ue youre soules. ¶ And se that ye be doers
of the word and not hearers only/deceayvinge yo-
ure owne selues with sophistrie. For if any heare &
worde/and do it not/he is lyke vnto a man that be-
holdeth his bodyly faete in a glasse. For alsoe as
he hath looked on himselfe/he goeth his awaye/ &
forgetteth immediatlye what his fallow was. But
whoo so looketh in the parfayt lawe of libertie/and
continueth there in (if he be not a forgetfull hearer
but a doer of the worke) the same shall be happy in
his deade.

¶ If any man amonge you seme deuote/and re-
frayne not his tonge: but deceaue his owne herte/
this mannes deuotion is in vayne. Pure deuotion
and undefiled before God the faether is this: to vi-

liffe. For the

The Epistle
Let the fatherlesse and widde wifes in their aduersite/
to keape him selfe vnspotted of the worlde. **†**

The .iiij. Chapter. **†**

Brethren haue not the faeyth of oure Lorde
Jesus Christ the Lorde of glory in respecte
of persons. If they come into youre company a mā
with a golden ryng and in goodly aparell/and they
come in also a poore man in vyle rayment / and
ye haue a respecte to him that sweareth the gaye clee
thyngs/and saye vnto him. Sit thou heere in a good
place/and saye vnto the poore: stode thou there of
thine? Under my foot stode are ye not partall in
your felices/and haue iudged after euill thoughtes?

Harken my deare beloued brethren. Hach not
God choosen the poore of this worlde/which are ry
che in faeyth/and heyrers of the kyngdome/which he
promysed to them that loue him: But ye haue despy
sed the poore. Are not they ryche which oppresse
you: and they which drawe you before iudges? Do
not they speake euill of that good name after which
ye be named.

Ye be fulfill the royall lawe accordyng to the
scripture which sayeth. Thou shalt loue thine neygh
bour as thy selfe/ye do well. But yf ye regarde o
ne person more then another/ye commit synne / &
are rebuked of the lawe/as transgressours. Whoso
uer shall keape the wheele lawe/and yet saye in so
me point/ he is guiltie in all. For he that sayeth. Thou
shalt not commit adulterie / sayeth also: Thou shalt
not kill. Though thou do noone adulterie / yet yf
thou kill/ thou arte a transgressor of the lawe. So
speake ye/ and so do/as they that shall be iudged by
the lawe of liberte. For they shall be iudged by
mercy to him that becometh with no mercy/and mercy recei
ueth agaynst iudgement. **†**

What auayleth it in my brethren/ though a man
saye he hath faeyth whyle he hath no deades? Can
faeyth

Of S. James. **To ecclesi**
faeyth saue him? If a brother or a syder be naked or
destitute of dayly foode/a oone of you saye vnto the.
Depart in peace/God sende you swarmes of foo
de: not with stodyng ye geue the not thoothynges by
which are needfull to the body: what helpeth it? Euen
so faeyth/ye haue no deades/is dead in it selfe.

Ye and a man might saye. Thou hast faeyth/a
I haue deades: Shewe me thy faeyth by thy deades
and I will shewe the my faeyth by my deades. Bele
ue it thou that there is come God: Thou dost well.
The deuyls also beleue and tremble.

Wilt thou vnderstonde o thou vayne mā/that
faeyth with out deades is dead? Was not Abraham
oure father iustified thowso woorkes when he offe
red Isaac his sonne vpon the autere: Thou seist how
that faeyth wrought with his deades/and through
the deades was the faeyth maede perfecte: and the
scripture was fulfilled which sayeth: Abraham bele
ued God/and it was reputed vnto him for ryghte
woorkes: and he was cald the frende of God. **†** Ye
se then how that of deades a mā is iustified/ and not
of faeyth only. Lyke wyse also was not Raab the
harlot iustified thowso woorkes/when she recacued &
messengeres/and sent them out another waye? For
as the body/without the sprete is dead/ euen so fa
eyth with out deades is dead. **†**

The .iiij. Chapter.

My brethren/be not euery man a maister/re
membryng how that we shall recacue the
moore damnation: for in many thynges we synne
all. If a man synne not in woode / the same is
a perfecte man / and able to tame all the body.
Scholde we putt bittes into the horses mouches
that they shuld obeye vs / and we turne aboute all
the body. Scholde also the shipps/which thou
gh they be so great/and are dyuen of scarce wynde
des / yet are they turned about with a very smale
helme/whether soeuer the violence of the geynt

l. iij. nre

The Epistle

ner will. Euen so the tonge is a lyttell member / and
bootheth great things.

Beholde how great a thinge a lyttell fyre kynd
leth and the tonge is fyre / and a woilde of wyched-
nes. So is the tonge set amonge oure members / that it
defileth the schoole body / & setteth a fyre all that
we haue of nature / & is it selfe set a fyre euen of hell.

All the natures of beastes / and of byrdes / and
of serpentes / and thinges of the see are meked and ta-
med of the nature of man. But the tonge can no man
tame. It is an vniuersely euill full of deadly poyson.
Thear with blesse we God the faether / & thear with
curse we men which are made after the similitude
of God. Out of one mouth proceedeth blessing &
curse. My brethren these thinges ought not to
be. Worth a fountayne sende fowrth at one place
e sweate water and bytter also. Can the fygge tree /
my brethren / beare olyue berries: oether a vyne beare
fygges? So can no fountayne geue bothe salte wa-
ter and freshe also. If any man wyse and endued
with learninge amonge you / let him beware the wy-
kes of his good conuersacion in meaknes that is cou-
pled with wysdome.

But if ye haue bytter enuyng and stryfe in you
re heres / reioyce not: neather be lyars agaynst
the trueth: This wysdome descendeth not from a
horne: but is earthy / and naturall / and diuelishe. for
whiche enuyng & stryfe is / theare is vnstableness
and all manner of euill wykes. But the wysdome
that is from aboue / is first pure / then peacable / gen-
tle / and easy to be entreated / full of mercy and good
frutes / without iudgyng / and without simulation:
for / and the frute of ryghteousnes is sowen in peace
of them that mayntene peace.

The iij. Chapter.

Hom whence cometh warre and fightyn-
ge amonge you: cometh they not heere hence
euen of youre voluptuousnes / that rayne in youre
members

Of S. James.

Ro. c. c. i. 2.

members. Ye lust / and haue not. Ye enuye and haue
indignaciō / & cannot obtayne. Ye fight & warre & ha-
ue not / because ye are not. Ye are & receiue not / be-
cause ye are a mylle: euen to consume it ope youre volu-
ptuousnes. Ye aduouterars / & women that breake ma-
trimonie: knowe ye not howe that the frendshipp of
the woilde is enninite to godward. Whosoever wil
be a frende of the woilde / is made the enemye of
God. Either do ye thinke that the scripture sayeth in
baerne. The spyte that dwelleth in you / lusteth e-
uen contrary to enuye: but geueth more grace.

Submit your selues to God / and resist the de-
uill / and he will slye from you. Draw nye to God
and he will draw nye to you. Cleave youre hondes
pe synners / and pourdge youre hertes ye swaueryng
ge mynded. Suffre afflictions: for so we ye and weape
Let youre laughter be turned to moaryng / and
your love to heynnes. Cast doune youre selues be-
fore the lorde / and he shall lyft you vp. Backbite
not one another / brethren. He that backbiteth his
brother / and he that iudgeth his brother / backbi-
teth the lawe / and iudgeth the lawe. But and yf
thou iudge the lawe / thou art not an obseruer of the
lawe: but a iudge. Thear is one lawe geuer / which
is able to save and to dystroye. What art thou that
iudgeth a noether man?

Go to now ye that saye to daye & to morowe let
vs go into soche a cite and continue theare a yere
and bye and sell and wyne: and yet cannot tell what
shall happen to morowe. For what thinge is youre
lyfe? It is euen a vapoure that appereth for a lyttell
tyme / and then vanissheth awaye: for that ye ou-
ght to saye: yf the lorde will and yf we lyue / let vs
do this or that. But now ye reioyce in youre boostyn-
ges. All soche reioysynge is euill. Thearfore to him
that knoweth howe to do good / and doeth it not to
him it is synne.

The v. Chapter

1. 2.

1. 2.

The Epistle.

O to now ye rythemen. Weape/ and howe
 I can your wretchednes that shall come upon
 you. Your rythes is corrupte / your garmentes
 are murthered. Your golde and your silver are
 cankered / and the rust of them shall be a witness unto
 you / and shall eat your flethe / as it were fyre.
 Ye haue heaped treasure to gether in your last dayes:
 Schoelde the hyre of the labourers which ha-
 ue reaped your felde (which hyre is of you
 kept backe by fraude) cryeth: and the cryes of them
 which haue reaped / are entred into the eares of the
 Lorde Sabaoth. Ye haue lyued in pleasure on
 the earth and in wantannes. Ye haue noryshed
 your hertes / as in a daepe of slaughter. Ye haue
 condemned and haue kylled the iust and he hath
 not resisted you.

¶ Be patient thearfore brethren / vnto the com-
 mynge of the Lorde. Schoelde the husbunde man
 waite for the precious frute of the earth / and
 hath longe patience thear vpon / vntill he recei-
 ue (the early and the latter rayne). Be ye also pa-
 tient thearfore / and settle your hertes / for the com-
 mynge of the Lorde draweth nye. God geue not one
 agaynst another brethren / lest ye be dampned. Be-
 holde the iudge standeth before the doore. Take
 (my brethren) the prophetes for an ensample of suffer-
 ynge aduersite / of longe patience / which spake
 in the name of the Lorde. **¶** Schoelde we coun-
 te them happy which endure. Ye haue harde of the
 patience of Job / and haue knowen what ende the
 Lorde made. For the Lorde is very pitfull / & mercy-
 full.

But aboute all thinges my brethren sweare not
 neither by heauen / neither by the earth / neither by any
 oether othe. Let your ye be ye / & your name name:
 lest ye faule into yccerrey. If any of you be cupill be-
 red / let him praye. If any of you be mety / let him
 singe Psalmes. If any be diseased amonge you / let him

Of S. James.

Fo. clxx.

him call for the elders of the congregation / and let
 them praye ouer him / and anoynte him with oyle
 in the name of the Lorde: and the praye of fa-
 yth shall saue the sicke / and the Lorde shall raise
 him vp: and if he haue committed synnes / they shall
 be forgiven him.

¶ Knowledge your fautes done to another: & iii. Reg. xvi.
 praye one for another / that ye maye be healed. Luk. ii.
 The praye of a righteous man availeth moche /
 if it be feruent. Elias was a man mortall euen as Math. xii.
 we are / and he prayed in his praye / that it might
 not raine: and it rained not on the earth by y^e space
 of thre yeres and sixe monethes. And he prayed
 agayne / and the heauen gaue raine: and the earth
 brought fourth her frute.

Wherfore if any of you erre from the truth / &
 a nother conuert him / let the same knowe that he
 which conuerted the synner from goynge a straeye
 out of his waye / shall saue a soule from
 death / and shall hyde the multi-
 tude of synnes.

The ende of the epistle of S. James.

The epistle

Of Saynt Iudas.



Iudas the seruant of Iesus
 Christ / the brother of Ja-
 mes. To them which a-
 re called and sanctified in
 God the father / and pre-
 served in Iesu Christ.
 Mercy vnto you / and pe-
 ace / ad loue be multiplied.
 Beloued / whē I gaue
 all diligence to wyte vnto
 you

The Epistle.

you of the comen saluacion it was needfull for me to
wyte vnto you/to exhorte you/that ye shuld conti-
nually labour in the sayth which was goun geuen
vnto the sayntes. For there are certayne crafty
crept in/of which it was written a fore tyme vnto so
the iudgement. They are vngodly and turne & gras-
se of oure God vnto wantannes/and denye God the
only Lorde/and oure Lorde Iesus Christ.

Rom. xiiij

Gen. xix

My mynde is therfore to put you in remembra-
unce/for as moche as ye oons knowe this/how that
the Lorde (after that he had deliuered & people out
of Egypt) destroyed the which afterwards beleued
not. The angels also which kept not their first esta-
te: but left their aone habitation: he haeth reserved
in euertlasting chaynes vnder darchnes vnto the
iudgement of the grete day: euen as Sodom and
Gomor/and the cities aboute the which in lyke man-
ner defiled themselves with fornicacion/ & folowed
draunge fleshe) are set fourth for an ensample/ & suf-
fre the vngesunce of eternall fyre. Lyke wyse these
dreamers desyle the fleshe/despise rulers and spe-
ake euill of them that are in auctorite.

Gen. iij

Rom. xvi. a

Rom. xxi

1. Pet. v.

Yet Michael the archangel when he stroue aga-
ynst the deuyll & disputed about the body of Moyses
durst not geue raylinge sentence/ but sayde: The Lor-
de rebuke the. But these speake euill of those thin-
ges which they knowe not: & what things they knowe
naturally/as beastes which are without reason/
in the things they corrupte the selues. Wo be vnto
them/for they haue folowed the waye of Caen and
are vnto geuen to the erreure of Balam for lukers
lacke/and perishe in the treason of Loye.

These are spottes which of poure kyndnes se-
nt to gedder/with out feare/se dyng them selues.
Cloudes they are with outen water/carped about of
wyndes/and trees with out frute at gadryng tyme/
wyse dead and plucked by by the rootes. They are
the ragenge waues of the see/foymyng out their a-
one name.

Of S. Judas.

To. c. c. c.

ne name. They are swandunge barres to whom
is reserved the mist of darchnes for euer.

Enoch the seventh from Adam prophesied be-
fore of such sayng: Schoelde the Lorde shall come
with thousandes of sayntes/to geue iudgement a-
gaynst all men/and to rebuke all that are vngodly
amonge them of all their vngodly deades/ which
they haue vngodly committed/and of all their cruell
speakinges/which vngodly synners haue spoken aga-
ynst him.

These are murmurers/ complainers/ swal-
lowinge after their aone lustes/whose mouthes spea-
ke proude thynges. They haue men in grete reueren-
ce because of a vantage. But ye beloued/ remember
the wordes which were spoken before of the Apost-
les of poure Lorde Iesus Christ/how that they toel-
de you that there shulde be beggers in the last tyme
which shuld walke after their aone vngodly lustes.
These are makers of sectes/fleshye/hacuyngs na-
ture.

Apoc. i. d

1. Tim. iii

1. Tim. ii

1. Petr. ii

But ye dearye beloued/ edyfle poure selues
in poure moost holly sayth/ prayng in the holly
goost/and keape poure selues in the loue of God lo-
uyng for the mercy of oure Lorde Iesus Christ/ vnto
eternall lyfe. And haue compassion on some/ sepa-
ratelyng them/and oether saue with feare/ pullynge
them out of the fyre/and hate the fylthy vesture of
the fleshe.

Vnto him that is able to keape you/that ye faile
not/and to present you faultlesse before the presen-
ce of his glory with ioye/that is to saye/to

God oure sauour which only is
wyse/be glory/maieste/do-
minion/and power/
now and for
euer.

A M E N.

The

The reuela

tion of Sacynat John
the diuine.



The fyrst Chapter.

The

Of S. Judas.

fo. cclxxi

The reuelacion of Iesus Christ/which
God gaue vnto him/for to shewe vnto
his seruantes thinges which muste
soortly come to passe.

✠ And he sent and shewed
by his aengell vnto his seruant John
which bare recorde of the woide of God/and of the
testimony of Iesus Christ/and of all thinges that he
sawe. Happy is he that readeth/and they that heare
the wordes of the prophesie/and keape the thinges
which are written therein. For the tyme is at
hendo.

John to the vii. congregacions in Asia. Grace
be with you and peace/from him which is/and which
was/and which is to come/and from the vii. spytes
which are present before his throne/and from Iesus
Christ/which is a faeythfull wyne and fyrst begot-
ten of the dead/and Lorde ouer the kynges of the
earth. Vnto him that loued vs and washed vs from
synnes in his awne blood/ And made vs kyn Collos. i. c.
ges and preastes vnto God his father be glorie/and i. Cor. xv.
dominion for euer more. Amen. Wchoelde he com Heb. ix. d.
meth with cloudes/and all eyes shal se him/and they i. Petr. i. b.
also which peersed him. And all kintredes of the e. i. John. i. b.
arth shal waep. Amen. I am Alpha and Omega. i. c.
Omega/the beginninge and the endinge/saeyth the Mat. xxiii.
Lorde almyghty/which is and which was/and which
is to come.

I John your brother and companion in tri-
bulacion/and in the kyngdome and pacience which
is in Iesu Christ/was in the yle of Pathmos for
the woide of God/and for the witnessinge of Ie-
su Christ. I was in the spyte on a sondaye/
and harde behinde me a great voyce/as it had
bene of a trompe saeynge: I am Alpha and Omega/
the fyrst/and the laste. What thou seest/
wytte in a booke/and sende it vnto the congre-
gacions which are in Asia, vnto Ephesus/and vnto
Smyrna

The Revelacion
 Symna/and vnto Pergamos/and vnto Thiatra/
 and vnto Sardis/and vnto Philadelphja/and vnto
 Laodicia.



And I turned backe to the voyce that spake
 to me. And when I was turned I sawe. vii. golden
 candelsticks / and in the middes of the candel-
 sticks / one lyke vnto the sonne of man / clothed w
 ith a linnen garment downe to the ground / and girded
 about the pappes with a golden girdle. His head /
 and

Of S. John. Fo. cclxxix.
 and his heares were whyte / as whyte woll / and as
 snowe and his eyes were as a flame of fyre: and his
 fecte lyke vnto brasse as though they bent in a for-
 nace: and his voyce as the sounde of many waters.
 And he had in his right honde. vii. starres. And out
 of his mouthe went a sharpe two edged swerde.
 And his faete shone euen as the sonne in his
 strength.

D And when I sawe him / I fell at his fecte / euen
 as dead. And he laerde his right honde vpon me / sa-
 yinge vnto me: feare not. I am the fyrst and the la-
 ste / and am a lyue / and was dead. And beholde I
 am a liue for euermore / and haue the keyes of hell. **Case. xli. d.**
 and of death. Write thearfore the thinges which **and. xliij**
 thou haest scene / and the thinges which are / and the
 thinges which shall be fulfilled heere after: and the
 mystry of the. vii. starres which thou sawest in my
 right honde / and the. vii. golden candelsticks. The
 vii. starres are the messengers of the. vii. congregati-
 ons. And the. vii. candelsticks which thou sawest are
 the. vii. congregacions.

The. ii. Chapter.

Also the messenger of the congregacion of E-
 phesus writte these thinges sayeth he & hol-
 deth the. vii. starres in his right honde / and steth
 in the middes of the. vii. golden candelsticks. I knowe
 thy woorkes / & thy labour / and thy patiente / and
 how thou canst not forbear them which are euill
 and examinedst them which saye they are Apostles /
 and are not: & haest founde them liars and didest wal-
 ke by thy selfe. And haest patiente: and for my names
 sake haest labored and haest not fayned. Neuer-
 thelesse I haue somewhat agaynst the / for thou haest
 left thy first loue. Remember thearfore frō when
 ce thou art fallen / and repent / and do the first wo-
 kes. Or elles I will come vnto the shortly / and will
 remoue the candelsticke out of his place / excepte
 in thou

thou repent. But this thou haeste because thou haest test the deades of the Nicolaitans/ which deades I also haeste. Let him that hath eares heare/ what the spete saeyth vnto the congregacions. To him that ouercommeth/ will I geue to eate of the tree of lyfe/ which is in the myddes of the Paradise of God.

And vnto the aengell of the congregacion of Smyrna wyte. These thynges saeyth he that is first and the laste/ which was dead and is a liue. I knowe thy woakes and tribulacion & pouerte/ but thou art ryche. And I knowe the blasphemy of the which call themselves Jewes and are not/ but are the congregacion of sathan. Feare noone of the thinges which thou shalt suffer. Beholde/ the demyll shall caste of you into prison/ to tempte you/ and ye shall haue tribulacion. x. dayes. Be farythfull vnto the death/ and I will geue the a crowne of lyfe. Let him that hath eares/ heare what the spete saeyth to the congregacions. He that ouercommeth/ shall not be hurt of the seconde death.

And to the messenger of the congregacion in Pergamos wyte. This saeyth he which haeth the sharpe sworde with two edges. I knowe thy woakes & where thou dwellest/ euen where sathan seat is/ and thou keapest my name and haest not denyed my saeyth. And in my dayes Antipas was a farythfull wyte of myne/ which was slayne amonge you/ where sathan dwelleth. But I haue a fewe thinges agaynst the: that thou haest theare/ the that mayntayne the doctrine of Balam which taught in Balake/ to put occasion of sine before the chyldren of Israel/ that they shulde eate of meate dedicat vnto ydoles/ and commit fornicacion. Eue so haest thou them that mayntayne the doctrine of the Nicolaitans/ which thinge I haeste. But he conuerted/ or els I will come vnto the shortly/ and will fight agaynst them with the sworde of my mouth. Let him that hath eares/ heare what the spete saeyth vnto the

Num. xxiij.

the congregacions. To him that ouercommeth/ will I geue to eate of the tree of lyfe/ and will geue him a whyte stoon/ and the stoon a newe name written/ which no man knoweth/ sauinge he that receaueth it.

And vnto the messenger of the congregacion of Thracia wyte. This saeyth the sonne of God/ which hath his eyes lyke vnto a flamme of fyre/ whose feete are lyke as brasse. I knowe thy woakes and thy loue/ seruite/ and saeyth/ and thy patience/ and thy deades/ which are mo at the last then at the first. For thou sufferest that woman Iesabel/ which called her selfe a prophete/ to teache and to deceaue my seruantes/ to make them commit fornicacion/ and to eate meates offered vnto ydoles. And I gaue her space to repent of her fornicacion/ and she repented not. Beholde/ I will cast her into a bedde and them that commit fornicacion with her into great aduersite/ excepte they tourne from their deades. And I will kill her chyldren with death. And all the congregacions shall knowe that I am he which searcheth & repynes and herres. And I will geue vnto euery oone of you accorde vnto your woakes.

1 Peter. xviij. d

Vnto you I saye/ and vnto oether of them of Thracia/ as many as haue not this learninge and which haue not knowen the depnes of sathan (as they saye) I will put vpon you noone oether burthe/ but that which ye haue all redy. Holde fast tyll I come/ and whosoever ouercommeth and keapest my woakes vnto the ende to him will I geue power ouer nations/ and he shall rule them with a rodde of yron/ and as the vessels of a potters/ shall he breake them to peeces. Euen as I receaued of my faether/ so will I geue him the morninge starre. Let him that hath eares/ heare what the spete saeyth to the congregacions.

The. iij. Chapter.

m. l. j.

Man

Psalm. l. c.

The Banishment

And wyte vnto the messenger of the congregacion of Sardis: this saeyth he that haeth the sperte of God and the vii. starres. I knowe thy wyke: for thou haeste a name that thou lyest/and thou arte dead. Be awake and strenght the thynges which remaine/that are redy to dye. For I haue not founde thy wykes perhayte before God. Remember the arboze how thou haest receyued and haerd/and hoeld faste/and repent. If thou shalt not watche/I will come vpon the as a thefe/and thou shalt not knowe/what houre I will come vpon the. Thou haeste a fewe names in Sardis/which haue not defyled their garments: and they shall walke with me in whyte/for they are wouly. He that ouercometh/shall be clothed in whyte araye/and I will not put out his name out of the booke of lyfe/and I will confesse his name before my father/and before his aengels. Let him that haeth eares/heare/what the sperte saeyth vnto the congregacions.

1. The b. a
n. p. t. i. f. c

Mat. xii. f
Job. xij

And wyte vnto the tydinges bringer of the co-
gregation of Shiladelphia: the sayeth he that is hol-
ly and true/ which haeth the keye of Dauid: which
openeth and no man shutteth/ and shutteth and no
man openeth. I knowe thy workes. Beholde I haue
set before the an open doore/ and no man can shutt it
for thou hast a lytell strengthe and hast kept my
sacringes: and hast not denyed my name. Behol-
de I make them of the congregation of Sathan/ wh-
ich call them selues Iewes and are not/ but volve:
Beholde I will make them that they shall come/
and sworshyppe before thy feet: and shall knowe
that I loue the.

Because thou hast kept the swordes of my patience therefore I will keape the from the houre of temptation which will come vpon the worlde / to tempte them that dwell vpon the earth. Beholde I come shortly. Holde that which thou hast. that no man take awaye thy croune. Him that ouercometh

Dr. H. John.

Of S. John. For. cxxxv.
meth / will I make a pillar in the temple of my
God / and he shall go no more oute. And I will
write vpon him / the name of my God / and the name
of the cite of my God / newe Ierusalem: which com-
meth downe out of heauen from my God / and I will
write vpon him my newe awē name. Let him that
hath eares / heare / what the spere saeyth vnto the
congregacions.

D And vnto the messenger of the congregation/
which is in Laodicia/wrote: This sayeth (amen) the
faythfull and true witnes/the beginnunge of the cre-
atures of God. I knowe thy workes that thou arte
neither coelde nor hotte/I woeld thou were coel-
de or hotte. So then because thou arte betwene bo-
the/and neither coelde nor hotte: I will speke the
oute of my mouth; because thou arte riche and increa-
sed with goodes/and haeste neede of noothinge/and
knowest not how thou arte wretched and miserable/
poore/blinde/and naked. I counsell the to bye of
me golde tryed in the fyre/that thou mayste be ri-
che; and whyte rayment that thou mayste be clo-
thed/that thy filthy nakednes do not appere/ and
anoynt thine eyes with eye salve/that thou may-
ste se.

As many as I loue I rebuke and chasten. Be
feruent therefore and repent. Beholde I stande at
the doore and knocke. If any man heare my voyce / &
open the doore / I will come in vnto him and will sup
pe with him / and he with me. To him that ouercom
meth / will I graunte to sitte with me in my seate eue
as I ouer came and haue sitten with my faether / in
his seate. Let him that haeth eares / heare / what the
spere saith vnto the congregations.

The.iii. Chapter.

After this I looked/and beholde a doore was
open in heauen and the firste voyce which I
harde/was as it were of a trumpet talkinge with
me



me which sayde: come by hidder / and I will shew
 the thinges which must be fulfilled here after.
 And immediatly I was in the spere: and beholde
 a seate was put in heauen / and oone sat on the
 seate. And he that sat / was to looke vpon / lyke vnto
 a iasper stoon and a sardyne stoon: And there
 was a raiment aboute the seate / in sight lyke to
 an emeralde. And aboute the seate were .xiiij. se-
 ates. And vpon the seates .xiiij. elders sittinge clo-
 thed

shed in whyte raiment / and had on their headdes
 crownes of Golde.

And out of the seate proceded lightnings / and
 thundringes / and voyces / and there were .viij. lam-
 pes of fyre / burninge before the seate / which are the
 .viij. spertes of God. And before the seate there was
 a see of glasse lyke vnto cristall / and in the myddes
 of the seate / and rounde about the seate were .iiii. be-
 astes full of eyes before and behinde. And the first
 beast was lyke a lyon / the seconde beaste lyke a cal-
 fe / and the thyrde beaste had a face as a man / and
 the fourthe beaste was lyke a flyinge eagle. And the
 .iiii. beastes had eche oone of them .vi. winges about
 him / and they were full of eyes with in. And they
 had no reste daye neather night sleepinge: Holly hol-
 ly / holly / Lorde God almighty / which was / and is /
 and is to come.

And when those beastes gaue glory & honour
 and thankes to him that satte on the seate / which li-
 ueth for ever and ever: the .xiiij. elders fell downe
 before him that sat on the trone / and worshipped
 him that liueth for ever / and cast their crownes be-
 fore the trone sayinge: thou arte worthy Lorde to
 receaue glory and honour / and power / for thou has
 created all thinges / and for thy skilles sake they
 are / and were created.

The .v. Chapter.

And I sawe in the right honde of him / that
 sat in the trone / a booke written with in and
 on the backside / sealed with .viij. scales. And I sa-
 we a stronge aengell which cried with a loud voy-
 ce: Whoo is worthy to open the booke / and to louse
 the scales there of. And no man in heauen ner in earth
 neather vnder the earth / was able to open the booke /
 neather to looke thereon. And I wepte muche / be-
 cause no man was founde worthy to open and to rea-
 de the booke / neather to looke thereon.

And

And

And none of the elders sayde vnto me: Wea-
pe not: Scholde a lyon beinge of the tribe of Juda/
the roete of Dauid/haeth obtaeyned to open the boe-
ke/and to louse the .viij. scales thear of. And I behel-
de/and lo in the middes of the seete/and of the .iiij.
beastes/and in the middes of the elders/stoode a lā-
be as though he had bene killed/which had .viij. hor-
ne/and .viij. eyes/which are the spyetes of God / sent
into all the worlde. And he came and toke the boe-
ke oute of the right honde of him that satte vpon the
seate.

And when he had tacked the boeke/the .iiij. bea-
stes and .xiiij. elders fell doune before the lambe/ ha-
ruinge harpes and golden vialles full of odours/ whi-
ch are the prayers of sayntes and they songe a no-
we longe saeynge: thou art woorth to tacked the boe-
ke/and to open the scales thear of: for thou wast kil-
led/and haeste redeemed vs by thy blood out of all
kynreddes/and tonges/and people/and nations / &
haeste made vs vntooure God/kynges and Prea-
stes/and we shall reygne on the earth.

And I behelde/and I herd the voyce of many
aengels about the thronc/and about the beastes/ and
the elders/and I harde thousand thousandes/saey-
inge with a loud voce: Woorth is the lambe that
was killed to recacue powet/and riches / and wyf-
dome/and strenghte/and honour / and gloze / and
blessings. And all creatures which are in heauē / and
on the earth/and vnder the earth/and in the see/ and
all that are in them/harde I saeynge: Blessinge/ho-
nour/gloze/and powet be vnto him that sitteth vpon
the seate/and vnto the lambe for euer moze. And the
.iiij. beastes sayd Amen. And the .xiiij. elders fell v-
pon their faces/and worshipped him that liueth for
euer moze.



And I sawe when the lambe opened one
of the scales / and I herde one of the .iiij.
beastes saepe / as it were the noyse of thonder / co-
me and se: and I sawe. And behoelde thear was
a whyte houlle / and he that sat on him / had a bo-
we/and a croune was geuen vnto him/ and he went
fourth conqueringe and for to ouer come. And when
he opened the seconde scale/ I harde the seconde bea-
ste saepe: come and se. And thear went out another
houlle

housle that was read/ and powres was geuen to him
that satte theron: to take peace from the earth/ and
that they shuld kill oone another. And ther was
geuen vnto him a great swerde.

And when he opened the thirde scale/ I harde
the thirde beaste saye: come and se. And I behelde
and lo/ a blake hors: and he that satte on him / had a
payre of balances in his hōde. And I hard a voyce
in the middes of the .iij. beastes saye: a measure o



Wheate



Wheate for a peny/ and .iij. measures of barly for a pe
ny: and oyle and wyne se thou hurte not.

And when he opened the fourthe scale/ I har
de the voyce of the fourthe beaste saye: come and se:
and I looked. And behoelde a grene housle/ and his
name that satte on him/ was death/ and hell folowed
after him/ and power was geuen vnto them ouer the
fourthe parte of the earth/ to kill with swerde / and
with hunger/ and with death that cometh of vermin
of the

of the earth.

And when he opened the fiftē scale / I sawe under the altre / the soules of them that were kyled for y^e worde of God / & for the testimony which they had & they cried with a loudē voyce sayinge: How longe tariest thou Lorde holly & true / to iudge and to avenge our bloude on them that dwell on the earth? And longe whyle to garmentes were geuen vnto euery one of them. And it was sayde vnto them that they shuld rest for a litle season vntill the number of their felowes / and brethren / and of the that shuld be kyled as they were / were fulfilled.

Mat. ii. b

Mat. v

Luke. xxiij.

And I behelde when he opened the sixte scale / so thear was a greaearth quake / & y^e sunne was as blacke as sacke clothe maede of heare. And the moune were d cun as bloude: and the starres of heauen fell vnto the earth / cun as a figge tree casteth from her figges / when he is shaken of a mighty winde. And heauen vanished a waye / as a scroll when it is rooled to gether. And all mountayns and hilles / were moued out of their places. And the kynges of the earth / and the great men / and the ryche men / and the chiefe captaynes / and the myghty men / and euery bondman and euery free man / hidethem selues in denes / and in rockes of the hilles: and sayde to the hilles and rockes: Fall on vs and hyde vs fro the presence of him that sitteth on the seate / and from the wrath of the lambe / for the greaete daye of his wrath is come / and whoo can endure it.

Mat. ii. b

Mat. x. b

Luke. xxiij

The viij. Chapter.

And after that / I sawe. iij. angels stonde on the. iij. corners of the earth hoeldinge the. iij. wyndes of the earth / that the wyndes shuld not blowe on the earth / neether on the see / neether on any tree

And I sawe a noether a engell ascende fro the rynging / of the sunne: which had the scale of the livinge God / and he cried with a loudē voyce to the.

iiij. an



iiij. angels (to whom power was geuen to hurt the earth and see) sayinge: Hurt not the earth / neether y^e see / neether the trees / till we haue sealed seruauntes of oure God in their fore headdes.

And I harde the nombre of them which were sealed / and thear were sealed and. C. and. xliij. M. of all the tribes of the chyldren of Israel. Of the tribe of Iuda were sealed. xij. M. Of the tribe of Ruben were sealed. xij. M. Of the tribe of Gad were sealed

sealed. xij. **M.** Of the tribe of Aser were sealed. xij. **M.** Of the tribe of Reptalim were sealed. xij. **M.** Of the tribe of Manasses were sealed. xij. **M.** Of the tribe of Symeon were sealed. xij. **M.** Of the tribe of Leuy were sealed. xij. **M.** Of the tribe of Astar were sealed. xij. **M.** Of the tribe of Zabulon were sealed. xij. **M.** Of the tribe of Joseph were sealed. xij. **M.** Of the tribe of Benjamin were sealed. xij. thousande.

After this I behelde/ and lo a great multitude which noman coulde nombre of all nations and people/ and tonges / stoode before the seate / and before the labe/ clothed with longe whyte garmentes/ and palmes in thaire hondes / and cryed with a lowde voyce/ sayinge: saluacion be ascribed to him that sitteth vpon the seate of oure God/ and vnto the lambe. And all the aengels stoode in the compasse of the seate/ and of the elders/ and of the. iij. beastes/ and fell before the seate on their faeces/ and worshipped God/ sayinge/ Amen: Blessinge and gloze/ wyldome and thanks/ and honour/ and powe/ and might/ be vnto oure God for euermore. Amen.

And oone of the elders answered/ sayinge vnto me: what are these which are arrayed in longe whyte garmentes/ and whence came they? And I sayde vnto him: Lords thou wottest. And he sayde vnto me: these are they which came oute of great tribulation and made their garmentes large / and made them whyte in the bloude of the lambe: therefore are they in the presence of the seate of God and serue him daye and night in his temple / and he that sitteth in the seate will dwell amonge them. They shall hunger no more neither thurst / neither shall the sunne light on them / neither any heate: For the lambe which is in the middes of the seate / shall feede them/ and shall ledde them vnto fountaynes of lyuinge water / and God shall wype awaye all teares from their eyes.

The

And when he had opened the seventh seale/ there was silence in heauen aboute the space of halfe an houre. And I sawe aengelles standinge before God/ and to them were geuen. viij. trompettes. And another aengell cam and stoode before the aultre harynge a golden censur/ and moche of odours was geuen vnto him/ that he shoulde cense of the prayeers of all sayntes vpon the golden aultre/ which was before the seate. And the smoke of the odours which came of the prayeers of all sayntes/ ascended vppre before God out of the aengelles hande. And the aengell toke the censur and filled it with fyre of the aultre and caste it into the earth/ and voyces were made/ and thondyrnges and lychtynges/ and erth quacke.

And the. viij. aengels which had the. viij. trompettes prepared the selues to blowe. The fyrst aengell blew/ and there was made hayle and fyre/ which were myngled with bloude / and they were caste into the earth: and the thyrde parte of trees was burnt/ and all grene grasse was byent. And the seconde aengell blew/ and as it were a great mountayne burnynge with fyre was caste into the see/ and the thirde parte of the see turned to bloud/ and the thirde parte of the creatures which had lyfe/ dyed/ and the thirde parte of shippes were destroyed.

And the thirde aengell blew/ and there fell a great starre from heauen burnynge as it were a lampe/ and it fell into the thirde parte of the ryuers/ and into fountaynes of waters/ and the name of the starre is called Wormwood. And many man dyed of the waters because they were made bitter. And the fourth aengell blew/ and the thirde parte of the sunne was smytten/ and the thirde parte of the moone/ and the thirde part of starres: so that the thirde parte of them was darkned. And the daye was shitten that the thirde



thirde part of it shalde not synne / and lyke wyse the
night. And I behelde and hard an aengel syng
the wyse the middes of heauen / sayyng with a low
de voyce: Woo / woo to the inhabitants of the earth
because of the voyces to come of the trompe of the
aengels which were yet to blowe.

The. ix. Chapter.

And the



And the fyfte aengel blew / and I sawe a star
re fall from heauen vnto the earth. And to
him was geuen the keye of the bottomlesse pitt.
And he opened the bottomlesse pitt / and there arose
the smoke of a great fornaice. And the sunne / and
the ayer were dardned by the reason of the smoke
of the peace. And thire came out of the smoke locu-
stes vpon the earth: and vnto them was geuen po-
wer as the scorpions of the earth haue power. And
it was



it was commaunded that they shoulde not hurt the
grasse of the earth: neither any grene thinge: neither e-
ny tree: but only those men which haue not the se-
ale in their foreheades. And to them was commaun-
ded they shoulde not kyll them: but that they shoulde
be vexed. v. monethes/and their payne was as the
payne that cometh of a scorpion / when he hath
stonge a man. And in those daies shall men see
death/and shall not fynde it/and shall desyre to dye/
and death shall flye from them.

Esai. l. d
Dyce. x. b
E. ult. xiiij
Sapi. xvi.

And

And the similitude of the locustes was lyke vnto
horses prepared vnto battaile/and on their heades
were as it were crownes/lyke vnto golde: & their fa-
ces were as it had bene & faces of men. And they had
heare as the heare of women. And their tecthe were
as the tecthe of lyons. And they had habbergions/as
it were habbergions of yron. And the sounde of their
fyngeles/ was as the sounde of charettes when many
horses runne to gedder to battaile. And they had
tayles lyke vnto scorpions/and theare were fyngeles
in their tayles. And their power was to hurt men.
v. monethes. And they had a kynge ouer the / which
is the anegel of the bottelle pitt/ whose name in &
Hebrewe tonge/ is Abaddon: but in the Greke tonge/
Apollyon. Done swoo is past/and beholde two swoo-
res come after this.

And the sixte angell blewe/and I herd a voyce
from the. iij. cornes of the golden aultre / which is
before God/ saying to the sixte angell / which had
the trompe: Loose the. iij. angelles/ which are bounde
in the gret ryuer Eufrates. And the. iij. angelles
were loosed which were prepared for an houre / for
a daye/ for a moneth/ and for a yere/ for to slee the.
iij. parte of men. And the nombre of horsemen of war-
re were. xx. tymes. x. And I herde the nombre of
them: thus I sawe the horses in a vision and the
that sate on them/ haue yonge byrre habbergions of a
scarlet coloure/ and byrre stone/ and the heades of
the horses were as the heades of lyons. And out of
their mouthes went fourth fyre & smoke and byrre stone
Dye. And of these. iij. was the. iij. part of men killed
that is to saye/ of fyre/ smoke & byrre stone/ which
proceded out of the mouthes of them: For their power
was in their mouthes & in their tayles: for their tay-
les were lyke vnto serpentes/ & had heades / & with
the they dyde hurt. And the remmaint of & men which
were not killed by these plagues/ repented not of the
deades of their handes & they shoulde not worshippe
deuyls

Drayles/ & pynges of golde/ & siluer/ & brasle/ & stone/
 & of wood/ which nether can se/ nether heare/ nether
 go. Also they repeted not of their murder/ & of their
 wyccery nether of their fornicacion/ nether of their
 thefte.

AND I sawe another myghtye aengell come
downe from heauen clothed with a cloude/
the raepte bowe upon his head. And his sarce as it
were the sunne/and his feete as it were pylars of



No. 442211.

Jo. cccxix.
Jo. cccxix.
 type he had in his booke a lytell booke upon he put
 his ryght fote upon the see / & his lyfte fote on the earth
 And cryed with a lowde voyce / as whē a lye recerth
 And whē he had cryed / seue thōdres spacke their voy-
 ces. And whē the vij. thōdres had spokē their voyces
 I was aboute to sleepe. And I harde a voyce fro he-
 auen sayenge vnto me / Seale vp tho thynges which y
 vij. thōdres spacke / and sleepe them not.

And the aengell which I sawe stonde upon the
see/ & upon the earth/ liſte vpp his honde to heauen
& ſwoꝛe by him that liueth foꝛ euer moꝛe/ which crea-
ted heauē/ & the thinges that thear in are/ & the see/ &
the thinges which thear in are: that theare ſhal be
no longer tyme: but in the dayes of the voyce of the
ſeuenthe aengell/ whē he ſhall beſe to blowe: euen
that myſtery of God ſhal be finiſhed as he preached
by his ſeruauntes the Prophetes.

And the voyce which I harde fro heauen spake vnto me agayne/ & saeyde: Go & take þe lytle booke which is open in the honde of the anngell which stondeth upon the see/ & upon the earth. And I went vnto the anngell/ and saeyde to him: geue me the lytle booke/ and he saeyd vnto me: take it/ and eate it vp/ & it shall make thy belly bitter/ but it shall be in thy mouth as sweete as hony. And I toke the lytle booke out of his honde/ and eate it vp/ and it was in my mouth as sweete as hony/ and as soene as I had eaten it/ my belly was buter. And he saeyde vnto me: thou muste prophesy agayne amonge the people/ & nacions/ and tonges/ and to many kynges.

¶ And then was geuen me a rede lyke vnto
 a roode/and it was sayd vnto me: Ryse & me
 re the temple of God/and the aulere / and they that
 worſhippe therein/and the quene which is with in
 the temple/caſt oute and mete it not: for it is geuen
 vnto the Gentyls/and the holly cite ſhall they tre-
 ade vnder ſote. xliij. monethes. And I will geue po-
 uer. xliij. monethes.

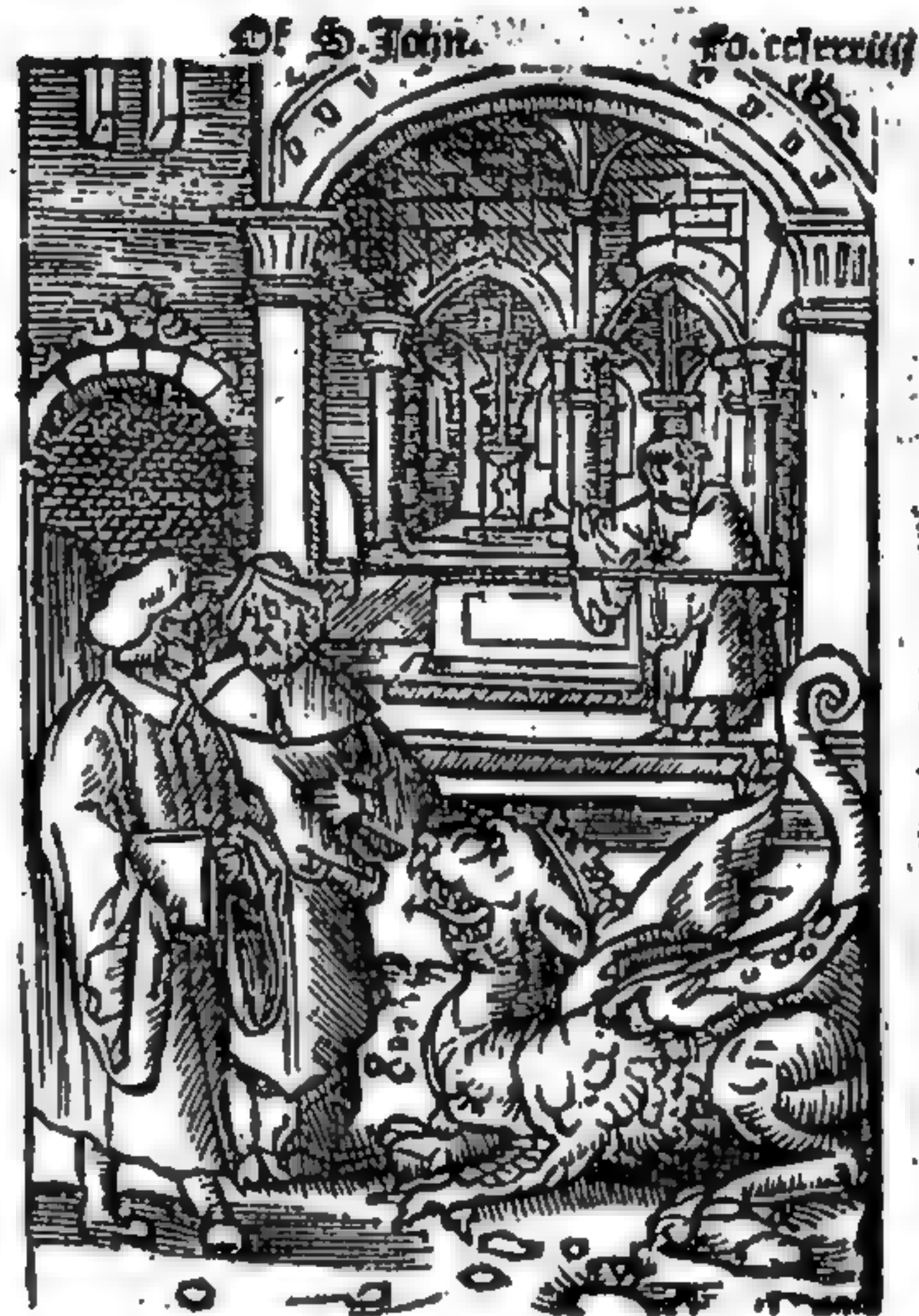
The Revelation
 were vnto my two witnesses / and they shall prophesye thousande / two hundred and .xx. dayes / clothed in sacke cloth. These are two olive trees / and two candelstiches / standinge before the God of the earth.

And if any man will hurt them they shall procede out of their mouthes / and consume their enemies. And if any man will hurt them this scripture shall be kylled. These haue power to shut heauen / that it rayne not in the dayes of their prophesyinge / and haue power ouer waters to turne them to blood / and to smyte the earth with al manner plagues / as of then as they will.

And when they haue finished their testimony the beast that cam out of the bottomlesse pit / shall make warre agaynst them & shall overcome them / and kill them. And their bodys shall lye in the streetes of the greate cite / which spiritually is called Sodome and Egypte / wher our Lorde was crucified. And they of the people & kynredes / & tonges / and they of the nations / shall see their bodys .iii. dayes and an halfe / and shall not suffer their bodys to be put in graues. And they that dwell upon the earth / shall reioyce ouer them & be glad / and shall sent gifts come to another for these two prophetes were the that dwell on the earth.

And after .iii. dayes and an halfe the spire of lyfe from God / entered into the. And they stode vpon their feete: & greates feare came vpon the which sawe them. And they herde a greates voyce from heauen / saying vnto them. Come vp hither. And they ascended vp into heauen in a cloude / and their enemies sawe them. And the same houre was there a greates earth quake / and the tēthe parte of the cite fell / and in the earth quake were slayne names of men seven. And the remnaunt were feared / and gaue glory to God of heauen. The seconde booke is past / behold the thirde booke shall come & now.

And



And the seventh angell blewe / & there were made greates voyces in heauen / sayinge: the kyngdomes of this worlde are our lordes & Chyldes / and he shall raygne for euer more. And the .xiiij. elders / which sit before God on their seates / fell vpon their faeces / and worshipped God sayinge: we geue the thankes Lorde God almyghte: which arte and wast / and arte to come / for thou haeste recouered thy greates might / and haest raygned. And the nations were angry / and the wrath is come / and the tyme of the

may. Dead

The Revelation
 dead that they shuld be iudged and that thou shuldest
 geue rewards vnto they seruantes the Prophetes
 and sayntes / and to them that feare thy name
 small and great / and shuldest destroye them / which
 destroye the earth. And the temple of God was ope-
 ned in heauen / and there was seene in his temple /
 the arke of his testament: and there folowed light-
 ninges / and voyces / and thondrynges and earth qua-
 ke / and moche hayle.

The .xij. Chapter.



Of S. John. **Forcelertv.**
And there appered a great wonder in heauē:
 A woman clothed with the sunne / and the
 moone vnder her feete / and vpon her head a crow-
 ne of .xij. starres. And she was with chylde and cry-
 ed trauayllinge in birth / and payned redy to be de-
 liuered. And there appered another wonder in he-
 auen / for beholde a great Redd dragon / havinge
 .vij. headdes / and ten hornes and crowmes vpon his
 headdes: and his tayle dwe the thirde parte of the
 starres / and cast them to the earth.

And the dragon stoode before the woman /
 which was redy to be deliuered: for to deuoure her
 chylde. as sone as it were borne. And she brought
 forth a man chylde / which shulde rule all nacions
 with a rode of yron. And her sone was taken vp
 vnto God / and to his seate. And the woman fled
 into wilderness / where she had a place / prepared
 of God / that they shulde feede her there a .xij. mō
 dyes and .lx. dayes.

And there was a great battayll in heauen. Mi-
 chael and his aengells fought with the dragon / and
 the dragon fought and his aengelles / and preuailed
 not / neither was their place founde any moore in
 heauen. And the great dragon / that olde serpent ca-
 led the deuyl and Sathanas was cast out. Which
 deceaueth all the worlde. And he was cast into the
 earth / and his aengelles were cast out also.

And I hard a lofde voyce sayyng: in heauē
 is now made saluacion & strengthe and the kingdo-
 me of oure God / and the power of his Christ. For he
 is cast downe which accused them before God daye &
 night. And they overcame him by the bloude of the la-
 be / and by the worde of their testimony / & they loued
 not theyr lyues vnto the death. Therefore reioyce he
 auens / & ye that dwell in them. Woe to the inhabi-
 ters of the earth / & of the see: for the deuyl is come
 downe vnto you which hath great wrath / because
 he knoweth that he hath but a short tyme.

A. v. End

And when the dragon sawe / that he was caste
vnto the earth / he persecuted the woman / which brou
ght fourth the man chyld. And to the woman were
geuen two wynges of a great eagle / that she might
flye into the wilderness / into her place / where she
is noryshed for a tyme / tymes / and halfe a tyme / fro
the presence of the serpent. And the dragon cast out
of his mouth water after the woman as it had bene
a ryuer / because she shulde haue bene caught of the
blood. And the earth holpe the woman / and the e
arth opened her mouth and swallowed vp the ryuer
which the dragon cast out of his mouth. And the dra
gon was wroth with the woman / and went and made
warre with the remnant of hir seede / which kee
pe the commaundementes of God / and haue the te
stimony of Iesus Christe. And I stood on the see
sonde.

The xiiij. Chapter.

And I sawe a beaste ryse out of the see / haue
ing. viij. heades / and .x. hornes / and upon
his hornes .x. crownes / and upon his head / the name
of the blasphemy. And the beast which I sawe / was
lyke a cat of the mountayne / and his fete were as
the fete of a beare / and his mouth as the mouthe of a
lion. And the dragon gaue him his power and his se
ate / and great auctorite: and I sawe one of his hea
des as it were wounded to death / and his deadly
wounde was healed. And all the world wondered
at the beast / and they worshipped the dragon which
gaue power vnto the beast / and they worshipped the
beast sayinge: who is lyke vnto the beast / who is able
to warre with him?

And there was geuen vnto him a mouth / that he
spake great thinges and blasphemies / and power
was geuen vnto him / to do .xiiij. monethes. And he
opened his mouth vnto blasphemy agaynst God /
to blasphem his name / and his tabernacle and the
that



that dwell in heauen. And it was geuen vnto him
to make warre with the Saeyntes / & to overcome
them. And power was geuen him ouer all kinred /
tonge / and nacion: and all that dwell vpon the earth
worshipt him: whose names are not written in the
booke of lyfe of the lambe / which was killed from
the beginninge of the world. Yf eny man haue an
eare: let him heare. He that leadeth into captiui
te / shall go into captiuite: he that killeth with a swe
arde

The Revelation

arde/must be killed with a swerde. There is the patience/and the faeyth of the sayntes.

And I behelde a noether beast comminge vp oute of the earth/and he had two hornes lyke a lambe/and he spake as did the dragon. And hi did all that the fyrste beast coude do in his presence/and he caused the earth/and them which dwell therein / to worshippe the first beast / whose dedlye wounde was healed. And he did great wonders/so that he made fyre come doune from heauen in the sight of men. And deceyued them that dwell on the earth by the meanes of those signes which he had power to do in the sight of the beast/sayinge to the that dwell on the earth: that they shuld make an ymage vnto the beast/which had the wounde of a swerde / and dide lyue.

And he had power to geue a sperte vnto the ymage of the beast / and that the ymage of the beast shuld speake/and shuld cause that as many as wolde not worshippe the ymage of the beast / shuld be killed. And he made all both the smale and great/ryche and poore/fre and bond/to receiue a marke in their right hondes or in their forheades. And that no man might by sell / save he that had the marke or the name of the beast/oether the nombre of his name. There is wylde. Let him that haeth wytt count the nombre of the beast. For it is the nombre of a man/and his nombre is sixe hondred / thre score and sixe.

The. xliij. Chapter.

And I looked/and loo a lambe stode on the mount Syon/and with him an C. xliij. thousande haeringe his fathers name written in their forheades. And I herde a voyce from heauen/as the sounde of many waters/and as the voyce of a grett thounde. And I herde the voyce of harpers harpyng with their harpes. And they songe as it were a newe songe/before the seate/and before the foure bea

Of S. Iohn.

For. c. lxxv.

te beastes / and the elders / and no man coude loarne that songe / but the hondred and. xliij. which were redeemed from the earth. These are they which were not defyled w swene / for they are virgins. These folowe the lambe whither soeuer he goeth. These were redeemed from men beynge the fyrste frutes vnto God and to the lambe/and in their mouthes was founde no gyle. for they are with out en spott before the throne of God. k



And

The Revelation

And I sawe an aengell stye in the middes of he
auen hauinge an everlastinge gospell to preache on
to them that sit and dwell on the earth / & to all naci
ons / kynnedes / & tonges & people / sayinge which
a loude voyce . feare God and geue honour to him /
for the houre of his iugement is come : and worshipp
pe him / that made heauen & earth / and the see / and
fountaynes of water . And theye folowed a nother
aengell / sayinge : Babylon is fallen that greath cite
for she made all nations drinke of the wyne of
her fornication .

Isalm. xlv
Isa. xlv

Esai. xxi.
Hier. li. a

And the thyrde aengell folowed them sayin
ge with a loude voyce : If any man worshipp the
beast and his ymage / and receiue his marke in his
foz head / or on his honde / the same shall drinke the
wyne of the wrath of God which is powred in a cup
pe of his wrath . And he shall be punished in fyre and
burnstone before the holly aengells / and before the
lambe .

And the smoke of their turment ascendeth vp
euer moere . And they have no rest daye ner nyght /
which worshipp the beast and his ymage / and who
soeuer receiue the print of his name . There is the
patience of saepntes . There are they that keepe the
commendementes and the sayeth of Iesu .

And I herde a voyce from heauen sayinge un
to me : write . Blessed are the dead which here after
dye in the Lorde / euen so sayeth the sprete : that they
may rest from their labours / but their workes
shall folowe them . And I looked and beholde a wh
yte clowde / and vpon the clowde done sitinge ly
ke vnto the sonne of a man / hauinge on his head a
golden crowne / and in his honde a sharpe sylle . And
another angell came oute of the temple / cryinge
with a loude voyce to him that sate on the clowde .
Thrust in thy sylle and reape for the tyme is come
to reape / for the coine of the earth is ripe . And he that
sate on the clowde / thrust in his sylle on the earth /
and

Isa. lvi. c

Of S. John.

To. c. lxxviii

And the earth was reaped.

And another aengell came oute of the temple /
which is in heauen / hauinge also a sharpe sylle .
And another angell came oute from the aultre : wh
ich had power ouer fyre / and cryed with a loude
crye to him that had the sharpe sylle / and sayde :
Thrust in thy sharpe sylle / & gadder the clusters of
the earth / for her grapes are ripe . And the angell thrust
in his sylle on the earth / and cut doune the grapes



of the

The Revelacion
of the byncorde of the earth: and cast them into the
great wynevat of the wrath of God / and the wyne-
vat was troden with our the cite / and bloud came ou-
te of the vat / even vnto the hoys byddes by the space
of a thousande y. vi. l. furlonges.

The .xv. Chapter.

And I sawe another signe in heauen great
and meruellous. vii. aengels hauinge the se-
uen laste plagis / for in them is fulfilled the wrath of
God. And I sawe as it were a glassy see / mingled
with fyre / and then that had gotten victory of the be-
ast / and of his ymage / and of his marke / and of the
nombre of his name / stonde on the glassy see / ha-
uinge the harpes of God / and they songe the songe of
Moses the scrivaunt of God / and the songe of the la-
be / sayinge : Great and maruelous are thy workes
Lorde God almyghty / iuste and true are thy wayes
kyng of sayntes. Who shall not feare o Lorde
and glorify thy name / for thou only arte holy /
and all gentyls shall come and worshippe before the
for thy iudgements are maede manifeste.

And after that / I looked / and behoelde the tem-
ple of the tabernacle of testimony was open in hea-
uen / and the seven aengells came out of the temple /
which had the seven plagis / clothed in pure and by-
ghy linnen / and hauinge their brestes girded with
golden girdels. And oone of the foure beastes gaue
vnto the seven aengell. vii. golden vialles / full of
the wrath of God / which luterly for ever more. And the
temple was full of the smoke of the glory of God
and i. this powte / and no man was able to entre in-
to the temple / till the seven plagis of the seven aen-
gels were fulfilled.

The .xvi. Chapter.

And



And I harde a great voyce out of the temple
sayinge to the. vii. aengels: go poure wayes /
poure out poure vialles of wrath vpon the
earth. And the first went / and powred out his viall
vpon the earth / and there fell anoylome and a so-
re vnto the men which had the marke of the
beast / and vpon them which worshipped his ymage.
And the seconde aengell shed out his viall vpon the
see / and it turned as it were into the bloud of a dead

o man

man: and every livinge thinge dyed in the see. And the thyrde aengell shed out his viall vpon the riuers and fountaynes of waters and they turned to blood. And Therde an aengell saye: Lorde which arte and wast / thou arte ryghteous and holly / because thou haest geuen soche iudgementes / for they shed out the bloude of sayntes / and prophetes / and therfore haest thou geuen them blood to drinke: for they are worthy. and Therde another out of the aultre saye: euen so Lorde God almighty / true and righteous are thy iudgementes.

And the fourth aengell poured out his viall on the sunne / and power was geuen vnto him to bere men with heate of fyre. And the men raged in great hate / and spake euill of the name of God which hath power ouer those plagges / and they repented not / to geue him glory. And the fyfte aengell poured out his viall vpon the seate of the beaste / and his kyngdome waxed derke / and they grieved their torments for sorowe / and blasphemed the God of heauen for sorowe and payne of their sores / and repented not of their deades.

And the sixte aengell poured out his viall vpon the great ryuer Euphrates / and the water dyed by that the wayes of the kynges of the easte shoulde be prepared. And I sawe thre vnclene spretes lyke frogges came out of the mouth of the dragon and out of the mouth of the beaste / and out of the mouth of the false prophete. For they are the spretes of drupis workinge myracles / to go out vnto the kynges of the earth and of the whoole worlde / to gadde them to the batayle of that great daye of God almighty. Beholde I come as a theefe. Happy is he that watcheth and keapeth his garmentes / lest he be founde naked / and men se his filthynes. And he gaddered them to gether into a place caled in the hebreue tongue: Armagedon.

And the seventh aengell poured out his viall in to

fit to the ayle. And there came a voyce out of heauen from the seate / sayinge: it is done. And there folowed voyces thondynges / and lightnynges / and there was a great earthquake / soche as was not sence men were vpon the earth / so mighty an earthquake and so great. And the greete cite was deuised into thre parties / and the ciues of all nacions fell. And great Babylon came in remembrance before God / to geue vnto hir the cuppe of the wyne of the fiercenes of his wrath. Every yle fled awaye / and the mountaynes were not founde. And there fell a great hayle / as it had bene talentes / out of heauen vpon the men / and the men blasphemed God / because of the plage of the hayle / for it was great and the plage of it was.

The. xviij. Chapter.

And there came one of the seven aengells / which had the seuen vialles / and talked with me / sayinge vnto me: come I will shewe the the iudgement of the great whore that sitteth vpon many waters / with whom haue committed fornication the kynges of the earth / so that the inhabitants of the earth / are drunken with the wyne of her fornication. And he carryed me awaye into the wilderness in the spete. And I sawe a woman sitte vpon a rose colozed beast full of names of blasphemie which had ten hornes. And the woman was arrayed in purple and rose coloure and decked with golde / precious stoon / and pearles / and had a cuppe of golde in her honde / full of abominacions & filthynes of her fornication. And in her forehead was a name written / a mystery / great Babylon the mercher of whoredome and abominacions of the earth. And I sawe the wyfe dronke with the blood of sayntes / & with the blood of the witneses of Iesu. And when I sawe her / I wondred with great maruaile.

Out

And



And the aengell saeyde vnto me: Wherefore mar-
uaylest thou? I will shewe the & mystery of the wo-
man/and of the beast that berith her/which haeth se-
uen headdes and ten hornes. The beast that thou se-
est/was/and is not/and shall ascende out of the bot-
tomlesse pite/and shall go into perdition/& they that
dwell on the earth shall swondre (whose name are
not written in the booke of lyfe from the beginnin-
ge of the worlde) when they beholde the beast that
was

was/and is not. And heere is a mynde that hath
wyldome.

The seven headdes are seven mountaynes / on
which the woman sitteth: they are also seven kyn-
ges. fyve are fallen/and one is / and a noether is
not yet come. When he cometh/he must contynue
a space. And the beaste that was/and is not/is euen
the apght/and is one of the seven/and shall go in-
to destruccion. And the ten hornes which thou seest
are ten kynges/which haue receyued no kyngdome/
but shall receyue power as kynges at one houre w-
ith the beast. These haue done mynde/and shall ge-
ue their power and strenghte vnto the beaste. These
shall fyght with the lambe/and the lambe shall ouer-
come them: for he is Lorde of lordes/ and kyng of
kynges: and they that are on his side/are caled / and
chosen and saeythfull.

And saeyde vnto me: The waters which thou sa-
west/where the whore sitteth/are people/and fol-
ke/and nacions/and tonges. And the ten hornes/w-
hich thou sawest vpon the beast are they that shall ha-
te the whore/and shall make her desolate and na-
ked/and shall eat their fleshe and burne her with fy-
re. For God hath put in their hertes to fulfill his
wyll/and to do with one consent / for to geue hyr
kyngdome vnto the beast/vntill the wordes of God
be fulfilled. And the woman which thou sawest / is
that great cite/ which raigneth ouer the kynges of
the earth.

The. xliii. Chapter.

And after that I sawe another aengell co-
me from heauen/hauinge great power/and
the earth was lyghtened with his brightnes. And
he cried myghtely with a stronge voyce sayinge:
Great Babylon is fallen: and is become the habita-
cion of demyles/and the holde of all foule spytes / & a
cage

The Reuelacion



eaete of all vnclaene and hatefull birdes/for all na-
tions haue drunken of the wyne of the wyrdth of her
fornicacion. And the kynges of the earth haue com-
mitted fornicacion with her/and her marchautes are
vexed ryche of the aboundaunce of her pleasures.

And I herde a noether voyce from heauen/
saye: come awaye from her my people that ye be not
partetakers in her synnes/ that ye receaue not of her
plages. For her synnes are gon vp to heauen/ and
God

Of S. John.

For. ccc. lxxv

God haeth remembred her wyckednes. Rewarde
her euen as he rewarded you/ and geue her double
accordinge to her wykes. And poure in double to
her in the same cuppe which he filled vnto you.
And as moche as he glorified her selfe and liued
wantonly/so moche poure paine for her of punishe-
ment/and sorowe/for he saepde in her selfe: I cite
bringe a quene and am no wyddowe and shall be no
sorowe. Therefore shall her plagis come at one da-
ye/death/and sorowe/and hunger/and she shall be
burnt with fyre/for stronge is the Lorde God which
iudgeth her.

Esa. xlvij. 6

And the kynges of the earth shall be sweppe her &
swayle ouer her/which haue committed fornicacion
with her/ And haue lyued wantonly with her/
when they shall see the smoke of her burninge/and
shall stonde a farre off/for feare of her punishment
sayinge: Alas/alas that great cite Babylon / that
mighty cite: For at one houre is her iudgement co-
me. And the marchautes of the earth shall swape
and swayle in them selues/for no man wyll bye their
sware any moore/the sware of golde / and siluer/ and
precious stoones/neather of pacle/and raynes/and
purple/and karlet/and all thyne wodde / and all
manner vessels of euery/allmanner vessels of mo-
ost precious wodde/and of brasle and yron/and syna-
iron/and edours/and oymmentes / and franchyn-
scence/and wyne/and oyle/and fene flourc/and whe-
ate/beastes/and sheepe/and hoxles/and charrettes
and bedes and soules of men.

And the apples that thy soule lusted after/ a-
re departed from the. And all thynges which were
deyntie/and had in pryce are departed from the/ ad-
thou shalt fynde them no moore. The marchautes
of these thynges which were swered ryche/ shall ston-
de a farre off from her/for feare of the punishe-
ment of her / swapinge and swaylinge/ and sayn-
ge. Alas / alas / that great cite / that was clothed

O. H. in ray

The Revelation

In ragnes and purple / and scarlet / and decked with golde / and precious stoon / and pearles : for at oone houre so great riches is come to nought.

And every byppe gouernour / & all they that occupied byppes / and bypmen which woyle in the see / troede a farre of / & cried / when they sawe the smoke of her burninge / sayng : what cite is lyke vnto this great cite? And they cast dust on their headdes / and cried weeping / and waylunge / & sayd : alas / alas that great cite / wher in were made riche all that had byppes in the see / by the reason of her costlynnes / for at oone houre is she made desolate.

Reioyce ouer her thou heauen / & ye holly Apoc-
les & Prophetes : for God hath geuen poure iudgement on her. And a myghty angell toke by a stoon lyke a great mylstone / & cast it into the see / sayng : with such violence shall that great cite Babilon be cast / & shall be founde no moore. And the voyce of harpers / & musicians / & of pipers / & troppers shall be harde no moore in the : & no craftes man / of whatsoeuer craft he be / shall be founde eny moore in the. And the soude of a mull shall be harde no moore in the / and the voyce of the bydgrome & of the byde / shall be harde no moore in the / for thy marchantes were the great men of the earth. And with thyne inchantment were decarued all nations : and in her was founde the bloude of the Prophetes / and of the sayntes / and of all that were slayne vpon the earth.

The xix. Chapter.

And after that I hardethe voyce of moche people in heauen sayng : Alleluya. Sal-
uacion and glozy and honour and power be ascribed to the lord oure God / for true and ryghteous are his iudgements / for he haeth iudged the great whore which did corrupt the earth with her fornication / and haeth auenged the bloud of his seruantes of her hand. And agayne they sayd. Alleluya.

And

Of S. John.

fo. cccc.

And smooke tose vp for euermore. And the. xliiij. elders / and the. iiii. beastes fell doune / and worshipped God that sat on the seate sayng : Amen. Alleluya. And a voyce cam out of the seate / sayng : prayse oure lord God all ye that are his seruantes / and ye that feare him both small and great.

And I hardethe voyce of moche people / euen as the voyce of many waters / and as the voyce of stronge thydnges / sayng : Alleluya / for God omnipotent reigneth. Let vs be glad & reioyce and geue honour to him : for the mariage of the lambe is come / and his wyfe made her selfe redde. And to her was graunted / that she shoulde be arrayed with pure and goodly ragnes. For the ragnes is the rightewesnes of sayntes. And he sayde vnto me : happy are they which are caled vnto the lambes supper. And he sayde vnto me : these are the true sayntes of God. And I fell at his feete to worshippe him. And he sayde vnto me / se thou do it not. For I am thy felowe seruant / and oone of thy brethren / and of them that haue the testimony of Iesus. Wor-
shippe God. For the testimony of Iesus is the spirit
of prophesie. And I sawe heauen open / and beholde a whyte horse : and he that sat vpon him was saynthfull & true & in rightewesnes byd iudge & make battaile. His eyes were as a flame of fyre : and on his head were many crownes : and he had a name written / that no man knewe but he him selfe. And he was clothed with a vesture dypt in bloud / and his name is caled the wyrd of God. And the warriors which were in heauen / folowed him vpon whyte horses / clothed with whyte and pure ragnes : and out of his mouth went out a sharpe swerde / that with it he shoulde smyte the heathen. And he shall rule the with a rodde of yron / and he troede the wynefat of fearnes and wrath of almighty God. And haeth on his vesture and on his thigh a name written kynge of kynges / and lord of lordes.

o. b.

And



And I sawe an aengel stonde in the sunne / and
he cryed with a loude voyce / sayyng to all the fowles
that flye by the middes of heauen / come and gad-
dre your selues together vnto the supper of the gre-
at God that ye maye eate the fleshe of kynges / and
of hys captaynes / and the fleshe of mighty men / and
the fleshe of horses / and of them that sit on them / and
the fleshe of all free men and bond men / and of small
and great. And I sawe the beste and the kynges
of the

of the earth / and their warriours gathered to gedder
to make batayle agaynst him that sat on the horse
and agaynst his soudiers.

And the beste was taken with him that false
prophet that wrought myracles before him / with
which he deceiued them that receiued the bestes
marke / and they that worshipped his ymage. These
both were cast into a ponde of fyre burninge with
brimstone. and the remnant were slayne with
the swerde of him that sat vpon the horse / which
swerde proceeded out of his mouth / and all the fow-
les were fulfilled with their fleshe.

The .xx. Chapter

And I sawe an aengel come doune from hea-
uen / hauinge the keye of the bottomlesse
pit and a great charne in his honde. And he toke the
dragon that olde serpent / which is the deuyll & Sa-
tan / and he bounde him a thousand yeres: and
cast him into the bottomlesse pit / and he bounde him
and set a scale on him / that he shoulde deceiue the
people no moore / tyll the thousand yeres were ful-
filled. And after that he muste be loosed for a lytell
season.

And I sawe seates and they sat vpon them and
iudgement was geuen vnto them: and I sawe the
soules of them that were beheaded for the witnes
of Iesu / and for the worde of God: which had not
worshipped the beste / nether his ymage / nether
had taken his marke vpon their forehandes / or on
their hodes: and they liued / & reygned with Christ
a .th. yere: but the oether of the dead men liued not
agayne vntill the .th. yere were fynished. This is
that first resurrection. Blessed and holly is he that
hath parte in the first resurrection. For on such
shall the seconde death haue no power for they shall
be the prestes of God and of Christ / & shall reygne
with him a .th. yere.

And



Re. xxiij
and. xxiij
 And when the .xiii. yeares are expired / Satan
 shall be loosed out of his prison and shall go out to
 deceiue the people which are in the foure quarters
 of the earth Gog & Magog / to gadder the to gadder
 to batayle / whose nombre is as the sande of the see: &
 they went vp in the plaeyne of the earth / and compassed
 the tentes of the sayntes about / and the beloued
 cite. And fyre cam downe from God / out of heauen / &
 deuoured them / and the deuyl that deceiued them /

Of S. John. **Re. cxxv**
 was cast into a lake of fyre and brimstone / where
 the beast and the false prophet were and shall be tor-
 mented daye and nyght for euer moze.

And I sawe a greates wyte seate and him that
 late on it / from whose seate fled awaye booth the
 earth and heauen and their place was no moze foun-
 de. And I sawe the dead / booth great & small stonde
 before God. And the bookes were opened / & another
 booke was opened / which is the booke of lyfe / & the
 dead were iudged of tho thynges which were writ-
 ten in the bookes accordyng to their dedes: and the
 see gaue vp her dead / which were in her / and dead
 and hell deliuered vp the dead / which were in the
 and they were iudged euery man accordyng to his
 dedes. And death and hell were cast into the lake
 of fyre. This is that second dead. And whosoever
 was founde written in the booke of lyfe / was cast in
 to the lake of fyre.

The. xxi. Chapter.

AND I sawe a newe heauē and a newe earth
 for the first heauen / and the first earth were
 vanyshed awaye / and there was no moze
 see. And I John sawe that holly cite newe Je-
 rusalem come downe from God oute of heauen pre-
 pared as a wyde garnished for her husband. And I
 harde a great voyce out of heauen sayyng: beholde
 the tabernacle of God is with men / and he will
 dwell with them. And they shall be his people / and
 God him selfe shall be with them and be their God.
 And God shall wyte awaye all teares from their e-
 yes. And there shall be no moze death neither sorowe
 neither cryyng / neither shall there be any moze pay-
 ne / for the oelde thynges / are gone. And he that sa-
 te upon the seate / sayde: Behoeld I make all thin-
 ges newe. & And he sayde vnto me: wyte / for the-
 se wordes are saythfull and true.

And he sayde vnto me: it is done / I am Alpha **Cal. xxiij**
 and Omega. **and. xxiij. v.**



and Omega / the beginninge / and the ende. I will geue to him that is a thyrt of the well of the water of lyfe / fre. He that ouercommeth / Shall inheret all thinges / and I will be his God / and he shall be my sonne. But the fearefull and vnbeleuyng / and the abhominable / and murderers / & whoremongers / & sorcerers / & ydolaters and all lyars shall haue their parte in the lake which burnyth with fyre and brimstone / which is the seconde death.

And therc cam vnto me oone of the .viij. angels
which

Which had the .viij. byalls full of the .viij. laste plagges: and talked with me sayinge: come hither / I will shewe the the byrde / the lambes wyfe. And he caried me a waye in the sperte to a great and an hie mountayne / and he shewed me the great cite / holly Jerusalem descendyng out of heauen from God / hacyng the byghtnes of God. And her springe was lyke vnto a stonne mooste precious / euen a Jaspas clere as Crystall: and had walles great and hie and had .xij. gates / and at the gates .xij. anngells and names written / which are the .xij. trybes of Israel: on the east parte .iiij. gates / and on the north syde .iiij. gates / and to wardes the south .iiij. gates / and from the west .iiij. gates: and the wall of the cite had .xij. foundations / and in them the names of the lambes .xij. Apostles.

And he that talked with me / had a golden reede to measure the cite with all and the gates thereof & the wall thereof. And the cite was bylt .iiij. square & the length was as large as the breadth of it / and he measured the cite with the reede .xij. .M. furlonges: & the length & the breadth & the heght of it were equall. And he measured the wall thereof .an. c. xliij. cubites: the measure that the anngell had was after the measure that man vseth. And the byldyng of the wall of it was of Jaspas. And the cite was pure golde lyke vnto cleare glasse / and the foundations of the wall of the cite was garnished with all manner of precious stonnes. The firste fundacion was Jaspas / the seconde Saphyre / the thyrde a Calcedony: the fourth an Onix / the fyft Sardonyx / the sixt Sardonis / the seuenth Crysolite / the eyght Berail / the nyenth a Topas / the tenth a Crispoprasos / the eleuenth a Jacynth / the tweluth an Amethyste.

The .xij. gates were .xij. pearles / euery gate was of oone pearle & the streete of the cite was pure golde / as thowse springe glasse. And there was no temple therein. For the lord God allmyghty and the

The Revelacion

the lambe are the temple of it / and the cite haeth no neade of the sonne neither of the mone to lighten it. For the brightnes of God bide lyght it: and the lambe was the lyght of it. And the people which are saved shall walke in the light of it: and the kynges of the earth shall bringe their glozy vnto it. And the gates of it are not shut by daye. For there shall be no night there. And there shall entre into it none vnclene thinge neither whatsoeuer worketh abhominacion: or maketh lyce: but they only which are written in the lambes booke of lyfe.

Cal. ix. c.

The. xiiij. Chapter.

And he shewed me a pure ryuer of water of lyfe cleere as Christall: procedynge oute of the scate of God and of the lambe. In the middes of the streete of it: and of ether syde of the ryuer was there a wodde of lyfe: which bare. xiiij. manner of frutes: & gaue frute euery moneth: and the leues of the wodde serued to heale the people with all. And there shall be no moore curse: but the seate of God and the lambe shall be in it: and his seruauntes shall serue him. And they shall see his faece: and his name shall be in their forheaddes. And there shall be no night there: and they neede no candle: neither light of the sunne: for the Lord God geueth them light: and they shall raygne for evermore.

Cal. ix. d

And he saeyde vnto me: these sayynges are saythfull and true. And the Lord God of the Prophets sent his aengell to shewe vnto his seruauntes / the thinges which muste shortly be fulfilled. Beholde I come shortly. Happy is he that keepeth the sayynges of the prophesie of this booke. I am Iohn which sawe these thinges: & harde the. And when I had harde & seene: I fell downe / to worshippe before y fecte of the aengell which shewed me these thinges. And he saeyd vnto me: Se thou do it not: for I am thy felow seruaunt & the felow seruaunt of thy

Of S. Iohn.

To. cxxxij.

of thy brethren the prophetes: and of the which keep the sayynges of this booke. But worshippe God. And he saeyde vnto me: seale not the sayynges of the prophesie of this booke. For the tyme is at hand. He that doeth euill: let him do euill still: and he which is fylthy: let him be fylthy still: and he that is ryghteous: let him be more ryghteous: and he that is holly: let him be more holly. And beholde I come shortly: and my rewarde with me: to geue euery man accordynge as his deades shall be. I am Alpha and Omega the begynnyng and the ende: the first and the last. Blessed are they that do his commaundementes: that their power maye be in the tree of lyfe: & maye entre in thowse the gates in to the cite. For without shall be dogges and inchauntes: and whourmers: and mootherers: and ydolaters: and whosoever loveth or maketh lyes.

Cal. xli. d

Cal. xliij.

Cal. li. a

I Iesus sent myne aengell to testifie vnto you these thinges in the congregacions. I am the roste and the generation of Dauid: the bright moonyngestarre. In the spete and the bryde saeyde come. And let him that heareth: saye also come. And let him that is athyrst: come. And let whosoever will: take of the water of lyfe: fre.

I testifie vnto every man that heareth: the wordes of the prophesie of this booke: yf any man shall adde vnto these thinges: God shall adde vnto him the plagis that are written in this booke. And yf any man shall minishe of the wordes of the booke of this prophesie: God shall take awaye his parte out of the booke of lyfe: and oute of the holly cite: and from to thinges which are written in this booke. He which testifieth these thinges sayth: be it / I come quickly: Amen. Owen so: come lord Iesu. The graece of oure Lord Iesu Christ be with you all. Amen.

The ende of the newe testament.

p

Here

Here folowe

The Epistles taken oute of the olde testamēt / which are red in the church after the vse of Salzburye vpon certen daies of y^e year

The frydaye in Aduent / the Epistle.

Calila.



Harken vnto me / ye that folowe ryghteuousnes & seke the Lorde. Locke vnto the rocke ye were cut oute of and to the cāne and pitte ye were digged oute of. Locke vnto Abraham your father and vnto Isaac that bare you: howe I called him oute / and blessed him and multiplied him for y^e Lorde hath comforted Syon & hath comforted all y^e that is decayed: thearin / I will make hyr wilderness as a Paradyse / & hyr deserte as y^e garden of the Lorde. Foye & gladnes shall be founde therein / with thankesguynges & y^e voyce of praeyse. Harken vnto me my people / & turne youre eares to me / my folke. The Lord shall a lawe go oute fro me / & my iudgement shall stablish / to be a light vnto nacōs. By ryghteuousnes is myc / & my saluacion shall go oute / and myne armes shall iudge nacōs / & y^e pōdes shall Locke for me & shall tarpe after myne arme. Liffe vp youre eyes to heauē and beholde y^e earth benead / for heauē shall banysse aswarpe as smoke / & y^e earth shall sweare aswarpe as a besture / & the inhabyters thearof shall perillhe aswarpe after y^e same māner: but my saluacion shall endure euer & my ryghteuousnes shall not perillhe. Harken vnto me ye that knowe ryghteuousnes / and so let the people that haue my loue in their hertes. Feare not

Olde Testament.

Jo. ccc.

is not the rebukes of man / neather sacryte for their blasphemys. For wormes shall eat them as a garment / and mothes shall deuoure them as it were woll. But my ryghteuousnes shall contynue euer / & my saluacion from generacion to generacion.

The frydaye in the seconde weke of Aduent: The Epistle.

Thus saeyth the lorde: I will returne to Syon & I will dwell in the myddle of Ierusalem. And Ierusalem shall be cāled the cite of trouthe and the hill of the lorde Sabaoth and an holly hill. Thus saeyth the lorde Sabaoth: yet thear shall sit bothe oelde men and oelde women in the streates of Ierusalem / and men with staves in their handes for the multitude of dayes. And the streates of the cite shall be filled with boyes and wenchys playenge in the streates thearof. Thus saeyth the Lorde Sabaoth / though it shall seme harde in the eyes of the remnant of the people that shall be lefte in those dayes / shall it seme harde in myne eyes also saeyth the Lorde Sabaoth. Thus saeyth the Lorde Sabaoth: beholde / I will deliuer my people from the east contre / and from the lande of the goynge downe of the sonne / and will bringe the / that they shall dwell in the myddes of Ierusalem. And they shall be my people / and I will be thair God in truthe and ryghteuousnes.

The frydaye next folowynge: The Epistle.

This saeyth the Lorde: vpon the walles of Ierusalem / I haue set keepers which shall neuer cease nether by daye ner yet by night. And ye that sterte vp the remembraunce of the Lorde / se that ye pause not / nether let hun haue rest vntill he haue prepared / and made Ierusalem glorious in the earth. The Lorde hath sworn by his right honde / and by his stronge arme / that he will not geue the

p. 4. the

The Epistles of the

thy corne any moare to be eaten of thynne enemyes
and that alpyntes shall not drynke theyr new wyne
for which thou hast laboured. But they that set it
to house / shall eat it and shall prayse the Lorde;
and they that gathered it / shall drinke it in the cour-
te of my holly temple. Go from gate to gate / and pre-
pare the waye for the people / cast by grauaeyle and
make te swaeye hye and clense it of stones / and set
by a banner for the people. Behoelde the Lorde will
make it knowne vnto the endes of the worlde. And
saeye ye vnto the doghter of Syon: behoelde he
that is thy sauoure / cometh / and his rewards
with him and his sworke before him. And they shall
be caled a people of hollynes remeded of the Lorde.
And thou shalt be caled an haunted cite an not
forsaken.

**¶ On the wensdaeye in the thirde weeke
of Advent / the epistle.**

Clara

¶ The worde that Claias the sonne of Amos
saue in a vision / concernynge Iuda and
Jerusalem. It shall come to passe in the last daies
that the mount of the house of the Lorde / shall be set
in the toppe of the mountaynes / and shall be lyste by
about the hilles and all nations shall resorte therto
And moche people shall go and say: come and let vs
go by to the hill of the Lorde and vnto the house of
the God of Jacob: that he maye teache vs his wayes
/ and that we maye walke in his pathes. For oute
of Syon shall come the lawe / & the worde of God
oute of Jerusalem. And he shall be iudge amonge the
heathen & tell many nations their fautes / & they shall
toure their swordes into mattoches and their speeres
into lythes. None nation shall not lyste by a swor-
de agaynst anoether neither shall they learne to
warre anye moare. O house of Jacob come and let
vs walke in the light of the Lorde.

**¶ The frydaeye in the .iiij. weeke of
Advent / the epistle.**

Ther

Olde Testament

Joel. i.

¶ Hear shall come a rodde oute of the stocke of
Iesse / and a braunche shall sprynge out of
his rote. And on him shall light the spirite of the
Lorde: the spirite of wysdome and of vnderstandyn-
ge the spirite of counsell and of strength / the spiri-
te of knowledg and of the drede of the Lorde / and
it shall make him sauer of the feared of the Lorde.
And he shall not iudge after the sight of his eyes: nei-
ther shall rebuke after the hearynge of his eares.
But he shall iudge the causes of the poure with rygh-
teousnes / and shall rebuke with equite for the vmbile
of the earthe. And he shall smyte the earthe with
the rodde of his mouth / and with the breath of his
lippes shall slewe the wycked. And ryghteousnes shall
be the gyde of his loynes and saythfulnes the gy-
de of his raepnes.

**¶ The wensdaeye in the fourthe weeke
of Advent: the epistle.**

¶ His sayth the Lorde. Children of Syon
be glad and reioyse in the Lorde your God.
For he hath geuen you the teacher of righteousnes /
and will make descede vnto you the first raepne an
the later / as at the beginninge. And the barnes shall
be full of corne / and the wyne presses shall flowe
ouer with wyne and oyle. And ye shall knowe
that I the Lorde your God / dwell in Syon my hol-
ly mounte. And Jerusalem shall be holly and theare
shall no straunger passe thowso theare anye moore.
And at that daies the mountaynes shall droppe swee-
te wyne / and the hilles shall flowe with milke / and
all the brookes of Iuda shall runne with water. And
a founteyne / shall go oute of the house of the Lor-
de / and water the ryuer of Bittin. Egypt shall go to
cyrne / and Edom shall be a desert and a wilderness /
which oppressed the chyldren of Iuda / & which shed in-
nocent bloude in their lade. And Iuda shall cōtynue
euer / & Jerusalem from generacio to generacio. And
I will clense their bloude which I haue not clesed.

p. 11.

¶ The

The Epistles of the
And the Lorde shall dwell in Syon.

The frydaeye in the .xiiij. weke of
Aduent the Epistle.

Isa. lii.

Some and be glad daughter of Syon for he
hoelde I come and dwell in the middes of
the / saeyth the lorde. And many nations shall
cleave vnto the Lorde at that daey and shall be my
people. And I will dwell in the middle of the /
and then shall knowe that the Lorde Sabaoth haeth
sent me vnto the. And the Lorde shall inheret Iu-
da / which is his parte in the holly groundes / and
he shall chose Ierusalem yet agayne. Let all fleshe
hoelde their peace before the lorde: for he is rylen
out of his holly temple.

On saeynt Ihon the Guangelistes
daeye: the Epistle.

Eccle. xv. a. **H**e that feareth God / will do good: and he that
treapeth the lawe / shall obtaeyne wysdome
and he will come agaynst him as an honorable mee-
ther: as a woman yet a virgen shall be retace him
she shall feede him with the breade of lyfe and
vnderstondinge: and the water of schollome wys-
dome shall geue him to duncke. Upon hir he
shall fasten himselfe / and shall not be bowed / and
on hir he shall hoelde himselfe / and shall not be con-
founded. And he shall exalt him amonge his ney-
bours: and shall open his mouth euen in the thyr-
dest of the congregacion. And he shall fill him with
the spirite of wysdome and vnderstondynge / and
with the garment of glorie shall apparell him. She
shall make him ryche with ioye and gladnes and
shall inheret him with an euerlastinge name.

The .xiiij. daeye: the Epistle

Isa. lx.

And reuue light Ierusalem: for thy light
is come / and the glorie of the lorde is vpon
the. For behoelde / darknes shall cover the
earth / and a thickeness the nations. But the lor-
de shall ryse as the sonne ouer the / and his glorie
shall be

Olde Testament

Jo. xxiij.

shall be seene vpon the. And the heathen shall
be in the light / and the kinges in the brightnes: that
is risen ouer the. Liffe vp thyne eyes rounde abou-
te and see. All these are gathered to gether and
are come vnto the. Thy sonnes shall come from
farre / and thy daughters shall be euer by thy syde.
Then thou shalt see and shalt haue plenty: thyne
harte shall wonder and breake out in ioye / when
the multitude of the see is turned to the / and the ar-
myes of the heathen are come vnto the. Aboundan-
ce of Camells shall ouer the / with the dromedaries
of Madian and Ephra / and all they of Saba shall
bringe golde and frankysence / and shall prayse
the prayse of the lorde.

The next sondaeye after the .xiiij.
daeye: the Epistle.

I will prayse the O lorde / that though thou
were angrie with me / yet thyne anger is tur-
ned / and thou hast comforted me. Behoelde God
is my saluacion: I will be bolde thearfore and not
feare. For the lorde God is my strenght and my
prayer wherof I singe: and is become my supou-
te. And ye shall drinke water in gladnes out of the
welles of saluacion. And ye shall saie in that daey:
geue thanks vnto the lorde: call on his name: make
his deades knowne amonge the heathen: remem-
ber that his name is lye. Liffe vp an hie songe
vnto the lorde / for he haeth done excellently / and
that is knowne thowse oute all the worlde. Crye
and before thou inhabiter of Syon / for great among
you is the holly of Israel.

On the xviij. daeye:
the Epistle

And now thearfore saeyth the Lorde: Turne
to me with all youre hertes / in fastinge /
weapinge and lamentacion. And teare youre har-
tes / and not youre garments / and turne vnto the
p. 114. Lorde

Isa. xli.

Joel. ii.

The Epistles of the

Lord your God. For he is full of mercy and compassion/longe yet he be angrye/and great in mercye and repenteth. When he is at the poynte to punish. Whoo can tell whether the Lord will turne and haue compassion and shall leaue after him a blessing. Sacrifice and drinke offeringe vnto the Lord your God. Blowe a trumpet in Syon/proclaime fastynge/and call a congregation. Gather the people together and holde a congregation/bring the elders to oone place/gather the yonge children and them that sucke the brestes together. Let the hydgrome come oute of his chamber/and the hyde oute of his parloure. Let the priestes that minister vnto the Lord/weape betwene the porche and the altar/and say:spare (Lord) thy people/and deliuer not thyne inheritaunce vnto rebuke/that the heathen shuld reygne ouer them. Why shuld they saye/and saye the nations/where is their God? And the Lord cryed for his londes sake and had compassion on his people. And the Lord answered and sayde vnto his people:Behoelde/I send you come/news wynde and oyle/that ye shall be satisfied thear with. Neither will I let you be anye moare in shame amongest the heathen.

¶ On the frydaeye next folowynge the Epistle.

Ca. lviij. a **C**ome with the throte aspare not. Lift vp thy voyce as a trumpet/and tell my people their offenses and the howle of Jacob their lymes. For me they saeke daye by daye/and will knowe my wayes/as a people that doeth ryghteousnes/and haue not forsaken the equite of their God. They seeke of me righteous iudgementes and will drawe nye vnto God. Why haue we fasted/and thou haest not looked vpon it/haue vmbled oure soules/and thou woldest not winit. Behoelde when ye fast/ye can fynde youre awne lustes/and can call cruellie on all poure betters. Ye fast to laswe and stryue and to smyte with

the

Olde Testament.

Jo. cccij.

like wyckedye. Fast not as ye now do/to make youre voyce to be harde by anye. Shuld it be soche manner of fast that I shuld choose/a daye that a man shuld hurte his soule: Or to bowe downe his head lyke a bulrush: Or to spreede sack cloth and ashes vnder him? Shuldest thou call this a fast/and a daye acceptable vnto the Lord? Or is not this rather the fast that I haue choosen: To loose wicked bondes/and to vnbrynde bondilles of oppression: And to let the bylled go free: And that ye shuld breake all manner yokes:ye and to breake the bread to the hungrye/and to bringe the poore that are harbourlesse vnto house/and when thou seest a naked/that thou cloeth him and that thou shuldest not with drawe thy selfe from helpynge thyne awne flesshe? When shuld thy light breack oute/as doeth the daye springe/and thyne health shulde shortlye put oute. And thy ryghteousnes shuld go before the/and the gloire of the Lord shoelde come apon the. When shuldest thou call/and the Lord/shuld answer: thou shuldest crye/and he shuld saye/lo heere am I. For I the Lord thy God am mercyfull.

¶ On the wensdaye after the fyfte sondaye in lent the Epistle.

Ad the Lord sayde vnto Moses: Come vp to me into the hill/and be theare/and I will geue the tables of stoon and a lawe and commandementes/ which I haue written/to teache them. Then Moses rose vp and his minister Josue/and Moses went vp into the hill of God:and sayd vnto the elders: tarye ye heere/vntill we come agayne vnto you and beholde heere is Aaron & Hur with you. If any man haue any matters to do/let him come to them. When Moses was come vp into the mounte/a cloude couered the hill/and the gloire of the Lord abode vpon mounte Sina/and the Lord couered it. vi. dayes. And the seventh daye he called vnto Moses oute of the cloude. And the fashion

p. v.

of the

The Epistles of the
of the glorie of the Lorde was lyke consuminge fy-
er on the toppe of the hill in the sight of the children
of Israel. And Moses went into the mountayne.
And Moses was in the mountayne fortye dayes
and fortye nightes.

¶ Another for the same daye

Ex. xlii.

The Epistle.

In those dayes came Elias to Bardshe / that
is in Iuda / and lefte his lad there. And he
went into the wildernes a dayes journey / and came
and sat vnder a genaper tree / and wished to his soule
that he might dye / and sayde: It is now ynough
Lorde / take my soule / for I am no better then my
fathers. And as he laye and slepte vnder a gen-
aper tree: beholde / an aengell touched him / and say-
de vp / & ate. And he looked vp / & beholde there
was at his head a cake backed on the colos / & a cru-
sc of water. And he ate & dracke and sayde him ton-
ne agayne. And the aengell of the Lorde came aga-
yne the seconde tyme / & touched him / and sayde:
vp and cate: for thou hast a great waye to go. And
he arose and ate and dracke and swalked thorow
the strenght of that meate fortye dayes and four-
tye nightes / euen vnto the mounte of God Mozeb.

¶ The frydaye next folowynge:

Ex. xlii. c

The Epistle.

Wislaeyth the Lorde: The soule that sinneth /
he shall dye. The sonne shall not beare parte
of the fathers wyckednes. The righteousnes of the
right shall be vpon him / and the wickednes of & wic-
ked shall be on him. And yet the wicked yf he turne
from all his synnes which he didde / and keape all my
ordinaynces / and do iustye and righteouslye / he
shall liue and not dye. Noone of the synnes that he
hath done / shall be rekened vnto him: In the rygh-
teousnes that he hath done / he shall liue. For I de-
spise not the death of a sinner (sayeth the Lorde Je-
hovah) but rather that he shuld come from his
scape

Olde Testament.

For. cccii

waye / and liue. And so yf a righteous tourne from
his righteousnes and do wickednes / and shall do ly-
ke vnto all the abominacions which a wicked doeth /
shall he liue: No noone of those righteousnes that
he didde shall be remembred. But in the wickednes
which he wrought / and in the sinne which he didde /
in them shall he dye. But you will saye / the waye of
the Lorde is not equal. Heare I praye you yehou-
sa of Israel. Is not my waye equal: and youre wa-
yes rather vnequal? Yf a righteous tourne from his
righteousnes and do wickedlye / and dye: therefore
in his wickednes which he didde / he shall dye. And
when a wicked turneth from his wickednes and do-
eth iustye and righteouslye / he shall saue his soule:
because he feared and turned from all his wickednes
which he didde / he shall liue and not dye / sayeth the
Lorde almyghtye.

**¶ The swendaye after the se-
conde sondaye in lent:**

The Epistle.

In the dayes of Bester / Mardocheus pray-
ed the Lorde / beyng myndfull of all his wo-
kes and sayde: Lorde / lorde kinge almyghtye: for in
thy power all thinges are put / neather is there any
that can resist thy will / yf thou haue determined to
saue Israel. Thou madeest heauen and earth / and
whatsoeuer is contayned with in the compasse of
heauen: thou art Lorde of all / neather is there any
that can resist thy maiesty. Thou knowest all thin-
ge / and wottest that it was not of pryde or of spyte /
or any desper of glorie that I didde not worship mo-
ost proude Anon: for I wolde haue been ready / &
gladly (for the sauing of Israel / to haue kist euen &
stepped of his feete. But I feared lest I shuld tour-
ne the glorie of my God vnto a man / & feared to wor-
ship any man saue my God. And now Lorde kinge &
God of Abraham / haue mercy on thy people: for our
iniquities are mynded to destroye vs & to bringe thine
inheri-

The Epistles of the
 inheritance utterly to nought. Despise not the por-
 tion which thou delyveredest for thy selfe oute of
 Egypt. Heare my prayer and be mercifull vnto the
 parte and inheritance / and toke our sorow into
 Joye: that we maye lue ad prayse thy name. O loz-
 de/ and stoppe not the mouthes of them that prayse
 the. And all Israel with lyke mynde and prayer cry-
 ed vnto the Lorde / because that present death was
 not farre from them.

**The frydaye next folowynge
 the Epistle.**

Gen. xxxv **A**t that tyme Joseph sayde vnto his brother
 Heare I praye you a dreame that I dreamed
 Schoelde we were makinge of sheues in the feelde
 and se/ my sheaffe arisede & stode by right/ and youre
 sheaves stode rounde aboute and maede an obey-
 sance vnto my sheaffe. Thise sayde his brethren vnto
 him: what/ shalt thou be oure kinge/ or shalt thou ray-
 ynge ouer vs: And they hated him the moore for his
 dreame and for his wordes. And he dreamed yet a
 noether dreame & tolde it his brethren. And he sayde:
 Schoelde I dreamed yet anoether dreame / We
 thought the sonne & the moone & eleuen starres dide
 worship me. And when he had tolde it his faether &
 his brethren/ his faether rebuked him and sayde vnto
 him: what meanest this dreame which thou hast
 dreamed: Shall I come and thy mother & thy bre-
 thren & fall before the on the greinder And though
 his brethren hated him yet his faether kept the thinge
 in mynde. And when his brethren were goone to
 pasture their fachers sheepe at Sychem/ Israel sa-
 yde to Joseph: do not thy brethren see the sheepe
 at Sychem: come that I maye sende the to them.
 And he sayde: Heere am I. And he sayde: go good
 sonne and se/ wheather it be well with thy brethren
 and with the sheepe/ and bringe me worde agayne.
 And he sent him out of the valeye of Hebron for to go

Olde Testament. **Jo. cccv.**
 go to Sychem. And a man founde him wanderin-
 ge in the fealde/ and axed him sayynge: What seekst
 thou: And he sayde/ I seake my brethren: tell me. I
 praye the/ wheate see the: And the man sayde:
 they are departed hence. For I harde them saye: let
 vs go to Dothan. And when they sawe him a farre of
 and yet he durs nye them/ they cotruied to slep him.
 And they sayd oone to anoether: Behoelde/ this dre-
 amer cometh. But now come and let vs kill him ad
 cast him into some pitte/ and saye some cruell beas-
 taeth deuoured him/ and let vs se wheather to his drea-
 mes will come: When Ruben harde that he wolde
 haue ride him oute of their hondes/ & sayde: Let vs
 not kil him. And Ruben sayde moore ouer/ Ved not
 his bloude/ but cast him into yonder pitt that is in the
 wilbernes/ and laye no hondes vpon him: for he wol-
 de haue ride him out of their hondes/ and deliuered
 him to his faether agayne.

**The swent daye after the thirde sondaye
 int lent. The Epistle.**

Exod. xx. a. **A**nd sayeth the Lorde God: Honour thy fa-
 ther and mother/ that thy dayes maye be
 prolonged in the londe which thy Lorde God ge-
 ueth me. Thou shalt not kill. Thou shalt not breake
 swedlocke. Thou shalt not steale. Thou shalt beare
 no false witnes agaynst thy neybour. Thou shalt
 not couet thy neybores housse: neather shalt thou co-
 uet thy neybores wyfe/ his man seruant/ his may-
 de/ his oxe/ his alle/ or ought that is his. And all the pe-
 ople sawe the thundringe and the lighteninge / and
 the noyes of the hoine/ and howe the mountayne sma-
 ked. And when the people sawe it/ they remoued &
 stode a farre of/ and sayde to Moses: talke thou
 with vs/ ad we will heare / but let not God talke
 with vs/ leaue we dye. And Moses sayde vnto the
 people/ feare not. For God is come to proue you / &
 that his feare maye be amonge you / that ye sinne
 not. And the people stode a farre of/ and Moses
 went

The Epistles of the
 went into the cloude where God was. And the
 Lordesayde vnto Moses: Thus thou shalt saye
 to the chyldren of Israel. Ye haue seene howe I ha-
 ue talked with you oute of heauen. Ye shall not make
 thearfoze with me Gods of golde in no wise shall
 ye do it. An alier of earth shalt thou make vnto me
 & theare offer thy burnt offerings/ & thy peace offerin-
 ges/ and thy sheepe & thyne oren. And vnto all places
 where I shall put the remembraunce of my na-
 me/ thither will I come vnto the and blesse the.

**The fridaye next folowyn-
 ge The Epistle.**

Num. xx. a. **I**n those dayes where there was no water
 for the multitude/ they gathered them selues
 to gether agaynst Moses and agaynst Aaron. And
 the people dyde chydde with Moses/ and spake sa-
 eyng: wold God we had perished/ when oure bre-
 thren perished before the Lord. Why haue ye bro-
 ught the congregacion of the Lord into this wilder-
 nes/ that bothe we and oure catell shuld dye he-
 re? Wherefoze lead ye vs oute of Egypt/ to bringe
 vs vnto this vngacious place/ which is no place
 of lead/ nor of figges/ nor of wyne/ nor of pome-
 garnardes/ neither is there any water to drinke.
 And Moses and Aaron went from the congregacion
 vnto the doore of the tabernacle of witness/ and fell
 on their faces: and the gloire of the Lord appered
 vnto them. And the Lord spake vnto Moses say-
 ing: take the staffe/ and gather thou and thy bro-
 ther Aaron/ the congregacion to gether/ and saye vn-
 to the rock before their eyes/ that he geue forth his
 water. And thou shalt bringe them water out of the
 rock/ & shalt geue the companie drinke/ & their bestes
 also. And Moses toke the staffe from before the Lord
 as he commaunded him. And Moses and Aaron
 gathered the congregacion to gether before the roc-
 ke/ and he sayde vnto them/ heare ye rebellious/
 must we fet you water oute of this rock? And Moses
 lyfte

Olde Testament. **Ex. xxi.**
 lyfte by his hand with his staffe/ and smote the
 rock two tymes/ and the water came oute aboun-
 dantly/ and the multitude dranke/ and their beas-
 tes also. And the Lord spake vnto Moses and
 Aaron: because ye beleaued me not/ to sanctifie me in
 the eyes of the chyldren of Israel/ therefore ye shall
 not bringe this congregacion into the lande which
 I haue geuen them. This is the water of stryfe/ be-
 cause the chyldren of Israel stroue with the Lord
 and he was sanctified vpon them.

**The wensdaye after the. liii. sondaye
 in lent. The Epistle.**

Unto this sayeth the Lord God. Wash the and be **Gal. ii.**
 cleane: put awaye the wickednes of youre y-
 maginations oute of my sight. Cease to do euill and
 learne to do well. Studie to do righteouslye and
 helpe the oppressed. Aduenge the fatherlesse and
 defende the cause of widowes. Come/ let vs besee-
 che his grete to oether and make an atonement
 sayeth the Lord. And so though youre sinnes be
 like to purple/ they shalbe made as whyte as snow/
 and though they be as red as charlet/ they shalbe
 made like whyte scoll. If ye will agree and he-
 ren/ ye shall eate the bestes of the lande sayeth the
 Lord God.

Another for the same daye

Unto this sayeth the Lord. I will sanctifie my
 name that is defiled amonge the heathen. **Ex. xxi.**
 Which ye haue defiled amonge them that the hea-
 then maye knowe that I am the Lord (sayeth the
 Lord Jehouah/ when I am sanctified vpon you
 in their sight. And I will take you from the hea-
 then/ and will gather you oute from all landes/
 and will bringe you into oure owne contrie. And
 I will poure pure water vpon you/ and ye shal-
 be clenfed from all vncleannes/ and from all
 youre ydoles. I will cleanse you. And I will geue
 you a new harte/ and will put a new spirite in you.
 And

The Epistles of the

And will take away that stony harte out of you:
re shall he / and geue you a fleshe le herte. And I will
put my spirete in you / and will make that ye shall
walke in myne ordinaunces and keape my lawes &
do them. And ye shall dwell in the lande which I
gaue your fathers. And ye shall be my people / and
I will be your God.

The fridaye after the. iiii. sondaye in lent

The epistle

iii. Re. xviij.

In thoose dayes it chaunced that the sonne of
the wyfe of the housle was sicke / and the sick-
nes was so great that there remayned no breath
in him. Then he sayde to Helias / what haue I
to do with the / thou man of God? Didest thou co-
me to me / that my sinne shulde be kepte in mynde
and to sic my sonne? And he sayde vnto him: geue
me thy renne / and he toke him oute of his lappe /
and carried him vp into an hye chamber / where
he himselfe dwelt / and layde him on the bed. And
he caled vnto the Lorde and sayde: O Lorde my
God / haest thou dealt so cruelly with the wydowe
with whom I sugourne / as to kill hir sonne. And
he measured the chylde. iij. tymes / and caled vnto
the Lorde and sayd: Lorde my God let his chy-
ldes soule come agayne into him. And the Lorde
herkened vnto the voyce of Helias / and the chy-
ldes soule came agayne vnto him / and he reme-
ded. And Helias toke the chylde and carried him downe
oute of the chamber into the housle / & deliuered him
to his mother. And Helias sayde: se / thy sonne is
a lyfe. Then sayde the woman to Helias now I
knowe that thou arte a man of God / and that the Lor-
de is truly in thy mouth.

**The wensdaye after the. v. sondaye in
lent. The epistle**

Leuit. xix. a

At that tyme the Lorde spake to Mo-
ses sayinge: Speake vnto the hoolle multi-
tude of the chyldren of Israel / and saye
to them

Olde Testament:

Ps. cxxv.

to them: I am the Lorde your God: Ye shall not
scale ner lye / ner deale falsly one with ano-
ther. Ye shall not sweare by my name faelsly / & thou
desyle not the name of thy God: I am the Lorde.
Thou shalt not begyle thy neyghboure with calu-
cions / ner robbe him violently: nether shalt the work-
mans labour abyde with the vntill the morninge.
Thou shalt not curse the desse ner put a stumblinge
blocke before the blinde: but shalt feare thy God. I
am the Lorde. Ye shall do noone vnrigheteousnes
in iudgement. Thou shalt not fauer the poore ner ho-
noure the mightie: but shalt iudge thy neyghboure righ-
teously. Thou shalt not go vp and downe a false pre-
tence amenge the people: nether shalt thou be-
pe to sed: the bloude of thy neyghboure. I am the Lor-
de. Thou shalt not haate thy brother in thyne hart:
but shalt in anye wise rebuke thyne neyghboure / & ad-
uenge / thy selfe ner beare haate in minde agaynst
the chyldren of thy people: but shalt loue thyne ney-
ghboure euen as thy selfe. I am the Lorde. Myne ordi-
naunces shall ye keape / sayeth the Lorde almighty.

**The fridaye after the. v. sondaye in
lent. The Epistle.**

Ieremyas sayde: Lorde all that forsake the / **Jer. xliij.**
shall be ashamed. And they that departe from
the / shall be written in the earth. For they haue forsa-
ken the Lorde that is the fountayne of the waters of
life. Heale me Lorde / and I shall be whole: saue me
Lorde and I shall be safe: for thou arte he that I pray
se. Schoelde they saye vnto me: where is the word
of the Lorde? Let it come to passe / and I enfor-
ced not to be a desperade that shulde not folowe the: &
the daye of destruction haue I not desyred: thou knowest.
And that proceeded oute of my mouth was
right in thy sight. Be not terrible vnto me Lorde /
for

The Epistles of the
for thou arte my trust in the euill dape. Let the that
persecute me be confounded / and let not be me con-
founded. Let their hertes faeple the / and let not my-
ne herte faeple. Wringe vpon the an euill dape / and
bryse them agaeyne and agaeyne.

The Wednesday after Palmesondape.

Epistle.

Clac. lii. b

E Sayaslaeyde / Loyde / whoo beleueth our
sayynges / and the arrie of the Loyde / to
whoom is it opened / he cam vpon as a spraye before
him / and as a roete cote of a dyre lande. Theare
was neather fall / nor beawtie on him. And when
we looked on him / theare was no goodlynes that
we shuld lust after him. He was despyed and cast
oute of mennes companie / and one that had suffe-
red sorow / and had experience of infirmitie / and was
were as one that had hyd his face from him. He
was so despyable / that we esteemed him not. True-
ly he tooke vpon him our despayre / and bare our
sorowes. And yet we counted him plaged / and bea-
ten and humbled of God. He was wounded for ou-
re transgression / and brysed for our iniquities. The
correction that brought vs peace / was on him / and
with his stripes we were healed. And we went all
of vs astraye as sheepe / and turned every man his
swaye: and the Loyde put on him the wickednes of
vs all. He suffered wronge and was cruelly entreated
and yet opened not his mouth: he was as a sheepe
ledde to be slaeyne: and as a lambe before his shearer
he was domme and opened not his mouth. By the
reason of the affliction / he was not esteemed: and yet
his generacion whoo can nombre: Though he be
tacken from the earth of liuinge men. For my peo-
ples transgression he was plaged. He put his sepul-
chre with the wicked / and with the riche in his de-
ath: because he dyde noone iniquite / neather was ge-
le founde in his mouth. And yet the Loyde determi-
ned to bryse him with infirmities. His soule geun-
ge his

Olde Testament.

Ps. cxxvii.

He hit selfe for transgression / he shall be lead of lon-
ge continuance / and the will of the Loyde shall pro-
spere in his honde. Because of the labour of his soule
he shall be and be satisfied. With his knowledge
he bringe iust / shall iustifie my seruauntes and has
a great nombre: and he shall beare their iniquities.
Thearefore I will geue him his parte in many / and
the spoyle of the mightie he shall deuyde: because
he gaue his soule to death / and was nombred with
the trespassers / and he bare the sinne of many / and
made intercession for transgressors.

On good frydape the Epistle.

And the Loyde spake vnto Moyses and Aa-
ron in the londe of Egypt sayyng: this mo-
neth shall be yours cheefe moneth: euen the first mo-
neth of the yere shall it be vnto you. Speake
ye vnto all the felowshippe of Israel sayyng: that
they take the tenth dape of this moneth to euery
householde a sheepe. If the householde be to fewe for
a sheepe then let him and his neyghbours that is next
vnto his house / take accordyng to the nombre of
soules / and counte vnto a sheepe accordyng to eu-
ery mannes eatinge. A sheepe with out spot and a
male of oone yere olde shall it be / and from among
the lambes and the goates shall ye take it. And
shall a sheepe him inwarde vntill the .xiiij. dape of
the tenth moneth. And euery man of the multitude
of Israel shall kill him aboute euen. And they shall
take of the bloude and strich it on the .ij. syde post
on the upperdore post of the houses / so hearin they
cate him. And they shall cate the fleshe the same ni-
ght / rooste with fyre / and with unleuended breade
and with soure erbes they shall cate it. He that ye e-
ate not the carof soden in water / but roost with fyre:
with head / feete and purrenauce together. And so
that ye let nothinge of it remayne vnto the mornyn-
g / yf ought remayne / burne it with fyre. Of this

Exod. xii. a

q. ii. manner

The Epistles of the
manner Shall ye rate it with your loynes girded/
and Boes on your feet/and your shanes in your
hondres. And ye Shall rate it in haste/for it is the Joye
des passeouer.

The last sondaye after Trinite son-
daye: The Epistle.

Ier. xxxiij. b **B**ehoelde the dayes will come saith the Loy-
de/that I will steepe vp vnto Dauid a righte-
ous branche/and he Shall reigne a kynge/and Shall
be wyse/and Shall do equite and iustice in the earth.
And in his dayes Iuda Shall be safe/and Israel Shall
dwell without feare. And this is the name that they
Shall call him the Loyde our righteousnes. Where-
fore behoelde the dayes will come saith the Loyde/
ye Shall no more saye/as sure as the Loyde liueth
that brought the chyldren of Israel oute of the londe
of Egypt. But as sure as the Loyde liueth which de-
liuered and brought the seed of the house of Israel
oute of the londe of the north and fro all londes whi-
ther I trust them. And they Shall dwell in their owne
lande saith the Loyde God almightye.

On the twentidaye in the ember we-
ke a foze Michelmas.

Amos. ix. a **T**hus saith the Loyde God/behoelde the day-
e will come saith the Loyde/that the earth
Shall ouertake the reuer and the treader of grapes/
the sower of seed. And the mountaynes Shall drop
swetnes/and the hilles Shall be crable. And I will
turne the captiuite of my people Israel: and they
Shall buyde the cities that are fallen in decaie/and
Shall inhabit them/and Shall plant byneyardes/and
drinke of the wyne of them/and Shall make gardes
and eate the frutes of them. And I will plant them
in their owne londe/and they Shall not be any more
re plucked oute of their londe which I haue geuen
them

Olde Testament.

Jo. xxiij.

Item/ saith the Loyde thy God.

The fridaye in the Ember weeks befo-
re Michelmas: The Epistle.

Turne Israel vnto the Loyde thy God: For **Oze. xxiij. b**
thou art fallen for thy wickednes sake. Take
the wordes with you and turne vnto the Loyde. And
saye vnto him: remit all wickednes and geue good
things/and we will paye the openly that we haue
promised with our lippes. Alas Shall not saue vs/ne-
ther shall we ryde on horses: neither shall we saye
to the wykes of our owne hondres/ye are our God-
des/for thou haest compassion vnto the fatherlesse. I
shall heale their disobedience/and will loue them of
myne owne accorde: for my wrath is ceased from the.
I will be as dew to Israel/and he Shall flourish as a
lilee/and stretch out his roetes at Libanon. His bra-
nches Shall runne oute abroad/and as an olue tree
Shall his gloie be/and his sauoure as Libanon. They
that Shall turne and sit in his shadow/ Shall lue with
corne/and flourish as a vine. His renoune Shall be as
the wyne of Libanon. Ephraim/ what haue I anye
more to do with ydoles: I haue hard him and lo-
ked on him. I will be as a grene fyre tree/ and of me
Shall thy frute be founde. Who is wise to understan-
de these thinges/and haeth witt to perceue them?
For the wayes of the Loyde are straght/and the ri-
ghteous Shall walke in them: but the wicked Shall be
in them.

Where after foloweth the Epistles
of the Macchabees/ which are
allotaken oute of the
olde Testa-
ment.

On Sacynt Nicolas daye:
The Epistle.

q. 14. Behoelde

Eccle. xliii

The Epistles of the

Behoelde an excellent preeste which in his dy-
res pleased God / and was founde righteous
and in tyme of sorow maede an atonement. Lyke
to him there is not founde / that kept the lawe of
the moost hest. And he was in couenaunt with /
and in his fleshe he wrote the couenaunt / and in tyme
of temptation he was founde faeythfull. There-
fore he maede him a couenaunt with anoeth / that
nacions shuld be blessed in his sight / and that he
shulde be multiplied as the dust of the earth. He
knew him in his blessings / and gaue him an inheri-
taunce. And he kept him thow his mercie / that he
founde grace in the eyes of God. An euerlastinge
couenaunt did he make him / and gaue him the of-
fice of the hye preeste. He maede him happy in glo-
rye. In faeyth and in his softenes / he maede him hol-
ly / and choose him oute of all fleshe.

On the conception of oure ladye.

The Epistle.

Eccle. xliii

A myne / so brought I forth a sauoure of
life. And my flowers are the frute of
life. I am the moether of beawtifull
children / and of knowledge of hollye ho-
pe. In me is all grace of lyfe and trithe. And in
me is all hoepe of lyfe and vertue. Come vnto me
all that desyre me / and befilled with the frutes that
springe of me. For my spete is sweeter then honye
and myne inheritaunce passeth honye or honye com-
be. The remembraunce of me / is for euer and euer.
Then that eate me shal hunger the moare / and they
that drinke me / shal trust the moare. He that her-
keneth to me / shal not be ashamed / and he that wor-
keth by my counsell / shal not sinne. And they that
brynge me into light / shal haue eternall lyfe.

On candelmas daye.

The Epistle.

Beholde /

olde Testament.

To. ccc.

Behoelde / I sende my messenger which shal
prepare the waye before me. And sodenly shal
the Lorde whome ye seeke / come vnto his
temple / and the messenger of the couenaunt whome
ye desire. Beholde he cometh saeyth
the Lorde Saboth. Who shal endure in the days
of his comminge / or whoo shal stonde to beholde
him? For he is as trynging fyre / and as the erbe that
sulkers scoure with all. And he shal sit tryenge and
purginge siluer / and shal purifie the sonnes of Le-
ui / and shal tryne them as gold and siluer. And
they shal brynge vnto the Lorde an offeringe with
righteousnes. And the sacrifice of Iuda and of Je-
rusalem shal be delicious vnto the Lorde as in the
olde tyme and in the yeres that were at the be-
gynninge.

On the Annunciacion of oure ladye which
is oure ladye daye in lent. the

Epistle.

And the Lorde spake to Achas saeyinge:
Are the signe of the Lorde thy God / from
alowe beneath / or from an hye aboue. But Achas
answered: I will not axe neather soil. I septe the
Lorde. And the Prophet saeyde: Waken ye of the
house of Dauid: Is it so small a thinge for you / to
be greuous to men / but that ye shulde also be pac-
ifull vnto my God? Neuer the later yet the Lorde
de / he will geue you a signe. Beholde a virgin
shal be with chyld and shal beare a sonne / and shal
call his name Emanuel. He shal eate butter and ho-
nye / that he maye haue vnderstandinge to refuse eu-
yll / and to choose good.

On saynt Phylips and Jacobs daye.

Epistle.

And shal the righteous stonde with gre-
at constancie agaynst them that bered
them / and toke awaye that they had laboured.
q. iiii. b. j.

The Epistle of the

For. When the wicked shall see that they shall be troubled with horrible feare/and shall wonder at the sudden and unlocked for victorie/and shall see in themselves/repentinge & sorrowinge for anguyllhe of hart: These be they which welcometyme mocked and isled on. We were oute of oure wittes / and thought their livinge madnes/and their ende to be without honour. But behoelde/how they are counted amonge the children of God/and have their inheritance amonge the sayntes.

On the nativite of Saynt John

Baptistes daepe: The Epistle.

Ch. xlii. a

Ahus saeyth the Lorde. Heken ye ples. unto me/and geue heade ye people that are afarre. The Lorde caled me out of the wombe/and made mention of my name/when I was in my mothers bowels. And he made my mouth lyke a Barpesweeder. In the wado we he hyd me with his honde. And he made me as an excellēt arrow/and hid me in his quiver. And as he saeyd to me: thou art my seruant. O Israel/in whome I will be glorified. And I saeyd: I laboure in daepnes and speke my strength for noight/and unprofitably. How be it my cause I comit to the Lorde & my transyle unto my God. And now saeyth the Lorde that formed me in the wombe/to be his seruant to bringe Jacob agayne unto him; but they wolde not be brought. And I was glorified in the sight of the Lorde/and my God was my strenght. And he saeyd/it is a small thinge that thou shouldest be my seruant to stre by the tribes of Jacob/and to restore agayne the dwelinge of Israel. But I have made the a light to the gentyls that my saluaciō maye go unto the ende of the worlde. Thus saeyth the Lorde the redemer and his holly of Israel/unto the despised soule and abhorred gentyle and to the seruant of rulers: kinges shall see/and rulers shall stande by & shall worship/because of the Lorde which is streghthfull/and of the hollye of Israel/which hath chosen

Olde Testament

To. ccc. vii

chosen the.

On the visitacion of oure lady:

The Epistle

In the floure of the fealde/and lylles of the lyes. As the lylle amonge the thornes / so is my loue amonge the daughters. As the appletre amonge the trees of the wood/so is my beloued amonge the sonnes. In his wado was my desyer to sit / for his frute was swete to my mouth. He brought me into his wyne seller: and his behauer to mewarde/ was louely. Behoelde my beloued saeyd to me: by & haest my loue/my beawtfull and comely/for now is wynter gone/and rayne departed ad past. The floures speere in oure cōtre/and the tyme is come to cut the wynter. The voyce of the turtle done is harde in oure londe. The fygge tree hath brought fourth hye figges/and the vyne blossoms geue a sauoure. My my loue and beawtfull and come my loue / in the holes of the roethe & secret places of the walles. Shewe me thy face and let me heare thy voyce/ for thy voyce is swete and thy fashion beawtfull.

Cant. ii. a.

On saynt Marye Magdalens

daepe: The Epistle.

A Woman of power and vertue yf a man coulde synde: the bales of hir were sarre aboute pearles. The harte of hir husband trusteth in hir/ & he neadeth not spyles. She redereth him good and not euell all & dayes of hir lyfe. She sought wolfe and farrand dyde as hir hondes serued hir. She is lyke a marchantes ship that bringeth hir vitayles fro farr. She ryseth yer daeye ad geueth meate to hir housholde/and foede to hir maydens. She conspyed a grounde and bought it/and of the frute of hir hondes plated a vyne. She girded hir lynes with strenght & couged hir armes. She perceaued that hir huswifery was profitable/ & therefore dyde not put oute hir candle by night. She set hir fingers the spinne & hir hondes caught hoelde on the distaffe. She

Prov. xxi.

g. v. opened

The Bibles of the

opened his hand to the poure/and stretched out his hand to the needy. She feared not least the colde of snowe shuld hurt his house/for all his household were double clothed. She made his gaye ornaments of billie and purple was his apparell. His husband was had in honour in the gates/as he sat with the elders of the londe. She made linnen and sold it/delivered girdelles to merchantes. Straight and glorie were his raiment/and he laughed in the later daies. She opened his mouth with wisdom/and the lawe of righteousnes was on his tongue. She had an eye to his household and aete not bread idlye. His childre arose and blessed him/and his husband commended him. Many daughters have done excellentlye/but thou hast passed them all. Fausure is a deceivable thinge/and beaute is vanytie. But a woman that feareth God/she shall be praised. Give him of the frute of his handes/and let his workes praise him in the gates.

**On the assumption of our ladye:
The Epistle.**

Ecc. xiiiij

In all those things I sought rest: and in some mannes inheritance wolde have dwelt. When the creator of all thinge commaunded/and sayde vnto me: and he that created me/dide set my tabernacle at rest/and sayd vnto me/dwell in Jacob and haue thine inheritance in Israel/and recte thy selfe amonge myne elect. From the beginninge and before the worlde/was I created/and vnto I wolde to come/will I not cease: and before him haue I ministered in the holle habitation. And so in Syon was I settled/and in the holle cite lyke wyse I rested/and in Jerusalem was my power. And rected my selfe in an honourable people/which are the lordes parte/and he their inheritance: and amonge multitude of sayntes I helde me fast. As a Cedar was I liffte vp in Libanon: and as a Cypress tree in mounte Sion. As a palme tree was I exalted in

Lades

Olde Testament

Jo. cccv

Lades/and as rose plantes in Jericho. Asabea full olyue tree in the fealdes/as a plantayne tree: was I exalted vpo the waters. In the streets I gaue an odoure as synamon & balme & smelled well: & gaue an odoure of sweateness as perfect myrrour.

On the Nativite of our ladye.

The Epistle as is afore on the conception of our ladye.

Ecclesiastici. xxiij.

**On saynt Mathewes daye the
Apostle the Epistle.**

The similitude of the faeces of the four beasts: the faece of a man and the faece of a lyon on the right hand of the four of them: And the faece of an ore and the faece of an eagle on the left hand of the four of them. And theyr faeces and theyr wynges stretched oute aboue and hye. Eche had two wynges coupled to gether and two that couered their bodies. And they went all straeyght forwarde. And whether they had lust to go/whether they went/and turned not back agayne in their goinge. And the similitude of the beastes and the fashion of them/was as burnynge coles of fyre/and as fyre brandes/walkynge betwene the beastes. And the fyre dide shyne/and oute of the fyre proceded lighteninge. And the beastes ranne and returned after the fashion of lighteninge.

On saynt Luke.

The Epistle as is aboue on saynt Mathewes daye the Apostle.

Ezech. i.

On saynt Mathewes daye the Epistle.

Ecclesiastici. li. a.

I shall praise the (O Lord my kinge) and extoll the my God and sayour. I shall magnifie thy name/for thou art become my helper and defender/delivering me from destructione and from the snare of the slanderous tongue & from lypenge lippes: thou art my helper agaynst myn enemies. And thou

Eccle. i. a.

The Epistles of the Olde Testament
thou haest deliuered me accordinge to the riches of
thy glorious mercye from the roynge yrons gapinge
for their pynne/ even from the bondes of men sea-
lynge my lyfe and from the open mouth of stronge tri-
bulacions which compassed me aboute/ from the mids-
des of the consuminge flamme that closed me in so
in the middes of the speer was I not brent. From the
deape belly of hell and from a wicked and lyenge is-
se. From an vnrighteous kinge and from a filthy
tonge. My soule thearfore shall praeyse the Lorde
vnto my death/ for I was almost in my gane. Then
came compassing rounde aboute me/ and there
was noone to helpe me/ I looked for man-
nes helpe/ but there was noone. The re-
membred I thy mercye (o Lorde) in
thy woorkes from the beginnin-
ge/ for it is thou lorde that de-
liuerest men abydinge the
takinge them vp out of
the bondes of the
Gentyle

**¶ Here ende the Epistles of the
olde Testament.**

